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"*A wild, where weeds and flowers promiscuous shoot.*" POPE.

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62. l. 13. dele the words '*of France*.'
63. l. 24. for '*speculators*,' r. *speculations*.
64. l. 6. for '*progressive decline*,' r. *progress and decline*.
68. l. 26. for '*rendered*,' r. *render*.
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206. l. 22. and 23. the epithets '*unlettered*' and '*energetic*,' should be reversed.
273. l. 1. for '*ætheri*,' r. *æthere*.
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464. l. 9. for '*applications some*,' r. *application, some*.

THE

MONTHLY REVIEW,

For JANUARY, 1797.

ART. I. *Essays, by a Society of Gentlemen at Exeter.* 8vo. pp. 580. 9s. Boards. Cadell jun. and Davies. 1796.

IF it be true, as we should willingly suppose, that literature and philosophy are not *less* generally diffused, nor *less* esteemed, in this country, than among the most enlightened nations on the continent of Europe, it must be imputed to some circumstance of national character, that, while almost every provincial capital in France, Italy, Holland, and Germany, has its learned societies, which occasionally publish their transactions or memoirs, such institutions should in England be nearly confined to the metropolis; and that even our professed seats of learning, (the two eyes of the kingdom, as they have been called,) should be totally destitute of any associations of the kind.

Perhaps it might not be difficult to suggest probable reasons for this fact: but, without engaging in such a discussion, we shall content ourselves with expressing our satisfaction that the example of Manchester, in exhibiting before the public the products of local ingenuity and inquiry, has at length been imitated in the principal city of the west. Diffidence or reserve, indeed, have prevented the Exeter Society from authorizing their productions by the names of the writers; and in this matter, they certainly had a right to indulge their own feelings. This circumstance may also render criticism more unbiassed; though we trust that our impartiality has a better foundation than such a concealment.

The volume is introduced by an *address to the Society* from the President; from which we learn that it has shewn a preference in its topics to polite literature and criticism, but without the exclusion of any subjects except those which are directly professional, or those which involve political or religious controversy.

A light effusion in verse follows, in which 'the birth and progress of a *Club*' are narrated, in a kind of prologue style, partly jocular, partly serious.

A Vindication of the Character of Pindar is the subject of the first disquisition. The scholiasts have represented this illustrious poet as a mercenary writer, who praised for hire, and dealt out his lofty encomiums according to the measure of pay with which he was rewarded. Two particular odes, the eleventh Pythian, and the second Isthmian, have been supposed to contain passages which substantiate this charge. The present writer gives new translations of these odes, and subjoins notes by which he hopes to remove this stigma from the memory of his admired bard. The translations are elegant, but paraphrastical; and we doubt whether the notes, though exhibiting much taste and classical knowlege, will generally be thought to have proved their point.

Some Remarks on the early Population of Europe, and particularly of Italy, form the next paper. After some general observations on the primitive inhabitants or aborigines of a country, the writer traces the steps of the Celts from the Euxine sea as the conquerors of the rude people who first possessed Italy, and almost the whole of Europe, and then investigates the source of those nations which, in a later period, pressed upon and obliterated the Italian Celts. In this inquiry he chiefly acts as a commentator on Virgil, and concludes with affirming the derivation of the Romans from Grecian colonies, and ultimately from Asia. He next enters into an examination of the antient language of Greece, and shews that the Etrurian letters were probably the old Pelasgic, brought from Arcadia, and primarily from the east; which Pelasgic, in Greece itself, was expelled by the introduction of the Cadmian letters. It is obvious that these profound and obscure topics can only be slightly treated in an essay of the length of the present (50 pages); which, however, displays a wide compass of reading.

On some of the more remarkable British Monuments in Devon. This is a description, with figures, of a Cromlech, a Logan or rocking stone, a rock bason, and a funeral urn, existing in Devonshire, with some appropriate remarks on these remains of rude antiquity.

Historical Outlines of Falconry. The writer of this memoir traces backwards, from the present time to the earlier ages, this branch of rural amusement, especially in our island. His object, however, is not merely that of giving an entertaining sketch of the history of falconry. In the progress of his researches, he finds that it was first known to the Romans immediately after the time of Vespasian; and he asserts (with what proof, we cannot discover,) that, before this period, hawking was practised by the Britons, and by them alone of all the

European nations, except the Thracians. As, however, he does not suppose it to have been indigenous in this island, and as it is known to have been common from the earliest antiquity among the nations of the east, he is inclined to bring it from them along with a colony of emigrants; who might, at some very remote period, have proceeded in a north-west course from Persia to Scythia, and thence to Britain:—a vast hypothesis, surely, to build on so slight a foundation! The writer has fallen into a mistake respecting Somerville. He supposes that this poet's work, intitled *Field Sports*, mentioned in a letter from Shenstone, was never published: but it composes a part of his works in all modern editions, and is dedicated to the Prince of Wales, as a *second* piece inscribed to him; the *Chace*, doubtless, being the *first*.

A Chronological Essay on Ptolemy's Mode of Computation. Of this learned paper it is not possible to give any abstract, since it consists entirely of particular points of calculation. The main purpose is to shew that Ptolemy ascribes the year of a king's death to the first year of his successor, and not to the last of his own reign, as most chronologers have contended, and have thence accused him of manifold errors. Some general remarks on the use of his canon, and on the Nabonassarean æra which he has adopted, follow the preceding discussion, and conclude the essay.

An Essay on the Iris, demonstrative of the motions and effects of that membrane on the pupil of the eye, with some observations which lead to a new theory of muscular motion. The cause of the contraction of the iris is among those problems which are not yet perfectly solved; and it is certain that the common mode of accounting for it, on the supposition of its acting by circular fibres, like a sphincter muscle, is rather controverted than confirmed by an anatomical examination of the structure of this membrane. The ingenious writer before us, having given an accurate description of the iris, and particularly noted its insensibility to direct stimuli, and its supply of blood from the same arterial trunks with the choroid coat and the retina, lays down a theory of its change of form, which we shall briefly explain. He contends, in opposition to the common opinion, that the dilated state of the pupil is the active state of the iris; and that the contracted state of the pupil is its passive state. All arteries, he says, on being distended with blood, become more tortuous, and consequently longer, yet are at the same time *shortened* in their rectilinear extent. When, therefore, more light is admitted by the pupil, the arteries of the retina and choroid coat become by the stimulus more distended with blood; by which means the iris, which is supplied from

the same source, is deprived of its due quantity of that fluid; consequently its vessels are rendered less tortuous, and longer in the right line. The whole membrane is therefore elongated, and the pupil, or hole in its center, is contracted. On the contrary, when less light is admitted, the reverse of all this happens; the iris is shortened, and the pupil dilated. It is obvious that the application of this theory, which the author afterward extends to muscular motion in general, entirely depends on the truth of the position that the arteries, while elongated by distension, are at the same time shortened with respect to their rectilinear extension:—a position which appears to us almost gratuitously assumed. The *two* experiments related in confirmation of it are very short of their purpose. In the first, the umbilical cord, on being injected, (both arteries and veins,) underwent a considerable accurtation: but that its lax gelatinous texture should shrink on being penetrated with a hot substance is surely not surprising. In the second, the carotid of a horse, on injection, became serpentine, and was much increased in length and diameter: but we are told nothing of its accurtation.

On the Mythology and Worship of the Serpent. The writer of this paper, a brief but entertaining narrative, traces the religious veneration paid to the mythological serpent through a variety of different nations, and he refers it to one common origin from Egypt or Chaldea.

We shall enliven our analysis by printing entire the next piece, a poem *To the Gods of India*, on the departure of Sir John Shore and Hubert Cornish, Esq. from England, in 1793.

'Ye powers ethereal! who preside
Where sacred GANGES rolls his tide!
Virtues! or emanating rays
From him, the first, the last of days!
Receive for those I love my prayer!
Ye mystic powers! ye virtues, hear!
'O GANES, bend thy sapient head,
Deep o'er their hearts thy influence spread!
So LACHSMI from her plenteous store
Blossoms and fruits shall round them pour:
At her command CUVE'RA come
From ALACAS' imperial dome,
Or where his radiant car he guides
And thro' the sky triumphant rides,
His lap, propitious, to unfold,
And give them pure unsullied gold.
'On MERU's hallow'd cliffs which shine
With all the treasures of the mine,
The diamond, and the flaming ore,
Thee mighty IDRA, I adore!

The

The Genii of the air enchain,
Oh! every sickly blast restrain,
Let clouds and storms thy bounty prove,
And teem with health for those I love!
'Thy faces six—thy eyes of pride,
Twelve-handed CARTICEYA, hide!
Or over distant regions wield
Thy javelin sharp, and massy shield!
Urge thy pernicious bird afar,
Nor shock my friends with savage war!
'And thou, whose charms the bosom fire
With wanton love, and soft desire,
REMBHA, of frolic mirth the queen,
Entice not those of sober mien!
To thoughtless youth thy gifts display,
Thy rosy bredes, and chaplets gay.
For them in vain thy songs shall flow,
In vain thy rubied nectar glow,
Thy APSARAS, shall breathe perfume,
And from Elysium steal it's bloom.
'But thou, O CHRISHNA, crown'd with flowers
From purer glades, and chaster bowers,
While pearled wreathes thy ancles bind,
With graceful step, and fraudless mind
Thy modest nymphs educe to sight,
Inspiring innocent delight!
Sounding the mellow flute advance,
And lead with them the mazy dance!
With aspect bland, and temper meek,
Shew the dark azure of thy cheek;
Thy generous soul unfold to view,
Thy every thought to pity true,
To mercy, quick, to vengeance, slow,
Yet laying proud oppression low:
Raising the abject from distress,
And sent from heaven the world to bless.
'Such, CHRISHNA, to their eyes appear,
To thee let kindred hearts be dear;
Thy might, incarnate godhead, prove,
Nor cease to favour those I love:

'A. Y.'

On Literary Fame, and the Historical Characters of Shakspeare. The observations in the first part of this paper chiefly relate to the slow progress made by Shakspeare and Milton towards the superiority of fame, which they have since acquired. The latter part affords examples of that minute discrimination of characters by small circumstances and anecdotes, which the historical drama of Shakspeare so frequently displays, and which the writer justly refers to his use of the chronicles and popular traditions of the time. It might, however, have been

remarked, that the servile adherence of our great dramatist to these vulgar guides has been as frequently the cause of a blemish as of a beauty.

Some cursory Remarks on the present State of Philosophy and Science. This elegant memoir takes a rapid view of the origin and progress of philosophical and scientific knowlege, from the earliest periods down to the present time; dwelling with some minuteness on various particulars relative to the discoveries of the moderns in natural history, chemistry, and Oriental literature. The whole breathes a liberal and enlarged spirit.

Of Sepulture in general, and Sepulchral single Stones erect. The writer of this paper does not pretend to novelty, but only aims at giving an amusing sketch of the modes of sepulture in different ages and nations. It concludes with a description and view of a lofty erect stone, said to be raised over young Siward, slain in a battle with Macbeth, now extant in the grounds of Belmont, a seat of the Hon. Stuart Mackenzie, near Dundee.

On Benevolence and Friendship, as opposed to Principle. This is a moral essay, in the manner of those which are usually found in periodical publications. It contains many just and useful remarks, but such as do not call forth any peculiar notice from a reviewer.

Sonnets in Blank Verse. The term *sonnet* we conceive exclusively to belong to a particular form of versification and ordonnance of rhyme, and therefore to be absolutely inapplicable to a composition in blank verse; though it may correspond with it in number of lines and uniformity of subject. Setting aside, however, the impropriety of the appellation, these *short poems* possess much elegance and beauty. We shall give a specimen:

> 'The storm is past; the drifted rain no more
> His course impeding, lo! the traveller hastes
> To quit his shelter, and with joy purfues
> His meditated way. The ploughman leaves
> His friendly elm, unyokes the dripping steers,
> And whistles toward his home. For now the sun
> E'er he retires beneath the western main,
> Cheers the whole landscape; gilds the barren rock,
> And distant ſpire, and hamlets, groves, and streams.
> The clouds disparted wave their thinner folds
> Skirted with splendor. Every copse resounds
> With warbled melody. While over head,
> Like envy sickening at another's weal,
> The pale moon gleams with unavailing ray.'

In the first of the Sonnets, which, notwithstanding the declaration of the Society, has a manifest political purpose, we cannot but lament an illiberality and absurdity of expression which we

we should scarcely have expected from a *man of letters*:—'*Philosophy*, the *Monster!*'

An Essay on the Aramick Language. The author of this short paper supposes that, after the destruction of the Persian empire, several dialects arose from one common tongue, the Aramick; of which the purest and nearest to the original was the Chaldean;—that, while this took the name of the Chaldee, a new dialect introduced among the inhabitants on this side of the Euphrates received the old name of Syrian or Aramick;—that the Syrian or Aramick mentioned in the scriptures is therefore different from the Syrian of later ages;—and that the Syrian character, as we now call it, was invented under the Seleucidæ at soonest. He farther imagines that the book of Ezra was written in the old Hebrew character, and the epistle to Artaxerxes (chap. 4.), in a different character and language, *viz.* the Chaldee.

Reflections on the Composition and Decomposition of the Atmosphere, as influencing Meteorological Phænomena. The elegant hypothesis of the solution of water in air is now acknowleged to be insufficient for the explanation of a variety of meteorological facts; and philosophers have accordingly been obliged to call in other principles to their aid, in reasoning on this subject. The late discoveries respecting the decomposition of air, and the conversion of part of it into water, offer a very inviting clue to lead through the maze of apparently contradictory observation on atmospherical changes; and this theory, together with that of electricity, are with much skill and knowlege used by the ingenious author of the present paper: whose reflections, however, are too various and detached to admit of abridgment in the compass which we can allot to this article. Such of our readers as are interested in speculations of this kind will find their advantage in consulting the paper at length.

An Apology for the Character and Conduct of Iago. There is something so whimsical in a grave apology for a fictitious personage, whom the author himself evidently intended for a model of complete villany, that we think we shall do its writer no injury by passing it over without farther remark.

A Venetian Story. The outline of this narrative, as a real event, is to be found in Mrs. Piozzi's Travels. Filled up as it is by the imagination of the present writer, it appears to us better fitted for a collection of novels, than for a volume bearing the character of that which now lies before us.

The *Ode to Victory*, which follows, is a spirited and classical composition. We doubt whether the word *redient*, for *returning*, will not be felt as too bold an innovation even for poetic licence.

Some Observations on Hesiod and Homer, and the Shields of Hercules and Achilles. That an enthusiastic admiration of the works of antiquity, and an exaggerated estimate of their value, should be the result of the education and after-habits of a classical scholar, is perfectly natural; nor is it a less probable consequence of a taste thus formed, that, in the comparison of those works with each other, such as bear the stamp of the highest antiquity, and require most study to relish and comprehend, should obtain a preference. On this principle, we may account for the superiority often attributed to the coarse and imperfect drafts of the oldest masters over the polished and well-proportioned designs of more modern artists; and for that blindness to glaring faults in the object of admiration, which frequently perverts a judgment otherwise sound and accurate. We think these reflections in some degree justified by the present memoir. Without a portion of the prepossession which we have described, we conceive that so confused and extravagant a performance as the Shield of Hercules would scarcely have appeared to the writer to be of such high merit as he ascribes to it; nor that he would have answered in the manner in which he *has* replied to it, the charge made against both these shields, as well as that of Eneas, that the pictures described by the poet were really incapable of being represented by the artist:—for, though it will readily be allowed that the poet, in his common descriptions, may take a range beyond the powers of the painter to follow, and particularly that he can represent motion, and sketch out indistinct forms of sublimity which the pencil could not fix into a visible shape—yet, when his avowed subject is a *piece of painting* or *sculpture*, surely common sense requires that he should confine himself to the real limits of those arts. Nor is any difficulty surmounted by calling in the aid of a divine artist, who could perform what surpassed human skill to execute; since, after all, the figures on a shield, which the poet describes, must be supposed *visible* to him and to other spectators, and therefore to admit of arrangement and comprehension within the allotted space, and all the other circumstances essential to visual representation. Having, however, made these general remarks on the paper, we cheerfully admit that it displays much taste and learning in the criticism of particular passages, and especially in the comparison of the two versions, by Pope and Cowper, of Homer's description of the shield of Achilles. The writer subjoins a translation by himself, in blank verse, of the descriptions of both shields, which is at the same time accurate and elegant.

On the Valley of Stones, and the Country near Linton. The objects here described are situated on the northern coast of

 Devon;

Devon; and, as far as we can judge from the description, they are as well worthy of admiration as most of the romantic and wild scenery, which has been offered to public view in the numerous picturesque travels through the different parts of the island, that have lately been published.

Observations on Light, particularly on its Combination and Separation as a Chemical Principle. In this paper, a curious summary is given of the modern discoveries and reasonings concerning light, the general tendency of which is to represent it as one of the most important agents in chemical changes, and as operating in many ways in which its action is unsuspected. Indeed, it seems to be a sort of *favourite* with the ingenious writer; who scarcely sets any limits to its influence, pursuing it beyond the surface of the earth, even to the inferior strata. The most novel of his observations seems to be the position, that the explosions of fulminating mixtures are chiefly owing to the simultaneous separation and mutual repulsion of heat and light: but, for his mode of supporting this theory, as well as for the other particulars of his chemical opinions respecting light, we must refer to the memoir itself, which will not allow of abridgment.

Ode to the Genius of Dammonium; and Three Sonnets. These are marked with the same initials with those pieces of poetry which we have already mentioned with applause, and display the same union of cultivated taste with poetic fancy.

An Apology for the Character and Conduct of Shylock. There is more meaning in this effusion, than in the same writer's defence of Iago; since Shylock is made a representative of a whole tribe or nation, the vulgar and unjust prejudices against which are unworthily attempted to be enforced by means of the odium excited by this fabulous individual. Yet, though we think Shakspeare highly blameable for the sacrifice which he has made to bigotry and the spirit of persecution in this instance, we cannot doubt that he has succeeded in painting a really detestable character; and the apology here made for Shylock, which turns on the indignity with which he had been treated by Antonio, is no more than the universal plea that may be made for revenge in its most abominable forms. As an usurer, indeed, he cannot consistently be an object of abhorrence in a land of stock-jobbers: but, as an insidious contriver of murder, we hope that he will never be regarded with a mitigated detestation.

We have thus gone through a volume which has on the whole afforded us so much pleasure, that we sincerely wish the public reception may be such as to forward the appearance of that

that sequel, which we are told is ready soon to follow. If the gentlemen engaged in the concern have only resolution enough to be *nice in selection*, and to avoid all intermixture of *party*, we have no doubt that they possess a sufficient combination of talents to establish a lasting reputation.

ART. II. *Memoirs of the Life and Writings of Robert Robinson*, late Minister of the Dissenting Congregation in St. Andrew's Parish, Cambridge. By George Dyer, late of Emanuel College, Cambridge. 8vo. pp. 486. 8s. Boards. Robinsons. 1796.

THE public have already been presented with several very pleasing specimens of Mr. Dyer's literary talents. As a poet, his productions discover, in a considerable degree, a cultivated taste, as well as native vigour of fancy. As a theologian and politician, he has given proofs of great integrity, liberality, and benevolence, and has shewn himself an active and zealous champion in the cause of civil and religious freedom. The liberal turn of Mr. D.'s sentiments rendered him peculiarly fit to write the life of Mr. Robinson, whose intelligent, inquisitive, and active mind burst the barriers of early prejudice, and forced its way into the open field of rational inquiry. We are pleased with the manner in which Mr. Dyer has laid open the sentiments and character of his friend, from his writings and other papers, as well as with his own sensible and spirited reflections; and, though we have found some digressions, we have not wished that they had been omitted, as they are of a kind which may serve to cast light on the present state of religious opinions, and on practices among dissenters of various persuasions. We cannot express equal approbation of that affectation of simplicity and equality, which runs through these memoirs, in giving to the subject of them, and other persons, no title but the Christian name, and in often omitting even this. Independently, however, of a few peculiarities, the work is entitled to attention, as a faithful delineation of a singular, and, in many respects, meritorious character. From Mr. Dyer's details, we shall extract a very brief sketch of Mr. Robinson's life.

He was born at Swaffham, in the county of Norfolk, in the year 1735, and was the son of an officer in the excise. After his seventh year, when his mother was left a widow, he became a scholar in the endowed grammar-school at Scarning in Norfolk; where several eminent persons, among whom was Lord Thurlow, received the rudiments of learning. His mother's contracted circumstances obliging her, after a few years, to discontinue his education, in 1749 he was apprenticed to a hair-

hair-dresser in London. During his servitude, he applied to study with all the attention which his situation would allow. Being an admirer of Romaine and Whitefield, he formed an early inclination to become a preacher among the methodists. Before the expiration of his apprenticeship, his master returned his indentures, and he went to Norwich, where he at first preached in the tabernacle, but soon afterward became minister of an independent congregation. In 1761, he removed to Cambridge, and there took the charge of a society of Baptists. Having, a short time before, married Ellen Payne of Norwich, he now took up his residence at Hauxton, a village near Cambridge: his cottage was small, his income slender, and his family soon grew to be numerous. Possessed of gentle manners, and a benevolent disposition, he became the idol of the poor, and gained the esteem of all. He afterward removed to Chesterton, another village in the neighbourhood of Cambridge, whither he came to preach on the Sunday; at other times teaching frequently in the neighbouring villages. A new meeting-house having been erected by his congregation at Cambridge, Mr. Robinson's popular talents, as a preacher, attracted the attention of the academics: some of the undergraduates behaved with great indecorum, at the meeting; and one of them was obliged to ask pardon in the public papers.

In the midst of Mr. Robinson's professional and agricultural labours,—for the necessities of a rising family obliged him to take a farm,—he diligently prosecuted his studies, and wrote several pieces which engaged a considerable share of attention. The performance which first procured him notice, as a writer, was a course of letters to a friend, intitled "Arcana, or the First Principles of the late Petitioners to Parliament for Relief in the Matter of Subscription." This piece gained him many valuable friends among the dissenters. In 1775, he published the first volume of his translation of Saurin's Sermons, which work was afterward completed. In 1776, appeared his "Plea for the Divinity of Our Lord Jesus Christ," which brought him a profusion of compliments from several dignitaries of the church, as well as from orthodox dissenters. Handsome proposals were made to him from the establishment, but were firmly rejected. On Dr. Ogden's addressing him, "Do the dissenters know the worth of the man?" Mr. R. replied, "The man knows the worth of the dissenters."

Mr. Robinson's characteristic feature was the love of liberty; and many of his writings were levelled against civil and ecclesiastical tyranny. "The History and Mystery of Good-Friday," published in 1777, was a spirited and somewhat rude attack on those religious establishments which impose the observance

servance of festival days, and other "superstitious practices;" as they are termed by the holders of opposite opinions. Next followed his "Syllabus of Lectures on Nonconformity," containing the outline of the whole controversy of the dissenters with the church of England, and forming the plan of a systematic attack on it: a work certainly written with too much acrimony, though the writer, on hearing complaints against it, replied: "What I have said, is mercy to what I could have said." In 1778, Mr. R. published a "Translation of Claude's Essay on the Composition of a Sermon," with numerous notes. In 1784, he undertook to write "The History of the Baptists;" which work cost him several years close application, and did not appear till the year 1790.—During his frequent visits to London to collect materials for this work, Mr. R. mixed with persons of various persuasions, and preached in the pulpits of the several denominations of presbyterians, independents, and baptists; and his growing liberality gave much umbrage to some of the more orthodox societies. In 1786, he published a volume of "Village Sermons," of a very peculiar character, in which much incongruity of sentiment was united with powerful eloquence, of that kind which best suits an unlettered audience.

The latter years of Mr. R.'s life were chiefly occupied in literary labours, to complete his History of Baptism, and his "Ecclesiastical Researches:"—works abounding with curious information and striking remarks, but more distinguished by strength than elegance of language.

To the severe application with which Mr. R. engaged in these works, and perhaps to painful solicitude concerning his numerous family, he fell an untimely sacrifice. Having been for some time in a declining and dejected state, he determined, in the summer of 1790, to take a journey to Birmingham, in order to have an interview with Dr. Priestley. Here, notwithstanding his ill state of health, he preached twice on the Sunday, June 6. On Monday evening he was seized with great difficulty of breathing, but on Tuesday diverted the company with his usual vivacity. On *Wednesday* [Mr. Dyer, by mistake, writes *Tuesday*] morning he was found dead in his bed, neither the clothes being discomposed, nor his features distorted. Mr. R. thus died at the house of Mr. William Russel, at the age of 54 years and eight months.

Farther to elucidate Mr. Robinson's character, and to give a specimen of his biographer's powers of delineation, we shall copy the following passage from a chapter, strangely placed in the middle of the narrative, intitled, 'A general Review of Robinson's Character."

'As

'As a student, Robinson possessed some singularities: that he was uncommonly industrious, no one will deny: never was there a person, over whose study door might be put with greater propriety, "Idle hours, not idly spent*." He was always employed: what many people gain in a way of solemn study, came to him in a way of recreation; reading, writing, giving advice, employments in the fields, or in the farm-yard, (I allude to the time when he was a farmer,) totally occupied him when at home.—The letters that he received and wrote, were incredible. Yet he could be as gay as any man: for no one was less of a pedant: he would frequently reprove a serious coxcomb, who, without learning, without talents, and without industry, made great pretences to application, saying, "God help me and my children! we have not so much time for study as you gentlemen of literature." No man more excelled in this way of raillery. If he saw a young fellow vain with the pride of literature, when, perhaps, extremely ignorant, he would address him with excessive flattery; and when on the point of bursting with self-admiration, he would attack him with all the poignancy of raillery. Indeed, so much did he excel in this art of varying his address, that you might suppose yourself conversing at different times with Chesterfield, La Bruyere, Theophrastus, and Rabelais. "This," he would say, "is the proper way of teaching a conceited young fellow the knowledge of himself." For the advice of men of literature, he was always thankful, but was too proud to listen to dictators. He possessed what is called modesty, properly defined; but he knew himself to possess superior talents.

'He had read much, had thought much, had digested much. His favourite studies were languages, metaphysics, morals, politics, law, and history. With the science of mathematics he had no acquaintance. He possessed a relish for the beauties of the Greek and Latin classic writers, and had read many of them. In the French language he was well versed. The French writers he approved; but Voltaire and Rousseau he admired. His knowledge of the Hebrew was not critical or extensive. In order to procure original information for two learned histories hereafter to be remarked on, he in the latter part of his life studied Italian, German, Spanish, and Dutch. His way of acquiring a knowledge of these languages, was to sit down to an author without any previous knowledge of the grammar, and to refer only to the grammar, as to his dictionary. Religion was his profession, and he had in the early part of life read much of theological controversy. He had an accurate acquaintance with the histories of the Old and New Testament: but as a verbal critic, his knowledge was not exact, nor his judgement profound.

'As a companion, Robinson possessed a great fund of entertainment and instruction: with the serious he could be as serious as any man, and he could descend to the greatest jocularity. Apt rather to enquire than dispute, to concede an argument, rather than insult an adversary, the theologian intruded not on the province of the friend.

' * Sir Henry Wotton's motto over his study door. See his Remains.

' His

'His wit was ready; his ridicule, on proper occasions, pointed and satirical; and his power of holding people in laughter uncommon. Some, indeed, thought he was farcical on subjects that required seriousness; but to people very solemn, yet stupid and conceited, he would allow himself to say, "Brother, explain the matter; when I comprehend the subject, I'll preach about it." Towards every truly good and honest man, however simple, he could shew the greatest indulgence: but coxcombs, particularly when in black, were the abhorrence of his soul.

'On one point, he was rather decisive. Priesthood, in his estimation, was the grand adversary, or, to use his own language, "the great black devil," whom all good *non-cons* should oppose. Had he known how, he would have destroyed this enemy: yet with priests he could live in agreeable intimacy, and interchange ideas. Blest with a talent for sprightly conversation, and possessed of much general knowledge, he was courted by wise men, and his condescension rendered him accessible to the weakest. Called, in the discharge of his duty, to intimacy with persons of various occupations, he acquired a peculiar art in turning their visits to account, so that different mechanics, when discoursing with him on their particular callings, enquired, "Whence did this man derive his knowledge?" In the constitution of his mind, and the general turn of his manners, he was a mixture of Rousseau and Socrates: his admirers pronounced him a disciple of Jesus; yet some thought he took a few lessons from Chesterfield: to an uncommon degree, he could pay adulation and could endure it: before knaves he was reserved; but he could flatter fools.

'As a teacher of religion, he was an unique: his voice was uncommonly harmonious; and his eyes were in constant motion; he used to study the countenances, and the circumstances of his audience. His best sermons rose out of the occasion, and his images were drawn from familiar objects. This mode of address has been particularly noticed by Sir Isaac Newton, and others, as agreeable to the practice of the east, and the conduct of Jesus. Hence there appeared great animation in his discourses, and an ease, remote from the pedantry of preaching, and a display of knowledge. The clerical appearance, and even the ministerial character, he by no means approved; on the contrary, he made them the subject of his frequent raillery, as well in private circles as in the pulpit. His wish was, to lead people to think, and to act, for themselves: at the same time, no man possessed greater power over a congregation. In many respects, therefore, he was somewhat accommodating; and without affecting to govern, his sway over his audience was irresistible. He appeared no where to more advantage, than among the poorest of his flock. Each Sunday he devoted the intervals, betwixt morning and evening service, to friendly intercourse; and being fond of a pipe, though he was never a drinker, he used to get his poor people round him at an old widow woman's house, near the meeting: here he gratified himself in hearing their distresses, in answering their difficulties, and, to the best of his power, in relieving their wants.'

For

For many curious extracts from Mr. Robinson's letters and private papers, for a full account of his writings, and for various facts and observations indirectly connected with the Memoirs, we must refer our readers to the work; and we will venture to assure even those, who may not entirely approve the sentiments either of Mr. R. or of his biographer, that they will find much to admire, both in the character itself, and in the manner in which it is exhibited.

ART. III. *A General and Introductory View of Professor Kant's Principles concerning Man, the World, and the Deity*, submitted to the Consideration of the Learned. By F. A. Nitsch, late Lecturer of the Latin Language and Mathematics in the Royal Friderician College at Königsberg, and Pupil of Professor Kant. 8vo. pp. 234. 5s. Boards. Downes. 1796.

THE metaphysical writings of Professor Kant, which have successively appeared in Germany from the year 1770 to this time, have in that country attracted such general attention, that an inquiry into the real value of his system is become an object of something more than mere curiosity. If an unreasonable prejudice has arisen against it, from the obscurity which almost unavoidably attends the communication of new speculations on abstract subjects; and if it has been found, in reality, to contain the genuine elements of theoretical philosophy; it is highly desirable that the English nation should reap the benefit of this philosopher's lucubrations in a correct translation. If, on the contrary,—as we several years ago concluded from the perusal of one of the Professor's principal works, intitled, *Kritik der reinen Vernunfft*, or *Criticism of pure Reason*,—and as we are still inclined to suspect,—this philosopher, like many of his predecessors, has bewildered himself in a labyrinth of words, and, instead of presenting the world with a new discovery, has given to old metaphysical ideas a new appearance, in a technical language of his own, it may be of great importance that the fallacy of his principles should be detected. The public is, therefore, in any issue of the question, obliged to Mr. Nitsch, who has been one of M. Kant's pupils, and who professes to have studied his philosophy with great attention, for undertaking to introduce the English reader to a more intimate acquaintance with the Kantian philosophy, than could hitherto be obtained without an accurate knowlege of the German tongue.

The present publication is merely intended as introductory to Professor Kant's system. Mr. N. does not here undertake to establish the principles of this philosophy by a connected series of

of arguments: he only professes to state such particulars as may inform his readers what they may expect from the study of the Professor's writings; and to put him in possession of such preliminary knowlege, as shall prove useful to him whenever a translation of them shall appear. For this purpose, he commences with an examination of that series of philosophical opinions which has given occasion to the Kantian principles. A concise but distinct comparative view is exhibited of the variety of philosophical opinions which have been embraced, and which exist to this day, concerning the substances of the world; the bounds of the universe in time and space; the first cause of all that exists; the nature of the percipient, or the soul of man; and the freedom of human volitions. The manner in which these several systems operated on the mind of Professor Kant, to prompt his inquiries concerning the nature and extent of the human faculties and the bounds of human knowlege, is well described. The essential difference between him and former philosophers, in their mode of searching for a general criterion of what is knowable, is this: *they* endeavoured to ascertain the possible extent of human knowlege from the nature and properties of the things to be known; *he* directed his inquiries immediately to the powers of the human mind, and, abstractedly from all particular knowlege, and individual objects, examined the properties of knowlege in general, or the common nature of all our knowlege. In order to exhibit the method, which the Professor used, to discover the common characteristics of human knowlege, Mr. N. gives, in a connected series, a summary of his leading principles; referring the arguments on which they rest to a subsequent work, to be intitled "An Analysis of the perceptive and reasoning Faculties of the Human Mind, according to Kant's Principles."

The ideas, or the terms, of these *Principles*, have so much novelty, that we could not communicate to our readers a distinct idea of them, without copying about a third part of the volume. They are, however, in some measure coincident with the statement which we gave of the Kantian system in our Rev. N.S. vol. x. p. 524. *et seq.* Referring the farther consideration of the system to a future occasion, when it shall be more fully laid open in an entire translation, or in Mr. Nitsch's intended work, we shall at present only remark that we are not without apprehension that the system may, after all, be found to be rather a new metaphysical vocabulary, than a more perfect discovery of the process of the human intellect in its operations. This apprehension, however, we shall readily abandon; if, on farther inquiry, it shall appear that the Kantian

tian system is, in fact, an important advancement in the philosophy of the human mind.

In the last part of this preliminary treatise, Mr. N. remarks on the influence which this new philosophy is likely to have on science in general, and on religion and morals in particular. On the subject of morals, after having enumerated and refuted other systems, he thus explains and vindicates the Kantian tenets:

'*Principle.* ACT ACCORDING TO THOSE PRINCIPLES ONLY OF WHICH THOU CANST WILL THAT THEY OUGHT TO BECOME THE GENERAL LAWS ON CONDUCT AMONG ALL REASONABLE BEINGS.

'This Principle is first formal, for it recommends no other object than the mere form of reason; it is universal, because it extends to all reasonable beings; and it is necessary, because the contrary of it cannot be even conceived, without destroying all thought of a moral law. An universal law of conduct is necessary; for a number of free actions, not directed by universal laws, must necessarily contradict each other, and throw the whole into confusion.

'The reader will now find, that the difference between the first moral principle of KANT, and those of other philosophers, is, the former is built upon reason alone, the latter upon something which is different from reason; the first is formal, universal, and necessary; the latter are material, particular, and not strictly necessary; the first says, Let us, on all occasions, be morally good, whatever may be the consequence. The latter are not content with this; they propose some particular end, and force reason into the servitude of sense; for whatever object or end distinct from reason be recommended, it can only be known by experience, and only be desired as far as it excites pleasing sensations or makes us happy. In such a case we do not strive to realise the general laws of reason; but to acquire pleasing sensations, and reason must work as a servant to propose the best means of obtaining them; and, in being forced to do this, it is a slave, and not free; the consequence of which is, that we become slaves also, and make ourselves dependant upon things which change with the weather, and very often do not stand at our command.

'It is perfectly right to strive after pleasing sensations or happiness; for the desire of happiness is essential to human nature, and can only be destroyed with the destruction of human nature. But man discovers another desire as essential to his nature as that of happiness. He wants not only to be happy, but to be also a morally good man, that is to say, to keep up the natural freedom and independence of his will. Every man has, therefore, two great ends, in which all his exertions and desires ultimately centre, and these are happiness and independence, or virtue. Both ends taken together, form the great and complete object of all human desires or the highest good, and every man must necessarily desire both virtue and happiness as long as he retains the nature of his mind and body. The highest good, therefore, consists not in mere virtue, as the Stoics believed, nor in mere happiness, as the Epicureans affirmed, but in the union of both.

The highest good must be supposed by every man who will not fall into contradiction with himself, as practically possible, that is, as something which it is possible to realise. For if it be not practically possible, our desires of virtue and happiness are directed towards something which is impossible, or what is the same, they are altogether absurd. And this, I hope, none will suppose. If, therefore, it be granted, that the highest good is practically possible, those conditions, under which alone it can be so, must likewise be granted. Now, it is clear, that when happiness is made the road to virtue, all virtue is destroyed, and disorder and confusion is the immediate consequence, which can neither be called happiness nor the highest good; whereas if virtue be made the road to happiness, happiness will not be destroyed, but only confined to general laws which preserve it against extravagance, and give it consistency. Hence it follows, that the highest good is practically possible, only upon the condition that VIRTUE BE THE CAUSE OF HAPPINESS, and that man, before he strives after any particular set of pleasing sensations, should always reflect, first, whether the moral law would permit him the enjoyment of them or not.'

We can easily conceive that, in the high opinion which Mr. N. has formed of the Kantian system, the attachment of the pupil may have in some measure biassed the judgment of the philosopher: nevertheless, we acknowlege him to be an ingenious and able advocate; and we think his work entitled to an attentive perusal, from all who are competent judges of the subject.

ART. IV. *Musæ Etonenses: seu carminum delectus nunc primum in lucem editus.* 8vo. 2 Vols. 15s. Boards. Pote. Eton. 1795.

WE have long considered the great public schools of this country as most useful national institutions: more useful even, in some respects, than our noble universities. In the latter, as they are now regulated, little would be effected in the progress of literature, did not the former lay down the substantial principles. There, if a young man has no serious inclination to study, he may be as idle as he pleases: here, he must study, whether he will or not, and must be a complete dunce if he does not study to some valuable purpose.—Here, he acquires a certain classical taste; which, if afterward cultivated with care and application, will ever distinguish him from the rest of his fellow-citizens, whatever profession he may follow, or in whatever line of life he be destined to move. In fact, we have seldom seen a man of shining talents, and transcendant abilities, in the senate or at the bar, on the bench or in the pulpit, who has not had his primary education in some one of these seminaries.

That

That the seeds of classical learning are successfully sown at *Eton*, the volumes before us are evident proofs; for they contain a selection of poetry that would not disgrace any college in Europe. We have perused them with so much the more pleasure, as they call to mind the happiest period of our own lives; when an approved little composition gave us more genuine delight, than we have since received from the success of more mature compositions.

The number of pièces contained in this selection is 278, of which 27 are Greek, and the rest Latin. We think that they might have been better arranged; and we wish that a chronological order, at least, had been observed.—We also wish that the names had been more accurately determined; as it is scarcely possible for those who are not intimately acquainted with Eton to know to what individuals they belong.—We are, moreover, sorry to see such a long list of *Errata* in a work of this nature, which should have been revised with great attention.

Almost every sort of measure has been employed by the juvenile poets: but Hexameters and Sapphics prevail. The subjects are mostly serious; and indeed the *sportive* muses appear not to be *those* of Eton; for there are not four pieces of humour in the whole collection.

Among such a number and variety of praiseworthy exercises, we are at a loss to select for our readers a few of the most excellent: but the following piece is so superior to most juvenile compositions, that we cannot refrain from transcribing it entirely. It is Mr. *George*'s Hymn on the Purification of the Virgin Mary:

'Quo Virgo ætheriis ignibus aureum
Ulnis filiolum portat eburneis?
Quò cum pondere sacro
Tendunt virginei pedes?
Ad templum niveo filiolum sinu
Ad templum Puerum candida candidum
Mater lactea portat,
Mater lactea lacteum.
Quin virgo tenerum casta gradum preme;
Non est cur cupias templa revisere,
Totum cùm tibi cœlum
Collo molliter incubet.
Non est cur cupias Virgo puerpera
Purgari; latices, quos superas, sacras;
Sacris purior undis,
Cœli purior ignibus.
Nam nec Sol roseum purior exerit
Rorantis Thetidos de gremio caput,
Latos æquore crines
Vibrans vertice florido.

At verso sonuit cardine janua;
En, templum subiit Mater, et aureum
Ante altaria Natum
Promit de tepido sinu.
En, templum subitis ut micat ignibus!
Rident insolitis ut laquearia
Flammis, et nova lambunt
Postes fulgura lucidos!
Non ædes, Solomon, sic nituit tua;
Tot nunquam radiis illa superbiit;
Hæc per templa quot Infans
Vultu spargit ab aureo.
Virgo, cum tenero quid tibi turture?
En, Matris gremio purior incubat
Turtur; non malè in illo
Fel sit pectore conditum.
Virgo, quid tenero de grege candidum
Agnum poscis? adest mollior, en, tibi
Agnus; Turtur et Agnus
Solus sit tibi Filius.'

For the sake of comparison, we had a great inclination to annex Santeul's Hymn on the same subject, which we doubt not Mr. George had seen: but we recollected the old saying, *iter longum, vita brevis*; we have much to do, in a short space; and new works so multiply on us, that it is beyond our speed to overtake them.

The next piece which we have selected is a beautiful ode to the great king of Prussia, by the late Sir *James Macdonald*: whose premature death deprived his country of an extraordinary genius, and an excellent man.

' *Ergo insolenti sanguine nobilem*
Vindex subactis abdidit hostibus,
Læsæque libertatis ultor
Deposuit Fredericus ensem.
At non inerti Principis otio
Languescit ardor; mox vehementior
Erumpet, adversasque turmas
Austriadum graviore casu
Contundet Heros. Sic ubi murmura
Cessant parumper, quà gemit horridum
Ætnæa rupes, aut Vesevi
Culmina flammivomi colonos
Vicina terrent; jam violentior
Motus refectis viribus ingruit,
Et pestis improvisa latè
Depositum ingeminat furorem.
Tu doctus audis, nec tibi simplicem
Nectit coronam Pallas; at impiæ
Per bella quam sensere turmæ,
Et calami decuere dextram.

Pubes

Pubes quid acris, te duce, gesserit,
Quid ipse victor, tu spolia inclyta
Dignè, triumphatumque Gallum, et
Saxonidis data jura dices.
Nec te moretur Pieridum cohors,
Ad arma Mavors si vocet integrum;
I, Victor ingens, i, triumphis
Perge novis decorare fastos.'

We now extract a specimen of another kind,—part of a boxing-match, by *Ridding*:

'*En, pugilum torvo incedit spectabilis ore*
Turba minax; dextrâ pugnam committere inermi
Seu juvat, aut validis impingere mutua lignis
Vulnera, et illiso palmam sperare cerebro.
Conveniunt paribus rituri in bella lacertis,
Quos aut Hocleia, heroum fortissima nutrix,
Quosve tuæ, Marabona, domus, edura propago,
Quosque pater circum Thamesis tulit omnibus undis.
'*Armati ex numero Lanii, par nobile, fratres*
Prosiliunt; quos priscus amor, quos gloria palmæ
Nunc iterum extremâ cogit consitere arenâ.
Alter in extento librans se poplite, turbæ
Ostentat latos humeros alternaque jactat
Brachia, acerba tuens; frontem cui crebra cicatrix
Signat arans, et turpat honesto vulnere malas.
Hostis, cognati spes magna et gloria pagi,
Contra stare audet; quo non præclarior alter
Ligna vibrare manu, et celeri sinuamine dextræ
Transversum tuto detrudere vertice fustem.
'*Nec mora, committunt pugnas, et verbera uterque*
Accipiunt redduntque; sonant illisa vicissim
Tela cavo lateri, solidoque excussa cerebro;
Nec sequitur cruor: hic confisus viribus instat
Acrior, et vastis meditatur vulnera plagis;
Ille dolis; ficto nunc impete brachia tendens
Irrita, nunc retrahens, multo sua tempora gyro
Protegit, et pronos celer arte reverberat ictus.
Nec mora, nec requies; nunc pagi multa recursat
Gloria, nunc sua fama viris, multusque galerus,
Quem procul adversâ suspensum ex arbore caupo
Ornavit vittis, atque oras ambiit auro.
Bella novant, dubiis pendet victoria pennis:
Urgentem vastis hunc viribus ille vicissim
Actus agit, certoque movens libramine fustem
Ingerit, adversâque aperitur fronte cicatrix.
Protenus effuso conclamant sanguine turbæ.
Plaudite, *festivus reboat lætum undique circus;*
Plaudite, *responsant Thamesino flumine ripæ.*'

The Ovidian strains of *Fox* shall now address themselves to the reader:

'I, fugias, celeri volitans per nubila cursu,
I, fugias, Cypriæ grata Columba Deæ!
Mollia si medius prohibet commercia pontus,
Et malè quæ votis, heu! favet unda meis;
Si neque dilectæ voces audire puellæ
Jam liceat, vultu nec propiore frui;
Tu mihi quod fas est præstabis; et alloquar absens
Absentem officio, blanda columba, tuo.
Te licitas carpente vias, interpres amoris
Hæc eat, et sensûs charta ministra mei.
Sic oculos nymphæ paullum mea vota morentur,
Perlegat et scriptum fida Susanna meum.
Arte laboratæ merguntur in æquore puppes,
Obsessum infestant raptor et arma solum;
Tu, liquidas secura ferens mandata per auras,
Effugies nullis impedienda moris.
Quis cæli tibi claudet iter? dum lumina fallens
Vana virûm, scindis tuta sub astra fugam.
Sæviat unda maris, moveant insana tumultus
Æquora, et eversas concitet Eurus aquas,
Tu fugis incolumis, volucri pernicior Euro,
Carpis et aërias inviolata vias.
Garrulitas nostræ quondam temeraria linguæ
Indicio prodit multa tacenda levi:
At tibi vox nulla est; nec, si loquereris, amoris
Furta Cytheriacæ lingua loquatur avis.
Hoc Venus ipsa vetat, te sæpe experta fidelem,
Usa ministeriis in sua furta tuis;
Nempe alis invecta tuis, tibi semper amores
Fidit in amplexus Martis itura Venus.
Nunc quoque (dilectam docet hoc Cytherea volucrem)
Nunc quoque amatori, fida columba, fave.
I, pete per cælos nostram festina Susannam,
Sic mihi, sic Veneri grata futura tuæ.'

These are all from the first volume; but there are many more of uncommon merit: among which we number the *Kite* by *Pepys*; the *Auctioneer* by Sir James *Macdonald*; the *Spring*, by *Ward*; a *Chorus* from Sophocles Œdip. colon. by *Chamberlayne*; a still more beautiful *chorus* from Euripides by *Jones*; a *translation* of *Gray*'s Ode on Eton, by *Bastard*, &c. &c.

From the second volume we select the following Ode, by Lord *Wellesley*, for the sake of such of our *Hearts of Oak* as may not have forgotten their Latin.

'O dia Quercus, quæ nemorûm sinus
Superbienti vertice despicis,
Et brachia ad ventum coruscas
Frondifero tenebrosa fastu;
Te præter omnes nutriit arbores
Clarus trisulci fulminis arbiter;
Umbramque præsenti sacravit
Numine Chaoniis in oris.

Fecunda

Fecunda mater glandium, et indiga
Mortalis altrix gentis, honoribus
Te Roma præclaris colebat,
Fronde tuâ meritisque signis
Dilecta velans tempora civium:
Quin grandioris provida gloriæ
Te vertit ingentes in usus
Imperii soboles Britanni.
Hic non latebras, aut patrium nemus,
Superba tantùm despicis; at gravi
Recisa ferro, cognitæque
Vulsa sinu crepitante silvæ,
Majore pompâ nobilis, æquora
Regis marinæ cærula Tethyos,
Natasque per fluctus minaces
Artifici fabricata dextrâ.
Opes plagarum divitum, et addita
Externa sceptris regna Britannicis
Tibi, insulæ tutela nostræ,
Debuimus stabilemque famam.
Quin et frementi marmore dissitis
Britanna mittis fulmina gentibus,
Hostemque debellas remotum
Fœdifragis metuenda Gallis;
Quos jam minantes vana iterum; precor,
Vindex refringas; seriùs ingemant,
Quòd prisca virtus, et Britanna
Quercus adhuc dominetur alto.
Tuque o secundis culta laboribus
Seros per annos stipite nobili
Robusta surgas, et futuræ
Ligna feras resecanda classi.
Sic fluctuum regina sonantium
Semper renatis Anglia laudibus
Crescet, triumphatique ponti
Per tumidas equitabit undas.'

As we have now nearly reached the extremity of our requisite bounds, we shall only point out a few pieces that struck us more forcibly in the perusal:—a translation of Pope's *Dying Soul*, by *Tighe*; an Ode on *the landing of* K. William, by Lord *Wellesley*; the *Barber's Shop*, by *Chartres*: a good imitation of Milton's *Satan*, by *Canning*; *Belinda* at her toilette from Pope, by *Rose*; *Cruelty* to animals, by Lord *Morpeth*; *Hymn* for *Good Friday*, by Lord *Dalkeith*; the *Old Man* to *Mnemosyne*, by *Gandy*, &c.

Of the Greek poetry we cannot say much good; and we are not inclined to say ill. It is far inferior to the Latin; and, indeed, we have scarcely ever seen a piece of modern Greek poetry that deserves preservation.—We shall give as a specimen a few

lines of a translation of Lady Ann Bothwell's *lamentation*, by *Crooke.*

' Εὖδε, βρέφος, κέλομαι, τεὰ δάκρυα πένθος ἄξει
Μητρὸς ὀδυρομένης, δύσμορον εὖδε βρέφος.
Καὶ γὰρ ἐμοὶ μάλα μακρὸν ἐπὶ χρόνον εὖδ' ἀλιτέσθη
Μόρσιμον ἀγρυπνεῖν, καὶ κακὰ πένθέμεναι.
Ὡς σὺ μέν, υἱέ, πατὴρ σὸς ἐφαίνετο πᾶς τις ἀληθὴς,
Τὺμὸν ὅτι ψευδὴς ἥψατο θυμὸν ἔρως.
Ἔμπεδος ἔτος, ἔφην, φίλος ἔσσεται· εἰσὶ δ' ἅπαντες
Ἄνδρες ὑπερφίαλοι, συνθέσιαί τ' ἄνεμος.
Πολλάκις ἀγρύπνη τεὰ καλὰ γελάσματα, τέκνον,
Μητέρος ἀργαλέην ἔσβεσε κηδοσύνην.
Ὁππότε γὰρ μελέῃ φιλότητι φρέν' ἤθελε πείθειν,
Τοίη μὲν δολερῷ πατρὸς ἔλαμψε χάρις.
Πάντα διεξίεναι τί δὲ τὸ πλέον; εἶδεν ἐμαυτῆς
Κεῖνος ἄρ' εὐπειθῆ, καὶ μάλα, τὴν κραδίαν.
Τειρομένην πενιῇ καὶ χλευάζουσι γέλωτα
Νῦν μὲν ἐρημαίην ἔκφυγε, καὶ μελέαν.'

A part of Pope's *Messiah* is tolerably well translated by Lord *Ossulston*; and Ode 32 of the first book of Horace, by *Whish.*

We must now close these volumes: which, as containing in many instances the juvenile efforts of men who have since occupied very considerable stations in life, will be interesting to the classical observer of mankind.

Art. V. *Rudiments of Political Science*, Part the First; containing Elementary Principles: With an Appendix. By Angus Macauley, A. M. 8vo. pp. 390. 6s. Boards. Egerton. 1796.

The author of this work considers politics as a science, depending on a chain of general doctrines, which may be fairly deduced from just principles, and is susceptible of rational proof; and therefore he differs widely from those, who would wholly exclude from politics every degree of abstract reasoning. On the other hand, he thinks that various evils may appear to have arisen from the practice of running into the opposite extreme, and trusting too much to abstract principles. The danger attending this extreme is, that often the positions are erroneous, but that still oftener the deductions from them are false. Several speculative systems, he tells us, might be pointed out, which are not only wrong in theory, but are in their obvious tendency hostile to human happiness; and any attempts, which have ever been made to reduce them to practice, would be found, on fair examination, to have produced considerable mischief.

On

On the whole, however, he is an advocate for abstract reasoning in politics; and he thinks that a vindication of it is by no means inconsistent with the doctrine, that this important science ought to be founded chiefly on experience, to the exclusion of hypothetical systems and speculative theories. He strengthens his opinion by a reference to Newton, who, when he was establishing the true system of the world on the basis of experiment, was no less abstract in his mode of reasoning than Des Cartes had been in deducing the planetary revolutions from the operation of planetary vortices. Our author, though contending for the propriety of retaining abstract reasoning in political discussions, would by no means separate it from a knowlege of human nature and the history of nations, which he considers as the genuine sources of political science: he therefore strongly advises political students carefully to endeavour to trace the character of man, as exhibited in the lives of individuals: consequently, he considers history (or, to use another term, experience) as an useful or rather necessary handmaid to the science of politics.

The volume before us is divided into seven chapters, which, with the exception of the first, are subdivided into sections. Mr. M. subjoins to these an Appendix of 114 pages, containing illustrations of his system, taken from the histories of different countries. He discusses the question,—disputed, we presume, by no man in his senses,—"Is civil government necessary to human society?" and he answers it most decisively in the affirmative; maintaining that even the most absolute and despotic government would be more favourable to human happiness, and more conducive to human improvement, than the dissolution of society, which would unavoidably result from the absence of all restraint on human conduct.

He proceeds next to prove those to be mistaken, who represent the American Indians as living, or as having lived, in a state of social union, without any kind of civil government. This he means as an answer to such as may contend that society may exist without any laws for its protection, or regulation; and he shews from history, that, at the time of the discovery of America, despotic governments prevailed generally throughout that immense continent. He quotes the authority of Dr. Robertson, to prove that, when the American islands were first discovered, their inhabitants were governed by chiefs, who lived in all the state and splendor of which the progress that those islanders had made in the arts of life would admit: that the authority of those chiefs was unlimited, and maintained by superstition as well as by claims of hereditary right; and that on the American continent, besides the empires of Mexico

Mexico and Peru, there were various tribes or nations, the chiefs of which were not only *permanent* but *hereditary*. He admits that, in modern times, it would seem, from the equality which prevails in some of the American tribes, that no idea of magistracy or rule existed among them; and he inquires whether such a state had been produced by a revolution, or whether it had always existed where it is now to be found.

'A consideration (says he) of the striking similarity, which the modern discoverers of America perceived, not only in the hair, features, complexion, and bodily constitutions, but likewise in the customs, manners, and characters of the numerous tribes dispersed over that immense portion of the globe, would naturally lead us to expect an equal similarity in their political arrangements. Yet, how widely different were the despotism, the hereditary distinctions of rank, and the domestic slavery which are acknowledged to have been firmly established in the American islands, in the extensive empires of Mexico and Peru, and in many other parts of the American continent, from the equality which appears to prevail at present in several nations of American Indians.

'It seems most reasonable to suppose, that the same uniformity, which was observed in the persons, characters, and manners of those Indians, at the time of their discovery, and which seemed to evince a common origin, had also prevailed originally in their forms of civil polity. Whence then arose the dissimilitude? Has it been produced by a change from freedom to despotism in the government of some tribes; or by the opposite change from despotism to freedom in others? Had permanent dignities, hereditary privileges, and absolute dominion obtruded themselves on tribes which had formerly been accustomed to equality and liberty? Or, has a gradual relaxation and diminution of the authority and power of political rulers, terminated in a total oblivion of all hereditary distinctions in tribes, which had formerly been subject to despotic government?

'There are no ancient American monuments, which can enable us to trace historically the commencement, or progress of the dissimilitude in question. But there are various considerations, which furnish the highest probability, if not an absolute certainty, that the ancient governments of America had uniformly partaken more of the despotism, which was found established in some tribes, than of the equality which prevails in others at present.

'It is well known, that a variety of important changes has taken place, both in the external connexions, and internal circumstances of most tribes of American Indians, during the course of the three centuries which have elapsed since the modern discovery of their country. Several numerous tribes have been totally exterminated; and many others have gradually become extinct through war, famine, desertion, or disease, and the union of smaller tribes with greater. Of the tribes which remain, some have been subjected to a foreign yoke; others are exposed to continual encroachments; and all have before them the alarming prospect of a final extirpation of the whole Indian race, in consequence of the rapid progress of population, which they cannot

cannot fail to observe among the descendants of those strangers by whom they know their country to have been invaded, and their lands unjustly seized, and forcibly retained. Most American tribes have also become acquainted with foreign customs and manners, through their various intercourse with European nations of different characters, which had been formerly unknown to them; and with which they have been engaged in wars, alliances, negociations, or trade. Although the concurrent influence of these causes have not wholly effaced the general character of the American Indians, of which some features were so strongly marked, as to be still discernible; yet it has produced considerable alterations in the customs and manners of most of their tribes, as may well be supposed. Some of their old customs are now neglected, and many are wholly forgotten; several continue to be practised, without any recollection of the reasons on which they were founded; and some new customs have been introduced.'

Mr. M. rejects, and we think ably refutes, the reasoning of Dr. Robertson in his endeavours to reconcile the existence of several despotic governments in America, with the doctrine of Rousseau's romantic theory of a state of nature, in which man is represented as free and independent, innocent and virtuous, while he continued to roam in native ignorance through the forests, living on fruits, herbs, and roots; and that, as he receded from that mode of living, he became in proportion less free and less virtuous. This theory, our author justly remarks, proves too much, as it connects liberty and virtue with ignorance and barbarism, and makes vice and slavery the attendants on knowlege, civilization, and refinement. Such a system, to be consistent, ought to insist on the necessity of burning all books, destroying all implements that could add to the ease of life by lessening the labour of man, and exploding all the arts and sciences which are calculated only to procure comforts.

The author now comes to close quarters with Dr. Robertson, whom he mentions with very high respect, notwithstanding his difference on this head from that celebrated historian. He blames him for having in this instance suffered himself to be deluded by the wild fancy of Rousseau, and to be led into an adoption if not of the whole of his imaginary theory, at least of that part of it which relates to the freedom of nations.

Not to dwell on this controversy, we shall only add that Mr. M. shews from Charlevoix, that the Indians of America, so far from being in Rousseau's state of nature on the arrival of the Europeans in that country, were found to have religious establishments; and that the churches, if we may be permitted to use the term, of many independent nations, allowed a kind of religious or ecclesiastical supremacy, or pre-eminence in sanctity and authority, to a temple belonging to a state to which those

nations

nations owed no submission whatever in civil affairs. As a proof of this, it is stated that the Natches, and all the tribes of Louisiana, had temples dedicated to the sun, with a perpetual fire in each; and that it was probable that the Mobilian Indians had some kind of primacy over all the tribes in the neighbouring part of Florida, from this circumstance,—that, if any of their sacred fires were extinguished by negligence or accident, they were to be rekindled at the fire of the Mobilian temple; and that the Hurons, a Canadian tribe, had a chief, whom Charlevoix saw, whose sceptre was hereditary, and whose subjects believed him to be descended from the sun. All this Mr. M. thinks must overturn the opinion that ignorance, and a state of life farthest removed from civilization, are most connected with liberty. The only way by which he can account for many of the customs of the American Indians, is by supposing that there was formerly a communication between America and some parts of the old continent; similar customs being known to have prevailed in antient times both in Asia and Europe. 'The single circumstance (says he) of the same unaccountable customs being found in different countries, appears to furnish a very strong presumption, if not an absolute proof, of the derivation of those customs from a common centre.' With Dr. Robertson, he thinks it most likely that America was first peopled from the north-east of Asia; that the Esquimaux, with some few neighbouring tribes, were descendants from people who emigrated from the north-west of Europe, perhaps from Greenland; and that the emigrants from each carried with them the customs of their respective countries. From the whole, he concludes that the state of civil society among the American Indians removes an alleged exception to the general law of the necessity of civil government; that it takes away the main support of the romantic theory that connects civil liberty with barbarism and slavery, and despotism with civilization; and that it is also unfavourable, if not fatal, to another theory which divides human society, with respect to its progress towards civilization, into a certain number of periods, having severally their peculiar customs, manners, institutions, religions, and forms of government.

From all that the author says in the various sections of the second chapter, the short inference to be drawn is—that some kind of civil government is indispensably necessary to enable any considerable number of human beings to live with comfort in society.

Chapter 3d treats of the ends of civil government; and those ends are deduced from the reasons which evince its neees-

sity;—

sity;—which will suggest themselves to every mind—and from the consideration of which he draws the

'General maxim, that the true standard, for ascertaining the comparative excellence of particular forms of government, is their fitness to produce the greatest amount of public happiness. Will it not be thought superfluous to add, that by public happiness is meant the aggregate of the happiness of individuals; and that, consequently, the best form of government must be that which has the most effectual tendency to secure the political happiness of all the individuals composing the political community?'

Mr. M. next considers happiness according to its threefold division into individual, social, and political. This leads him to examine what political or civil liberty is; and, rejecting definitions given of it by others, he thus offers his own:

'A man's civil liberty then consists in his unlimited freedom to adopt that plan of life, or to pursue those measures, which he conceives to be conducive to his happiness, accompanied with the secure enjoyment of the fruits of his industry; but under the restriction, imposed by civil government, of refraining from all injury to others.

In discussing the right of civil government, the author admits that the doctrine of the rights of man are not dangerous when justly explained; for he says that the rights of any one Being refer to the conduct of some other; and hence it follows that rights and duties are, in this point of view, synonimous terms. The declaration, that "all men have equal rights," appears to him to convey no determinate signification.

'To say "all men have equal rights," is to use a phrase which has no determinate meaning, as it contains no reference to the conduct of any, whose duty may be understood to be pointed out. If, by the equality of the rights of all men, it be understood, that all the members of a political community have equal rights, relatively to the conduct of their political rulers, the assertion is inaccurate: a variety of circumstances too obvious to require to be specified, may occasion a considerable difference to prevail, between the duties, which the government of a country owes to different individuals; and a correspondent difference must obtain between the rights of those individuals relatively to the government.

'If, by equality of rights, it be understood, that all individuals in civil society have equal rights, relatively to the conduct of all other individuals, the assertion is still more inaccurate, than when understood in the preceding sense. It is well known, that the duties of individuals in society are infinitely various, according to the various relations which subsist between them, and to numberless circumstances which occur in human life; and the rights of men are evidently as various as the duties which correspond to them. The rights of men, relatively to the conduct of other men, are only equal when all their reciprocal duties are alike. Hence, perhaps, there are few men in any country whose rights are precisely equal, either relatively to civil government, or to their fellow-citizens, whether collectively

or individually. All the circumstances and relations of men must be precisely alike, before their rights and duties, with respect to others, can be asserted to be equal.'

Speaking of the origin of the right of civil government, he lays it down as a principle, that every political community originally possessed an exclusive right to form its own constitution and appoint its political rulers: it necessarily follows that he rejects the idea of a divine right in any individual, or family, to exercise political authority over the rest of their species. The idea of such a divine right he admits to have prevailed in very early times, and that most of the kings and princes of the earth were reported to be, and considered as, descended from the gods. Our author, however, treats not the doctrine of the divine right of kings with respect on account of its antiquity or universality; for he most decidedly rejects it. Kings, he contends, like civil governments of every kind, were the creatures of man.

'The first attempts of mankind (says he) to establish civil government, like all first experiments, were probably very rude and imperfect. Unless the happy expedient was originally dictated by superior direction, it is more likely to have been suggested by the call of some urgent occasion, than to have been the result of premeditated concert. Such occasion we may suppose to have existed in the pressure of some general distress, in the alarm of some impending calamity, in the dread of some common enemy, or in the prevalence of some destructive irregularity of conduct. Under any such exigency, the simplest and most obvious idea would be a recourse to the aid and authority of some one person, who might be eminent for superiority of personal, or mental qualifications; or for the virtues of justice, or benevolence; or whom age might have rendered venerable. It is more than probable that families had existed before the formation of political communities; and it was an easy transition from the idea of the head of a family, to that of the head of a larger community. The head of the family had absolute authority over his infant children: the power of the head of the community would be left equally uncontrouled; yet, at first, would probably not be exercised with tyranny.'

Kingly government, however, though merely a human institution, he shews to have been not only of great antiquity, but to have been the first of which history gives us any account. The right of kings derived from patriarchal authority finds no more favor in our author's eyes, than that which their parasites would derive from God. 'The claim (says he) of a common ancestor to a right of political authority over all his descendants, which has been termed the patriarchal right, is supported neither by nature, nor by any reason founded on justice or expediency.'

The consent of the governed is the only foundation which Mr. M. will recognize for the right which governors have to require the obedience of the people. Possession and inheritance he does not admit to give any right to command. The assumption of power originally against the consent of the community having been in itself unjust, and nothing better than a violent usurpation, could not, he says, acquire from lapse of time that which it did not possess from the beginning—a good title,—and consequently could not convey it.

'To claim (says he) a right to the continuance of such authority, from the continuation of its injustice, whether by possession or inheritance, is to offer an insult to the human understanding.—If a man has been in the habit of robbing me, or stealing my property, or doing me other flagrant injuries with impunity, on account of my inability to prevent him, or to exact a compensation or satisfaction from him; does he thence transmit to his posterity a right to follow his example? Does a man's involuntary submission to injurious treatment, whether through necessity or fear, infer an obligation on all his posterity to submit to similar treatment? No moralist would answer these questions in the affirmative: yet the claim of a right of civil government, derived from possession or inheritance, against the consent of a political community, stands precisely on the same foundation, the continuation of injustice.'

This doctrine may be just in theory: but in practice it would tend to unhinge almost every government in the world; for the ancestors or predecessors of nearly all the present rulers of the universe were raised to power by revolutions, and by force of arms, which enabled them to shake off the authority of others, and to triumph over some contending adversary or party. To pull down such governments now, under the pretext that they were originally usurpations, would open a wide door to anarchy and bloodshed, and would involve society in dreadful confusion. The author's expedient for giving to titles a validity which did not originally belong to them, does not appear to us likely to be efficacious. 'A government, (he says,) which may have been originally usurped, may afterwards become a rightful government by acquiring the sanction of the public approbation. 'Consent, however expressed, establishes the right of the existing government, relatively to the conduct of the consenting community, as its only true basis.' We say it does not appear to us that his expedient for preserving peace is likely to be efficacious, for a dispute may arise about the manner or form of this consent. Mr. M. makes it binding, however expressed;—which is going a great way; as it very possibly might be expressed by a faction possessing the means of overawing and coercing the bulk of the nation; and then such faction might be said to be nothing better than an usurper,

er, and consequently incapable of legalizing a government. Or, supposing that there should be no doubt about the fairness and fulness of the consent, still it might be asked how far is it binding? Who are pledged by it? Are those only bound who expressed it? Or who were of full age when it was expressed? Are those who were then either not born or under age bound afterward to acquiesce in it? Or how may they,—without being criminal in the eyes at least of our author,—dissent from a government, to the establishment of which they never gave a vote?

Supposing the mode established for ascertaining the opinion of the nation to be adequate to the end proposed; and supposing farther that a decided majority of a country is found determined to alter the government; while, on the other hand, the existing order of things is supported by a minority, no matter how great or how small; what is to become of that minority? Is it to be exterminated? or expelled the realm? Or is it to be compelled to submit to a government which it had resisted, and which consequently cannot be founded on the consent of those who form such minority? In any of these cases, the majority is a tyrant; and the minority, though possessed of a right to think and judge for itself, is reduced to slavery, by being *forced* to acknowlege a new order of things. We start these ideas merely for the purpose of pointing out difficulties, against which Mr. Macauley has not, in our opinion, sufficiently guarded. His system is clear, with respect to the principle that the consent of the governed is the real basis of every constitutional government; and that the community has a right to change the form of it, when it thinks that it may be changed to the advantage of the public: but it is not clear either with respect to the manner in which the consent is to be collected and expressed, or to the precise meaning of the word 'community.' His hypothesis goes to a case of unanimity; it does not provide for such a contingency as a difference of opinion, and a division of the people into a majority and a minority, into assenters and dissenters.

Mr. M. illustrates, by the example of Dionysius the younger and the Locrians, the doctrine of the right of the people to withdraw their support from a government originally founded in usurpation or injustice; and unquestionably his conclusions, in order to be perfectly just, want only to be so worded that their precise meaning should not be misunderstood: but their meaning is not so plainly and clearly expressed as to obviate the difficulties which we have already suggested; as will appear to our readers from the following inference drawn by our author:

'We

'We may therefore lay down as a third fixed principle in politics, that the consent of political communities exclusively confers the right of civil government; and that accordingly political communities possess an inherent right to form their own constitutions.'

Political resistance is the next subject of discussion. The author begins by briefly stating two very opposite opinions on this head:

'Some contend, that it often becomes the right and the duty of men to oppose the civil magistrate, and resist political rulers; whilst others reprobate every degree of political resistance, as involving the highest criminality. The partisans of these opposite opinions have endeavoured to found their respective doctrines on principles which are evidently just; and they mutually deduce consequences which are incontestably absurd, from the doctrine of their opponents.'

These two opinions he thus labours to reconcile:

'The true definition of political resistance is, *an opposition by force to rightful political authority*. Resistance, thus defined, must be universally criminal. It is the employment of force against right. If this definition were generally adopted, the expression, "right of resistance," would be exploded from political language; and "crime of resistance" would be substituted in its place. Let us connect this definition with the principle established in the preceding chapter. Whoever resists the government, which has been established by consent of the political community, or which exists under the sanction of its approbation or acquiescence, must ever be held criminal: he exerts violence against rightful authority. At the same time, let it be recollected, that it is incumbent on all political communities, severally to choose the forms of government, which they may conceive to be best adapted to promote their political happiness; or to change a bad constitution for a better, whenever so desirable an alteration can be prudently effected. This obligation is an obvious deduction from the principle already laid down, that the consent of the community exclusively confers the right of civil government. It is also evident, that if any political rulers should forcibly oppose the accomplishment of the manifest desire of a community to reform its constitution; they would trespass against the political right of the community: they would be guilty of that resistance which has been shewn to be universally criminal. Thus, on the one hand, those, who exercise the powers of a government founded on consent, have an undoubted right, relatively to the conduct of every member of the community, to that submission, fidelity, and loyalty, which the ends of civil government require to be regarded as duties of general obligation. But, on the other hand, the rulers of a state are under a similar obligation to submit to the will of the community, from the consent of which they derive all their right of authority. Those two doctrines, therefore, being fundamentally just, although apparently incompatible, are fully reconciled. Individual resistance is universally reprobated: yet the right of political communities is fully maintained.

'This explanation appears liable to no solid objection. The most zealous friends of subordination cannot object to the inferences, which are clearly deducible from the principle of the supreme right of political communities, without being involved in some of the absurdities exposed in the preceding chapter. On the other hand, the most strenuous asserter of the rights of political communities cannot reject the doctrine which inculcates the duty of submission to rightful authority, without incurring the imputation of aiming at the introduction of universal anarchy.'

Mr. M. next states two other sorts of opposition to rightful authority, which have sometimes been confounded with resistance.

'One of these consists in a refusal to obey the laws or injunctions of civil government; and the other, in evading to submit to penal sanctions. Both are essentially distinct from political resistance; to constitute which, according to the definition, the employment of force is requisite. Yet it appears not foreign to the tenor of our argument, to specify more particularly what has been already observed in general, that every civil government, founded on consent, has an indubitable right, not only to the non-resistance, but also to the obedience, both active and passive, of every member of the political community over which it presides.

'With regard to active obedience, neither the inconsistency of the laws with the principles of civil liberty, nor the imperfections of the constitution, under which they were enacted, appear to furnish any vindication of the conduct of the individual who disobeys them. The character and conduct of particular magistrates, or rulers, appear still less to justify disobedience to the authority of civil government. It must be observed, at the same time, that the obligation of obedience to civil government is limited to actions in themselves not criminal. Virtue has claims, which are prior and superior to those of political obedience. When William Tell was ordered to shoot with an arrow at an apple placed on the head of his son, if he had been uncertain of his aim, and had, in consequence, refused to comply with the inhuman mandate, who could have presumed to call his conduct criminal on the score of disobedience? His obligation to abstain from acting as an instrument, in taking away the life of his son, was superior to that which bound his obedience to the commands of the Duke of Austria, however just may be supposed to have been the foundation of the authority which the latter exercised over the inhabitants of Uri, either as a political chief, or as a military commander. Instances of disobedience to the injunctions of authority, or to the laws of civil government, from adherence to principle, have been chiefly exhibited by persons under the influence of religious opinions. Thus the numerous victims of religious persecution, in different ages, have professed to be actuated by regard to divine commands: a principle which must be acknowledged to be of much higher obligation than the regard which is due to any human authority; and their sufferings have borne sufficient evidence of the sincerity of their profession, whether they have been martyrs to what they believed to be the truth,

or

or have spurned at compliances which appeared to them criminal; or have persisted in performances which they have deemed obligatory; their conduct must be pronounced not only innocent, but in the highest degree laudable. Every person must be left to be guided by his private judgment respecting the criminality or obligations of particular actions. This, however, is widely different from leaving a man's general obligation of obedience to the civil government of his country, to depend on his private opinion of its right; or his observance of the laws, to depend on his opinion of their general expediency. It is evidently incumbent on civil government, in its ordinances or administration, to respect the consciences of men: duty and right in this, as in all other cases, are reciprocal. On the other hand, it is the duty of every man to endeavour that his conscience may be rightly informed. But with an exception of criminal actions, and in due subordination to the rights of conscience, obedience and loyalty to civil government are duties of sacred and indispensable obligation.'

From the whole of his argument, he concludes that political resistance, in its two distinct branches, is criminal; that it is criminal to attempt, in a forcible manner, to overturn or change a rightful government, or to impede its administration; and that it is equally criminal to attempt to maintain an existing form of government or institution, in opposition to the known will of the community. Not to repeat here what we have already said about the difficulty of collecting and ascertaining the public will, we consider this conclusion of our author as liable to strong objections; indeed, as bordering very nearly on a paradox. If it be criminal to overturn or change a rightful government, (all idea of mismanagement of the governors being out of the question,) it must be so far from criminal, in those who are intrusted with the administration of it, to endeavour to defend and maintain it; that it is their duty so to do: for it would be absurd to say that it would be criminal to resist or withstand proceedings which are avowedly criminal. If Mr. M. meant only that it was a crime in individuals to attempt to destroy a rightful government, he ought to have so expressed himself; for at present one branch of his conclusion swallows up the other, and goes precisely to establish the proposition that the community, having once formed a rightful government, may, without any departure of the governors from the rule prescribed to the constitution, change the government as often as it pleases, and be perpetually in a state of revolution, from no other cause than that it was pleased to display its will and power.—Had the case been restrained to a breach of trust on the part of the rulers; or to a discovery that a kind of government which, in former ages, might have been well enough adapted to the manner and habits of the people then in existence, was by their descendants felt to be in

its nature too heavy for enlightened freemen, and extremely inconvenient and oppressive; Mr. M. might have fairly asserted that they might alter the frame of their government, and that it would then be criminal in the rulers of the state to resist the public will: but we cannot contemplate without dread the consequences of the principle that the people may, whenever they please, and as often as they please, (not because they have to complain of any breach of trust, or even of an attempt to violate either the letter or spirit of the constitution, but merely because it is their pleasure,) pull down an unoffending government, which they had individually and collectively bound themselves by oath to maintain against all attacks whatsoever. The principle carries in its bosom the seeds of perpetual anarchy and war.

Mr. M. next considers in what point of view political resistance is placed by the scripture: which leads him to the doctrine of St. Paul, "Let every soul be subject unto the higher powers," &c. and he finds in it nothing that clashes with his own, nor that can prevent the right of political communities from being reconcileable with the criminality of political resistance.

'If private individuals resist the rightful magistrates; or if individual magistrates or rulers resist the will of the community; in either case, the crime of resistance is committed. The guilt consists in the employment of force against rightful authority. But that authority is rightful, which is exercised by magistrates, or rulers, whom the community has appointed, or acknowledges. To them every soul must be subject. Every man must obey the laws which they enact, excepting such as may be evidently contrary to the superior laws of virtue and religion: and even with respect to such laws, whoever disobeys them is bounden to submit to the penalties of disobedience. But magistrates and rulers are in like manner guilty, if they resist the will of the community.'

[*To be concluded in another Article.*]

Art. VI. *The Case of Labourers in Husbandry stated and considered*, in Three Parts. Part I. A View of their distressed Condition. Part II. The principal Causes of their growing Distress and Number, and of the consequent Increase of the Poor-rate. Part III. Means of Relief proposed. With an Appendix; containing a Collection of Accounts, shewing the Earnings and Expences of Labouring Families, in different Parts of the Kingdom. By David Davies, Rector of Barkham, Berks. 4to. pp. 200. 10s. 6d. Boards. Robinsons. 1795.

It is with concern that we acknowlege our involuntary neglect of this very valuable work: the influx of publications, on similar subjects, which have lately poured in on us, must be

our excuse to the author and to the public. Not only the subject of his book, but the materials which compose it, and the perspicuity and neatness of the arrangement, equally demand attention.

As the title-page, though full, conveys a very imperfect idea of the performance itself, we think that we cannot better assist the laudable views of the truly benevolent author, than by extracting a fuller account of its contents.

'PART I. Introductory Observations concerning the Poor and the Poor-Laws.

'An Enquiry into the State of the Poor, necessary, previous to a Reform of the Poor-Laws. The Manner in which the *Accounts* here given of the Earnings and Expences of Labouring Families were obtained. Accounts of Six Families in the Parish of *Barkham*, with an Abstract of the same.

'Observations suggested by the foregoing Accounts, and confirmed by others received from different Parts of the Kingdom.

'An Apology for the Poor:- eating Wheaten Bread—neglecting the Use of Potatoes—drinking Tea.

'PART II. A View of the progressive Advance of the Poor-Rate.

'Sect. II. Circumstances which have enhanced the Prices of the Necessaries of Life, and by consequence increased the Number of the Poor, thereby *doubly* augmenting the Rate.

'Sect. III. Circumstances which have directly increased the Number of the Poor, and by consequence the Amount of the Rate.

'Circumstances which have directly increased the Rate itself.

'Comparison of the Prices of the Necessaries of Life about the Middle of this Century with their present Prices.

'Application of the Contents of Sections II. and III. to account for the late Augmentation of the Poor-Rate.

'Sketch of the relative Proportion between Labour and the Necessaries of Life in different Periods.

'PART. III. A Reduction of the Prices of certain necessary Articles recommended, as soon as this shall be practicable.

'Providing *additional* Employment for Men and Boys in Winter, that they may lose no Time at that Season.

'Providing *constant* Employment for Women and Girls, that they may be enabled to earn more than they commonly do.

'Correcting the Improvidence of the Lower People, and encouraging Frugality among them.

'Rating the Wages of Labourers according to the Statute 5 Eliz. c. 4.—or,

'Regulating the Price of Day-Labour by the Price of Bread.

'Supplying the Deficiency of the Earnings of large Families out of the Poor-Rate, &c.

'A *supposed* Objection against the Measure of raising Wages answered. Conclusion.'

To bring our readers to a still closer acquaintance with this excellent production, we lay before them the author's account

of the manner in which the materials that compose it were obtained; and, in doing this, we convey to them an idea of the amiable disposition of the author himself. Well were it for the poor, if pastors in general were equally mindful of their flocks!

'When the Parliament in the years 1775 and 1785 ordered returns to be made of the poor-rates throughout the kingdom, another matter, at least equally necessary as a ground of reform, seems not to have been thought of. To render the information complete, an enquiry should at the same time have been directed to be made into the actual circumstances of poor families. For certainly a perfect knowledge of the state of the poor, is the only basis upon which any new regulations respecting them can be safely raised. And as labourers in husbandry form the most numerous, as well as the most useful class of the community, a careful enquiry into *their* circumstances was especially necessary, previous to the framing of such regulations.

'I hope that omission will be supplied in some measure, though doubtless very imperfectly, by the *accounts* I am about to produce of the earnings and expences of labouring families in different parts of the kingdom. But as these accounts form the groundwork of what I have to advance on the behalf of the poor, it is proper that I should have described the manner in which they were obtained.

'In visiting the labouring families of my parish, as my duty led me, I could not but observe with concern their mean and distressed condition. I found them in general but indifferently fed; badly clothed; some children without shoes and stockings; very few put to school; and most families in debt to little shopkeepers. In short, there was scarcely any appearance of comfort about their dwellings, except that the children looked tolerably healthy. Yet I could not impute the wretchedness I saw either to sloth or wastefulness. For I knew that the farmers were careful that the men should not want employment; and had they been given to drinking, I am sure I should have heard enough of it. And I commonly found the women, when not working in the fields, well occupied at home; seldom indeed earning money; but baking their bread, washing and mending their garments, and rocking the cradle.

'These poor people, in assigning the cause of their misery, agreed in ascribing it to the high prices of the necessaries of life. "Every thing (said they) is so dear, that we can hardly live." In order to assure myself, whether this was really the case, I enquired into the particulars of their earnings and expences; and wrote the same down at the time, just as I received them from each family respectively, guarding as well as I could against error and deception. The following accounts are the result of that enquiry, and they shew that the cause assigned is founded in fact.

'These accounts of the earnings and expences of labouring families, in my own parish, were collected about *Easter* 1787, when affairs relating to the poor were under the consideration of the Parliament and the public. From what loose information I could then gather near

near home, I saw sufficient reason to believe, that they presented but too faithful a view of the general distress of such families throughout this and the neighbouring counties. And the vast increase of the poor-rate, at that time every where a subject of complaint, rendered it very probable that the same misery had overspread the kingdom.

'On my suggesting this to some friends who interest themselves in the welfare of the poor, we thought this matter deserving of a fuller scrutiny. And in order to collect information, an abstract of these accounts was printed, and many copies were distributed. We supposed that two or three papers returned from every county, carefully filled up, would furnish us amply with the information we desired. I have to regret that a greater number of those distributed papers has not been returned. The few I have received confirm the opinion previously entertained of the general distress of labouring people, and of the insufficiency of their wages for the supply of their wants. But the accounts themselves will evince this much better than many words.'

These returns, however, amount to more than thirty; and, most fortunately, they were received from widely different parts of the island, from Cornwall even unto Sutherland: mostly from country gentlemen; some from clergymen. Each of these accounts sets forth the *earnings* and the *expences* of poor families of different sizes, and composed of individuals of different ages; each being particularized: thus forming most valuable data for calculations on this truly important subject.

We transcribe the account of one family in the parish of Barkham, Berks, consisting of a man, his wife, and five children; the eldest eight years of age; the youngest an infant.

'*Expences per Week.*	£.	s.	d.
Bread and Flour	0	6	3
Yeast and Salt	0	0	4
Bacon or other Meat	0	0	8
Tea, Sugar, Butter	0	1	0
Cheese (seldom any)	0	0	0
Beer (seldom any)	0	0	0
Soap, Starch, Blue	0	0	2¼
Candles	0	0	3
Thread, Thrum, Worsted	0	0	3
Total	0	8	11¼
Amount *per annum*	23	4	9

'*Earnings per Week.*			
The Man earns at a medium	0	8	0
The Woman	0	0	6
The Children	0	0	0
Total	0	8	6
Amount *per annum*	22	2	0

To the above Amount of Expences *per annum*	23	4	9
Add Rent, Fuel, Clothes, Lying-in, &c.	6	0	0
Total of Expences *per annum*	29	4	9
Total of Earnings *per annum*	22	2	0
Deficiency of Earnings	7	2	9

' *Rates of Bread and Labour.*	£.	s.	d.
Price of the half-peck loaf of wheaten bread	0	0	11½
—— of the gallon of flour	0	0	10
—— of a week's labour in winter	0	7	0
—— of a week's labour, where the labourer is employed constantly, all weather, the year through	0	8	0

' *Annual Expences.*	£.	s.	d.
Rent of a cottage and garden, from 1l. 5s. to 2l. 2s. say	1	10	0
Fuel, if bought, costs 12s. but reckoned here at a week's wages, because a man can in a week cut turf enough on the common to serve the year, and the farmers give the carriage for the ashes	0	8	0
Clothing.—The Man's: wear of a suit per annum 5s.; wear of a working jacket and breeches 4s.; two shirts 8s.; one pair of stout shoes nailed 7s.; two pair of stockings 4s.; hat, handkerchief, &c. 2s.:—sum 1l. 10s. ——The Woman's: wear of gown and petticoats 4s.; one shift 3s. 6d.; one pair of strong shoes 4s.; one pair of stockings 1s. 6d.; two aprons 3s.; handkerchiefs, caps, &c. 4s.:—sum 1l.——But as few poor people can every year bestow on themselves the sums here supposed, let the children's clothing (partly made up of the parents' old clothes, partly bought at second-hand) be included, and the whole estimated at	2	10	0
Lying-in, sickness and loss of time thereby; burials, and loss of time by extreme bad weather; estimated one year with another at	1	12	0
£.	6	0	0

' Rent, fuel, clothing, lying-in, &c. are set down in the column at 6l. to *every* family alike, because it is the *least* sum at which those articles can well be reckoned.

' The tea used per family is from 1 to 1½ oz. per week, at 2d. per oz.

' Soft sugar, ½lb. at 7d. to 8d. per lb.

' Salt butter or lard, ½lb. at 7½d. to 8d. per lb.

' Poor people reckon cheese the dearest article they can buy.

' Malt is so dear, they seldom brew any small beer, except against a lying-in, or a christening.

' To eke out soap, they burn *green* fern, and knead the ashes into balls, with which they make a lye for washing.'

To

To shew 'that the condition of the day labourer has been growing worse continually, from the middle of the fourteenth century to the present time,' this practical philanthropist has adduced, doubtless with much labour, the following 'relative proportions between labour and the necessaries of life, at different periods, which is highly interesting:

'*Middle of Fourteenth Century.*

Ordinary price of day-labour, - 2*d.*
Price of the quarter of wheat - 3*s.* 4*d.* to 4*s.*
Medium - - - 3*s.* 8*d.*
22 days - = a quarter of wheat
20 days - = a fat hog, two years old
20 days - = clothing for a year of a common servant of husbandry
6 days - = a quarter of beans or pease
5 days - = a quarter of barley
2 days - = a pair of shoes
1 day - = two gallons of ale.

'*Middle of Fifteenth Century.*

Pay of a labourer per day - - 3*d.*
Price of a quarter of wheat - 5*s.* to 5*s.* 6*d.*
20 to 22 days = a quarter of wheat
16 days - = a quarter of malt
16 days - = clothing for a year of a servant
8 days - = a quarter of oats
7 days - = a flitch of bacon
4 days - = a yard of cloth for shepherd
1 day - = two to three gallons of ale.

'*Former Part of Sixteenth Century.*

Pay of a labourer per day - - 3½*d.*
Price of a quarter of wheat about - 7*s.* 6*d.*
26 days - = a quarter of wheat
13 or 14 days = a quarter of malt
7 days - = a quarter of oats
1 day - = eight or nine lbs. of beef, pork, veal
1 day - = seven lbs. of cheese = four lbs. of butter.

'*About the Middle of Seventeenth Century.*

In *Essex* the medium pay of a labourer *(rated)* was 13*d.*
Price of wheat (per *Fleetwood's Chronicon*, p. 106,) 40*s.* and of malt 24*s.* per quarter, as estimated by the bishop
37 days - = a quarter of wheat
22 days - = a quarter of malt
7 days - = a quarter of oats
4½ days = two shirts for a man, *made.*

'*Latter*

'*Latter Part of Eighteenth Century.*

Pay of a labourer per day	-	-	14*d.*
Price of a quarter of wheat 48*s.*—of malt			42*s.* 6*d.*
41 days	- -	=	a quarter of wheat
36½ days	- -	=	a quarter of malt
96 days	- -	=	a fat hog, 14 score, at 8*s.* per score
27 or 28 days	-	=	a quarter of beans or pease
20 or 21 days	-	=	a quarter of barley
41 days	- -	=	a flitch of bacon, six score, at 8*s.*
9 days	- -	=	a yard of cloth for servants
6 days	- -	=	a pair of men's shoes
1 day	- -	=	*less* than a gallon of ale
1 day	- -	=	3 lbs. ordinary cheese = 1½ lb. butter
40 days	- -	=	clothing for a year of a common servant of husbandry.'

At the close of these curious particulars, Mr. Davies says,

'I cannot forbear adding here, the following just and striking observation by Dr. *Price*. [See *Rev. Peym.* vol. ii. p. 273.]

"The *nominal* price of day-labour is at present no more than about *four* times, or at most *five* times higher than it was in 1514. But the price of corn is *seven* times, and of flesh meat and raiment about *fifteen* times higher. So far therefore has the price of labour been from advancing in proportion to the increase in the expences of living, that it does not appear that it bears now *half* the proportion to those expences that it did bear formerly."

With information like this before us, can we harbour a doubt with respect to the deplorable state of the poor labourers of the present day? or hesitate a moment, with respect to the necessity of meliorating their condition?

For the means of relief proposed by this benevolent clergyman, we must refer our readers back to the contents of the volume, as we have already given them, or to the volume itself; which every one, who is interested in the condition of his fellow-creatures, will read with grateful approbation and advantage. Our measure of tribute is full.

ART. VII. *Specimens of Arabian Poetry*, from the earliest Time to the Extinction of the Khalifat. With some Account of the Authors. By J. D. Carlyle, B. D. F. R. S. E. Chancellor of Carlisle, and Professor of Arabic in the University of Cambridge*. 4to. pp. 260. 17s. Boards. Payne. 1796.

As the Arabians cultivated letters at a period in which Europe was immerged in the deepest barbarism, Bagdad was the centre of politeness, of science, and of the arts, when

* For an account of Mr. Carlyle's edition of the *Maured Allatafet*, see Rev. N. S. vol. x. p. 361.

Rome

Rome was the resort of wild superstition, the arena of warlike ferocity, or the theatre of gross licentiousness. In order, however, to appreciate the splendor of their genius, or the extent of their knowlege, during this flourishing period, we must not adopt the method of the learned Editor of the work before us, and institute a comparison of their productions with the contemporaneous writings of Europe: the poet at the court of Al Rashid, were he now to revisit this earth, might smile at the passage quoted by Mr. Carlyle from the romance of Richard Cœur de Lion, and be himself a very indifferent poet. Perhaps, indeed, the literary attainments of the Arabians have been inadvertently exaggerated by many who have treated of Oriental learning, from neglecting to compare their productions with those of periods in which any traces of excellence are discernible:—but, to confine ourselves to poetry, it has been frequently remarked that they never attempted the more sublime provinces of this enchanting art, the EPIC and the DRAMATIC *; and we shall search in vain for a Virgil or a Shakspeare among the most celebrated writers who embellished the Khalifat. Professor Carlyle, however, is not disposed to concede this fact; for he supports the converse proposition, and observes that

'The Arabian writer, who attempted either of the above-mentioned species of composition, did not consider it necessary that his work should be constructed entirely in verse; the descriptions, the similitudes, the reflections, and many of the speeches, he expressed in numbers, but the narrative part he was satisfied with delivering in simple prose. Several tales of the "*Thousand and One Nights*" are written in this mixed manner, and their effect upon the passions of the reader, even under the mutilated form in which they appear to us, is pretty generally acknowledged.'

From this passage, we are almost at a loss to discover whether we should consider the tales of the Arabian Nights as epic poems or as dramas:—but be that as it may, we must infer that they rest their claim to either of these descriptions of character, on being composed partly in verse, or partly in dialogue:—whereas, had they been constructed entirely in verse, we should never have considered them as entitled to any other appellation than that of tales; and where shall we find tales in which the narrative is not frequently colloquial? The "*Shepherdess of the Alps*" is composed mostly in dialogue; a poetical expression pervades the narrative part, and its effect on the passions is indisputable: but still it is only a tale, though a

* The book of Job will not furnish a sufficient objection to this remark.

beautiful

beautiful one; and many such, we admit, are to be found in the tales of the Thousand and One Nights.

We would not, however, affix a degree of importance to these translations, which apparently is not assigned to them by the learned Professor himself;—they constituted the amusement of his leisure hours:—it was an elegant and commendable one; and we think that every man, who endeavours to transplant the beauties of foreign composition into his native idiom, is deserving of honorable mention.

It was suggested to Mr. C.

'That, by arranging the several productions in chronological order, and affixing a short preface to each, which should contain a few anecdotes of the author, and an account of the occasion of his composition, the whole would not only afford a specimen of the writings of the principal Arabian poets, but would form a sort of history (slight indeed and imperfect, yet to an English reader perhaps not uninstructive) of Arabian poetry and literature during the most splendid period of the Mahommedan empire.'

This design, we think, the Professor has executed with considerable success. For the biographical part, indeed, he was furnished with ample materials; since the enthusiastic admiration of the Orientals for poetry has displayed itself in innumerable collections of anecdotes relative to the authors; the most trivial particular in the life of a poet is in Asia recorded with minute accuracy, and perused with corresponding interest; and even here the biographical portion of this publication will not, probably, be considered as the least attractive.

The most antient poems contained in this compilation were written by contemporaries of the Prophet; the most modern, in the beginning of the thirteenth century. The national genius reached its highest point of elevation about the first of these periods, and, as invariably happens, fell with a declining empire. Mr. C.'s design being to give a general idea of Arabian poetry, he has admitted riddles, charades, and other specimens, the trifling nature of which would otherwise have excluded them. The originals of the whole are prefixed in a beautiful Arabic character: but we wish that more attention had been paid to the proper position of the points which discriminate the consonants, as we have remarked several inaccuracies that must prove not a little perplexing to the student.

Some of the elegies are distinguished by sublimity of thought and force of expression, and the epigrams are not destitute of poignancy. To enable our readers to judge how far Mr. C. has been happy in transfusing the spirit of his originals into English verse, we present them with two specimens, selected not

not merely on account of their shortness, but also for beauty of idea; to each of which we prefix a *literal* translation.

The first consists of a single verse, composed on the disgrace of the Barmecides, so justly renowned in the East for generosity and talents. "Alas! for you, son of Barmec! for the woes which you are still doomed to suffer. *With* you, the world was as a bride, and *since* you as a mournful widow." Mr. C.'s version is as follows:

'*Upon the Ruin of the Barmecides.*

I.

'No, Barmec! time hath never shewn
So sad a change of wayward fate;
Nor sorrowing mortals ever known
A grief so true, a loss so great.

II.

'Spouse of the world! thy soothing breast
Did balm to every woe afford;
And now no more by thee caress'd,
The widow'd world bewails her Lord.'

The second is addressed to a Dove, by Seraj al Warac. "The wild dove who soothes me with her notes, like me has a dejected heart. She complains: but I suppress my secret, or only divulge it by my tears. As if Love were divided between us, and murmurs were her portion, while tears were mine."

'*To a Dove, by Serage Alwarak.*

I.

'The dove, to ease an aching breast,
In piteous murmurs vents her cares;
Like me she sorrows, for opprest,
Like me, a load of grief she bears.

II.

'Her plaints are heard in every wood,
While I would fain conceal my woes;
But vain's my wish, the briny flood,
The more I strive, the faster flows.

III.

'Sure, gentle bird, my drooping heart
Divides the pangs of love with thine,
And plaintive murm'rings are thy part,
And silent grief and tears are mine.'

From these specimens, the reader may form a pretty accurate idea of the unequal merit of the learned Professor's versions. He will remark that, in the first, Mr. C. has deviated from the simple pathos which characterises the original, and, by admitting the questionable expression of "Spouse of the world," has rendered it even ludicrous;—and that the first couplet of the second specimen is prosaic, while the last expresses with happy energy the elegant idea of the Arabian poet.

ART. VIII. *A complete Treatise on Electricity, in Theory and Practice.* By Tiberius Cavallo, F. R. S. In Three Volumes. Vol. III. Containing the Discoveries and Improvements made since the Third Edition. 8vo. pp. 330. 5s. Boards. Dilly. 1795.

SCIENCE owes its progress and diffusion not more to the happy efforts of original genius, than to the judicious industry of those authors who, from time to time, employ their talents in digesting and elucidating successive discoveries. In this useful class of philosophic labourers, Mr. Cavallo holds a distinguished rank. His treatises on popular and interesting branches of physics may be justly esteemed the best elementary works that are extant in our language. They possess every requisite of such performances; perspicuity of style, proper selection of materials, and clear arrangement. Mr. Cavallo, however, does not merely compile with judgment. He never aspires indeed to form new and comprehensive views; yet he generally improves, in some degree, the stock of valuable facts, by his own occasional experiments. As a foreigner who has chosen to live among us, he may likewise claim the gratitude of the English nation. By birth a Portuguese, he was destined to be initiated at London into a mercantile profession:—but the study of nature displayed superior charms, which seduced him from the dull routine of the accompting-house to the leisure of a philosophic retreat.

Twenty years have elapsed since the Treatise on Electricity was first presented to the British public; and during that time, it has passed through repeated impressions. The recent discoveries in Electricity afforded large additions of curious and useful matter; and the work was successively augmented from one volume to three. On its present improved form, we may bestow our encomiums with less reserve. It is unquestionably the neatest, the clearest, and the most sensible elementary treatise to be found on this popular science; and it is excellently adapted to furnish the mind with those brilliant images and facts, which provoke inquisitive genius to closer and more profound researches.

Of the intermediate editions, we were prevented by various accidents and delays from taking particular notice in our Review: but this was the less to be regretted, as, in the regular discharge of our functions, we had generally had occasion to examine the materials at their sources. The first volume was noticed in our 57th vol. p. 362. As to the second, it may be here proper only to observe that it contained an account of Volta's electrophorus, and the theory connected with it; of the electrical configurations of Lichtenberg; of the properties of the torpedo and other electrical fish, with their anato-

mical structure; of Earl Stanhope's theory of the returning stroke and the illustrative facts; of the celebrated plate-electrical-machine in the Teylerian museum at Haarlem, and its astonishing performance; with other matters of smaller note.

We now proceed to examine at some length the contents of the third volume, which is sold separately, to complete the 3d edition of the preceding volumes. It consits of various distinct articles, which shall be considered in order, and with a degree of attention proportioned to their novelty or importance:

1. *An Account of the Discoveries concerning musculur Motion which have been lately made, and are commonly known under the Name of Animal Electricity.*—This is a candid and judicious abstract of those truly surprising facts that have been detected by Galvani, Volta, and others, with some new experiments which Mr. Cavallo has performed in conjunction with Dr. James Lind. The descriptions are rendered very intelligible by the aid of an engraving. We are only sorry that a subject so specious has rather served to amuse the physiologist than to afford much real and philosophical instruction. Its reputation was brilliant but momentary, and seems already almost quite forgotten. A noble field of inquiry certainly is opened: but that inquiry, to be successful, must be conducted in a different manner from that which has been hitherto attempted. With the general facts, our readers are already acquainted, and it would be unnecessary to resume them; we shall therefore confine ourselves to a few miscellaneous remarks.

It appears that, previous to Dr. Galvani's decisive experiments, Dr. Cotugno, Professor of Anatomy at Naples, had observed, so early as March 1784, in dissecting a mouse, very evident electrical appearances, and had even felt a shock, attended with stupor and giddiness. There is a tide in discovery; and different persons engaged in similar pursuits, and led by the prevailing fashion of opinion, will often, without communication, seize on the same fact, and form the same views.

The prepared limbs of a frog are thrown into convulsions during a thunder-storm. The degree of agitation is proportioned to the nearness of the stroke: but the most important circumstance is, that, at every clap of thunder, the limbs, instead of a single contraction, are affected by a sort of tremor or succession of convulsions, corresponding to the reiterated peals; which proves, as Mr. Cavallo rightly observes, that the rumbling noise of thunder is not occasioned by the prolonged echos of a single electrical explosion, but by the sound of a number of partial explosions in rapid succession.

To cast some light on the theory of animal excitement produced by the application of metallic conductors, Mr. C. introduces

troduces a consideration which appears to us equally ingenious and accurate, and which we shall now lay before our readers in his own words:

'When a person with a dry hand rubs a piece of paper sufficiently dry, some electricity will be produced or accumulated upon the paper. If the paper thus electrified be held by one corner, the electricity will presently disappear. This effect is easily explained, by considering the imperfect conducting and non-conducting state of the bodies concerned. The friction of the hand accumulates some electricity upon the paper; but the paper being an imperfect Conductor, cannot carry away to the other hand that holds it, all the electricity as quickly as it accumulated upon it; the friction being interrupted, the electricity is gradually dissipated. When the paper is less dry, the electricity will remain for a shorter time, or it may be conducted away as quickly as it is generated. Now, in order to apply this effect to the case of animal electricity, we must first consider, that though the whole animal is a Conductor of electricity, yet every part of it is not an equally good Conductor. Admitting then, or supposing, that in the body of the animal a quantity of electricity is produced by some cause or other to us unknown, it must follow, that this electricity must be conducted by, or expanded through, some parts much easier than through others; consequently the former will contain more of that power, than the latter. The metal, then, which is applied to form the communication between the former and the latter, being a better Conductor than either, restores the equilibrium, and thus the animal electricity itself may produce the effects of the artificial electricity.'

After the excitability of the mangled animal is nearly exhausted, a very manifest diversity is perceived among the effects of different conductors. Hence our author was enabled to ascertain the series of conducting substances, which he ranges in the following order:

1. Malleable Platina.	5. Copper.	Iron.
Silver.	Brass.	10. The Human Body.
Gold.	Tin.	Salt Water.
Mercury.	Lead.	Fresh Water.

This catalogue is useful, however incomplete. It would be desirable likewise to determine the proportion of the conducting powers of those substances. We believe that zinc should be placed at the head of the list. Sulphuric acid was found to conduct better than water. Charcoal did not answer, except when it was actually burning. The flame of a tallow-candle placed in the circuit prevented the transmission of animal electricity:—but,—which seems very extraordinary, if not altogether anomalous,—alcohol proved a better conductor than water. We recommend this experiment to be repeated with scrupulous attention.

When the circuit is composed of several contiguous substances, the contact must be very perfect. It is frequently necessary,

cessary, when persons join hands, to moisten the fingers, especially with salt water.—The nerves are better conductors than the blood vessels.

Mr. Cavallo remarks very justly that the use of the *coating*, or *armour*, applied to the nerves and muscles, is to increase the quantity of contact. It is singular that the experiment very seldom will succeed, unless two different metals be employed for the coatings:—but, as this fact is not universal, it contradicts the supposition of Professor Volta, that the nervous irritability is stimulated by a small electrical discharge occasioned merely by the opposition of two different substances. That opinion is also disproved by some late experiments made on the Continent by Professor Valli. The subject was resumed by Mr. Cavallo and Dr. Lind, who, after careful and repeated trials, could not discover the slightest indication of electricity on the contact of two different metals.

It is alleged that, in the living human subject, sight and taste are the only senses capable of being excited by the metallic application. We can assure our readers, however, that the sense of smell may likewise be affected. Thrust a silver probe up the nostril, and, pressing it against the septum, hold it a few seconds in contact with a piece of zinc laid on the tongue; a sort of putrid sensation will begin to be felt, and most decidedly after the probe is withdrawn. In this experiment, the nerves belonging to the three senses, sight, taste, and smell, are all stimulated at once.

Frogs, killed under water a little hotter than blood heat, give very feeble tokens of animal electricity. In freezing water, their power is not diminished. Killed by a very strong electric shock, they were found to be utterly incapable of farther excitation. Such was also the case with animals starved to death, or destroyed by corrosive sublimate.

Some experimenters have maintained that they succeeded in exhibiting the attraction and repulsion of light substances by animal electricity: but the soberer and more correct observations of Mr. Cavallo and Dr. Lind refute that assertion; nor was it possible to render the electric spark at all visible. The identity of the principle with that of electricity can only be inferred from the correspondence of their other effects.

2. *History of the Doubler of Electricity.*—This ingenious machine is described as it was originally communicated by the Rev. Mr. Bennet to the Royal Society of London. Mr. Cavallo provided himself with a similar instrument, but was mortified by finding that it gave results generally equivocal. This he imputed to the contact of the varnished surfaces, and he constructed another with plates uncoated, which were brought

successively to face each other at the distance of one-tenth of an inch. Yet was the imperfection far from being removed. After having doubled a few times, the instrument always betrayed signs of spontaneous electricity; and even the repose of some days was insufficient to establish the equilibrium. Mr. Cavallo suspected this latent electricity to proceed from the air, or to adhere to the instrument. His remarks were noticed by Mr. Nicholson, who adapted the machine in a simpler and more elegant form; and Mr. Bennet himself, in a subsequent publication containing numerous experiments performed with the Doubler, describes a method of depriving it of the adhesive electricity:—but, with Mr. Cavallo, those precautions did not fully succeed. Perhaps a certain dexterity or manipulation is requisite. Various singular facts have been pretended to be discovered by means of the Doubler. Mr. Read has lately advanced that atmospheric air is generally electrified positively in its ordinary salubrious state, but always negatively when vitiated even in a small degree by respiration, putrefaction, or other natural processes. His experiments were performed in a charity-school, on a dunghill, and in a privy,—an association rather humiliating:—but in such loathsome situations, various causes, heat, humidity, and offensive steams, combine to alter the electrical state of the atmosphere. Doubt and uncertainty cloud all the researches of the Doubler; and the encomiums of Dr. Darwin on that invention savour of poetical enthusiasm. The Eudiometer, of which much was once said in the philosophic world, has now fallen into discredit and neglect; and we fear that a like fate awaits the Doubler of Electricity.

3. *Of the Methods of manifesting the Presence, and ascertaining the Quality, of small Quantities of natural or artificial Electricity.*—Several delicate instruments have been contrived for this purpose: of which, the most noted are Volta's Condenser, and Mr. Bennet's Gold-leaf Electrometer and his Doubler of Electricity. On similar principles, Mr. Cavallo has constructed another machine, which he terms the *Multiplier of Electricity.* For an account of it, we must refer to the book itself, in which it is illustrated by figures. It appears neither so simple nor so commodious as the Doubler: but Mr. C. affirms that its effects are more certain and uniform. Experiments performed with the Multiplier decisively confirmed the fact so important in Meteorology, that the electric fluid is constantly evolved in the condensation of vapours. During the formation of them, also, unequivocal signs were given of negative electricity. A tin-plate, to which a slap was three times given with the hand, was found to be negatively electrified.

4. *Experiments on Metallic Substances.*—After many discouraging attempts, Mr. Cavallo at last succeeded in obtaining electricity from the contact—or rather the collision—of metallic bodies. The facts thus elicited are of a very singular kind, and it is only to be regretted that the results are not more constant and regular: but farther investigations will probably detect those minute circumstances, which often occasion an appearance of caprice. The mode of performing the experiments was this:—A tin-plate, eight inches in diameter, was fixed to a small piece of wood about three inches long, and connected by two glass pillars to a larger piece of wood, that served as a stand or handle. Holding that apparatus in the left hand, the bit of metal to be examined was dropt a few inches from the right hand on the plate, by inclining which the metallic piece was thrown on the table; and this operation was repeated many times, the effect usually attaining its maximum after twenty repetitions. The electricity of the plate was then examined by the Multiplier, already noticed. Zinc, silver, gold, copper, lead, and tin, dropped on the tin-plate, electrified it positively; platina and iron gave ambiguous results; and bismuth communicated negative electricity. When tin or bismuth was let fall by help of tongs, the effect was precisely reversed. The electricity produced by the dropping of zinc or tin was more intense when those metals were previously heated: but the more general effect of heat was to diminish the quantity, or even to change the quality, of the electricity. Heated gold and copper gave only weak positive electricity; with platina and lead, it was negative; and, as heat was gradually applied to bismuth, the electricity, at first negative, became ambiguous, and turned in the end positive. The success of the experiments seemed also to depend much on the condition of the atmosphere, and on the unbalanced state of electricity in the human body; for, performed in an insulated manner, they commonly failed, unless in weather the most favourable. It would be very desirable to repeat them carefully within the receiver of an air-pump, and an apparatus might easily be devised for that purpose. To draw any conclusions, in the present stage of the inquiry, would be imprudent and precipitate. Mr. Cavallo reasonably doubts whether the metallic electricity manifested in his experiments will explain the curious discoveries of Galvani; since the caprice and uncertainty which affect the results of the former, contrasted with the unvaried constancy that characterises the latter, appear to indicate two very different sources. Mr. C. is not warranted, however, in attributing the effects which he examined to the mere *contact* of the metals: these were *struck* against each other, which im-

plies a great deal more than simple apposition. Were we to hazard a conjecture concerning the origin of those singular phænomena, we should argue from the analogy of the causes of the production of heat. Friction, percussion, condensation, may equally occasion the evolution of electricity. When two bodies are mutually struck, it is probable that the one which has suffered most compression by the blow will deposit some electricity on the other. Hence the softer metals, such as zinc, gold, lead, or tin, gave positive electricity; while the hard metals, platina and iron, gave negative electricity, or afforded only ambiguous results. Besides, a body in its fall, by urging the air on its interior surface to recede, always condenses it somewhat, and may receive the portion of electricity thence evolved. It is thus that positive electricity on the whole predominated in Mr. Cavallo's experiments. The effect of heat on the projected metal is two-fold; by softening that substance, it tends to augment the electricity, but, on the other hand, it occasions a great dissipation in the descent through the air. Which of these effects shall at any time prevail, circumstances can alone determine. By the application of heat, metals must pass through all the degrees of softness to perfect fluidity. Those of great fusibility will therefore be the sooner notably softened by heat. Accordingly, zinc and tin, being heated, produced stronger electricity; whereas with platina, the effect was reversed. Similar considerations might perhaps explain other apparent anomalies:—but we propose them with much hesitation.

5. *Description of the Methods of producing divers curious Configurations by means of Electricity*:—The discovery of Professor Lichtenberg invites the student to a very pretty sort of amusement; for its application hitherto does not entitle it to any higher estimation. Among speculative electricians, it has indeed given occasion to chimerical suppositions. The ramifications and curves which it exhibits are regarded by many as the actual tracks of a circulating fluid. A similar notion, equally puerile, had already been entertained concerning the cause of the curious appearance produced by strewing iron filings on a sheet of paper over a magnet. This last fact, without assuming any visionary hypothesis, admits of a most satisfactory explanation from the known principles of dynamics. Nor can we doubt that those electric configurations, examined with nice discrimination by the sober and profound investigator, would enable him to develope the laws and modifications of electric attractions and repulsions.

The general method of forming such figures is to apply the knob of a charged jar to an electric or imperfectly conducting substance,

substance, or to draw it fancifully along the surface: then to project on the traces finely-sifted powders of chalk, sulphur, cinnabar, rosin, dragon's blood, gum arabic, or evaporated decoctions of colouring woods; which is most commodiously effected by the help of a small bottle of Indian rubber. Mr. Bennet has copiously described the manipulations required for varnishing, decorating, and transferring those artificial delineations; and Mr. Cavallo has added some easy directions for the simplification of the process. If resinous powders be used, indelible ornaments will, by the assistance of heat, be fixed on marble paper, or silk; and glass or porcelain may be stained with beautiful configurations, if enamel colours be projected on them. Perhaps manufacturers would consult their interest in availing themselves of such curious devices. Some idea of the effect may be formed from the following short extract:

'Hold a piece of writing paper near the fire to render it dry and warm: then lay it upon a table, and rub it with a dry hand, which operation will electrify the paper. Now light a piece of sealing-wax with a candle, and after having suffered it to burn for about five or six seconds of time, lift up the excited paper from the table, and hold it up by one corner; blow out the flame of the sealing-wax, and present the melted end of it to the paper at the distance of about an inch, moving it in various directions very quickly. In doing this, the electricity of the paper will attract the sealing-wax into the shape of exceedingly fine filaments, which may afterwards be melted and fastened to the paper, by holding the paper very near the fire for a short time. A small piece of sealing-wax stuck upon a wire or a pin, answers better than a common stick of sealing-wax. The impressions made in this manner, are in general not so beautiful as those described in the preceding pages; yet this experiment is attended with a considerable advantage, which is, that it does not require the electrical machine, or other apparatus, and may of course be performed in any place.'

6. *Of the Effects produced by Electricity on permanently Elastic Fluids and Water* —The very ingenious Mr. Cavendish was the first who formed the nitrous acid, by passing an electric spark through a certain mixture of the azotic and oxygenous gases; and the circumstances attending that noble discovery are fully detailed in the 75th and 78th volumes of the Philosophical Transactions. The still more important discovery of the composition of water, which that gentleman shares with the French chemists, has since been subjected to the test of Electricity. With the famous machine in the Tylerian Museum at Haerlem, of which the astonishing power is well known *, Messrs. Van Troostwyk and Deiman, assisted by Mr. Cuthbertson, performed some laborious experiments; of which the results were most satisfactory and decisive, and seem to place the basis

* See Rev. vol. lxxiii. p. 551, *Appendix*.

of the Lavoisierian system beyond dispute. Sending numerous shocks through water inclosed in a glass tube, the hydrogenous and oxygenous gases were gradually disengaged. By a more powerful charge, they exploded, forming pure water, with scarcely any gaseous residuum. Similar experiments, though on a small scale, have equally succeeded at London.

6. *Of the Repulsion between Bodies possessed of the same Sort of Electricity; and of some Experiments which seem to militate against the Theory of a single Electric Fluid.*—The numerous objections continually started against the Franklinian system, and which have lately assumed a more formidable aspect, plainly argue a material defect of evidence. Yet the attempts to supplant that hypothesis have not been well conducted; and, as the most loose and superficial reasoning is ever employed on electrical subjects, it is seldom difficult to find an explication plausible at least of any hostile fact that may be urged. The considerations which Mr. Cavallo now advances are comprised in the three following propositions:

'1. No electricity can appear on the surface of a body, or no body can be electrified either positively or negatively, unless the contrary electricity can take place on other bodies contiguous to it.

'2. There is something on the surface of bodies which prevents the sudden incorporation of the two electricities, viz. of that possessed by the electrified body, with the contrary electricity possessed by the contiguous air, or other surrounding bodies.

'3. Supposing that every particle of a fluid has an attraction towards every particle of a solid; if the solid be left at liberty in a certain quantity of that fluid, it will be attracted towards the common centre of attraction of all the particles of the fluid.'

7. *Remarks on some extraordinary Effects of Thunder Storms; and an Explanation of the Electrical Returning Stroke.*—This article consists mostly of a long extract from the Philosophical Transactions, giving an account of a remarkable thunder-storm that happened near Coldstream in July 1785; together with the ingenious and satisfactory comments of Earl Stanhope. Several incidents in that melancholy catastrophe clearly evinced the existence and the effect of the Returning Stroke.

8. *On the Action of Electricity on the Vegetable Kingdom.*—When electricity began to be studied, it was presumed to have an universal influence. Its beneficial effects were particularly traced in the vegetable œconomy. That it promoted the growth of plants was repeatedly asserted. The improvements of theory likewise gave a bias to opinions; and, while positive electricity was believed to forward vegetation, negative electricity was supposed to check it. Scepticism next succeeded. It was perceived that the experiments were neither satisfactory

nor

nor consistent, and that the arguments founded on them were inconclusive or contradictory. Yet M. Bertholon was not deterred from resuming the subject; and in a large work elaborately composed, he gravely recommends the erecting of insulated conductors in kitchen-gardens. Whether such statements made any vivid impression on the public, may be doubted: but the more recent and accurate experiments of Dr. Ingenhousz seem incontestibly to disprove the influence of electricity on the vegetable system. Whatever secret effect it may have, it cannot be detected by observation.

The tender plant called *Balsam* is killed by an electric shock: but the shrinking of the sensitive plant has no concern with electricity. The contact of any kind of substance produces the effect, which depends entirely on the principle of stimuli.

10. *Experiments and Observations concerning the Effects of Electricity on Metallic Substances.*—On this subject, M. Van Marum has performed some very interesting experiments. Wires of different metals, $\frac{1}{32}$ of an inch in diameter and of equal lengths, were exposed to the discharge of the battery in the Teylerian Museum, containing 225 feet of coated surface. Of these wires, one hundred and twenty inches of the lead and tin were fused; five inches of the iron, three inches and a half of the gold; and of the silver, brass, or copper, only one quarter of an inch. Hence it was inferred that lead is the worst metal, and copper on the whole the most eligible, for the construction of thunder-rods. Our readers will perceive that this result does not precisely correspond with that drawn from the experiments on animal electricity above mentioned.—These metallic wires melted and calcined likewise under water, when only one-eighth part of their former lengths was used.—Mr. Cavallo remarks that the effects thus produced depend on the joint proportion of the natural fusibility of each particular metal, and of the degree of resistance which it opposes to the passage of electricity.—The slender turnings of iron or steel are easily ignited by a small shock, or even by a spark from a large prime conductor. Hence are formed various entertaining experiments.

A supplement is annexed to this volume, entitled 'Notes and Additions to various Parts of this Treatise.' It consists of several detached paragraphs, from which we shall select a few remarks.

Mr. Read mentions an experiment in opposition to the received opinion, that hot air is a conductor of electricity. Plunging quickly insulated pith-balls into the recess of a heated oven, he found that they retained the electric charge till they were scorched. The true explanation of this curious fact is to

be deduced from a principle overlooked by all electricians: but with which, we understand, the public will probably soon be made acquainted.

Mr. Nicholson alleges that, in a charged jar, there is always a certain portion of the electricity uncombined, which remains to form the residuum after the latent part is disengaged. This residuum is not perceptible immediately subsequent to the explosion, but, according to Mr. Read, it collects faster by the application of heat; an observation which will suggest some theoretical consequences.

It was observed by Professor Volta, as an exception to his beautiful discovery, that water evaporated from a red-hot piece of rusty iron leaves that metal positively electrified. Mr. Cavallo has remarked the same property in white flint-glass. It seems not improbable that the usual effect of evaporation is counteracted or reversed by electricity of an opposite kind, generated from the new combinations which may obtain between the gaseous elements of water and the oxyds of iron or lead.

The rapidity with which electricity darts along metallic wires is familiarly known. Mr. Cavallo has made some attempts to employ that principle, for the purpose of conveying intelligence to a distance with inconceivable speed. Gun-powder, phosphorus, or hydrogenous gas, might be fired at the extremity of a continued wire, or sparks could be transmitted, the successions of which should, according to previous concert, communicate the information. He succeeded at the distance of 250 feet; and he presumes that the experiments would be equally successful, though the conductor were extended two or three miles. We can hardly imagine that a contrivance of this sort is calculated for any practical use. It requires a complex apparatus, unavoidably subject to derangement; and the fluctuating state of the atmosphere must render its performance extremely precarious. No such objections affect the Telegraph. It is remarkable that in the same country which has produced this excellent invention, a similar contrivance was devised by M. Amontons, an ingenious mechanical philosopher, exactly a century ago *. He conveyed intelligence by means of that instrument from Paris to Vienna: but he died soon afterward, and his invention was forgotten. France has therefore a double claim to the discovery of the telegraph.

Mr. Cavallo has given directions for making the amalgam of zinc, and for preparing electric amber varnish; of which the unpractised electrician may profit. The volume concludes with a copious index to the whole work; an addition of real utility,—especially in books of science.

* See his *Eloge* by M. Fontenelle.

ART.

ART. IX. *Essays on Philosophical Subjects.* By the late Adam Smith, LL. D. Fellow of the Royal Societies of London and Edinburgh, &c. &c. To which is prefixed an Account of the Life and Writings of the Author, by Dugald Stewart, F. R. S. E. 4to. pp. 340. 15s. Boards. Cadell junior and Davies. 1795.

WE regret exceedingly that any accidents should have intervened, to delay our review of these valuable fragments; for the intrinsic merit of the work, independently of the regard due to the memory of its illustrious author, entitled it to the fullest and earliest notice. When this publication first appeared, we *intended* a speedy review of it:—but it is not for *Man* to say that whatever he *purposes* SHALL BE EXECUTED!

Those who have learnt to value the talents of this amiable and enlightened philosopher, those whom his diffusive eloquence has warmed and instructed, will receive with tenderness his posthumous child. It is not, however, the child of old age; nor does it stand in need of the eleemosynary protection of a grateful public. These essays were composed in the morning of life, when the mind is most capable of conceiving bold and extensive plans. The taste and style of the writer were already formed; and those precious ideas had begun to germinate, which it was the business of future years to unfold and to direct to more definite, perhaps to more useful objects. The project was altogether new, viz. to illustrate the principles of the human mind by a theoretical deduction of the progress of the sciences and the liberal arts. France had not yet produced those exquisite models of scientific history, which other nations have feebly imitated, and which display the happiest union of ingenuity, eloquence, and erudition:—but, in some respects, the attempt of Dr. Smith is of unrivalled execution. He surveys the workings of human curiosity with a penetrating eye, marks the unceasing efforts of the mind to bring the grand spectacle of nature within the compass of apprehension, and traces in bright colours the probable steps by which the imagination continually advances to its ultimate object, complacency and repose. In the volume now before us, the reader may expect the same chasteness and perspicuity of diction, the same ease and fluency of expression, and the same copiousness and felicity of illustration, which distinguish the other productions of that eminent writer. Perhaps it will be found that the style is more polished and elaborate than in his later works. As the imagination cools, the passion for ornament in course subsides. It is only to be regretted that Dr. Smith's literary project was never completed: but it required a degree of application and an extent of research which it is probable he did not then foresee. His genius took a different direction, and all his studies

were

were afterward devoted to subjects that more immediately concern the happiness of man. Yet perhaps he never lost sight entirely of his original idea: and when, on the immediate prospect of death, a commendable solicitude for posthumous fame induced him to commit to the flames all the rest of his manuscripts, he saved these fragments, to be published at the discretion of his executors.

Before we proceed to analyse the present work, however, our readers will naturally expect that we should extract some account of the life of its celebrated author from the Memoirs here given; and we shall endeavour to gratify that wish, without incurring the charge of tedious digression. The biographical narrative, by Professor Stewart, prefixed to this volume, and first printed in the Philosophical Transactions of Edinburgh*, is a masterly performance. Clear, methodical, and elegant, though somewhat verbose, it engages the attention by a flow of manly eloquence. From such judicious materials we shall freely compose our abstract.

Adam Smith, author of the "Inquiry into the Nature and Causes of the Wealth of Nations," was born on the 5th of June 1723, at Kirkaldy in Fifeshire. His father held the office of Comptroller of the Customs at that place, and his mother was of a genteel and respectable family in the neighbourhood. He was the only child of the marriage, and was but a few months old when his father died. Like many fine geniuses, he brought into the world a sickly and infirm constitution, which required all the watchful cares of his surviving parent. She treated him with unlimited indulgence, which never had any ill effect on his temper or dispositions; and her excessive tenderness was repaid, during the course of a long life, by every attention that filial gratitude could dictate. In his early childhood, an accident happened to him which was of a very singular nature. He had been carried by his mother on a visit to her brother in the country; and while he was playing alone out of doors, he chanced to strike the fancy of some strolling tinkers or gypsies, who stole him away unperceived. This incident might have decided his fate. Situation would have moulded or formed his ductile character; and the philosopher, whose writings now enlighten Europe, might have sunk into a very ordinary vagrant, the least intrepid perhaps and the least enterprising of his gang. Fortunately for the world, he was soon missed; suspicions arose; his uncle pursued the gypsies, overtook them in a wood, and rescued the little captive.

* See M. Rev. vol. xix. p. 243.

Mr.

Mr. Smith received the rudiments of his education at the school of Kirkaldy, and soon attracted notice by his passion for books, and by the extraordinary powers of his memory. The delicate frame of his body disqualified him from partaking in the active sports of his companions, but he won their affections by the warmth and generosity of his heart. Even at that early period, he had contracted those habits of absence in company and of talking to himself, which, with increasing force, attended him through life.

In the year 1737, he was sent to the University of Glasgow, where he passed the usual course of philosophy with distinguished applause. The names of Simson and Hutcheson then adorned that seminary; and from the daily lectures and private exhortations of such able professors, his active mind could not fail to reap eminent improvement. Emulation inflamed his curiosity, and directed its prime movements. His favourite pursuits were, at first, mathematics and natural philosophy: but in these branches of science, his genius was not destined to soar. Other subjects presented themselves, more congenial to his taste; and he was impelled, by the most ardent enthusiasm, to the study of human nature in its full extent. Yet he ever enjoyed the benefit of his early acquisitions, which added splendour to his conversation, and furnished the happiest illustrations of his theories concerning the natural progress of the mind in the investigation of truth. 'The influence of his early taste for the Greek geometry (says Mr. Stewart) may be remarked in the elementary clearness and fulness, bordering sometimes upon prolixity, with which he frequently states his political reasonings.'

His friends designing him for the English Church, he left Glasgow in 1740, and entered exhibitioner on Snell's foundation at Baliol College, Oxford: but to that renowned seat of the Muses, the prolific mother of so many saints, orators, and heroes, Smith acknowleged very slender obligations. The scanty lessons casually delivered within those cloistered walls were ill calculated to satisfy a liberal curiosity:—but he had already laid a solid foundation of knowlege, and had acquired the precious habit of assiduous and intense application. As idleness was not absolutely enjoined at Oxford, he diligently pursued his favourite speculations in private, interrupted only by the regular calls of scholastic discipline. He likewise cultivated a thorough acquaintance with the polished languages, antient and modern; and of the turns and delicacies of the English tongue he gained such a critical knowlege, as was scarcely to be expected from his northern education. With the view of improving his style, he employed himself in frequent translation,

lation, particularly from the French; a practice which he used to recommend to all who cultivate the art of writing. His modest deportment and his secret studies seem, however, to have provoked the jealousy or the suspicions of his superiors. His rank might not entitle him to wear the velvet cap, which Mr. Gibbon pleasantly styles the *cap of liberty*. We have heard that the heads of the college thought proper to visit his chamber, and finding Hume's Treatise on Human Nature, then recently published, the reverend inquisitors seized that heretical book, and severely reprimanded the young philosopher.

Notwithstanding the advice of his friends, Mr. Smith chose to forego every prospect of church preferment. It suited neither his taste nor his conscience to preach any particular system of tenets. After seven years' residence at Oxford, he returned to the place of his nativity, and lived two years with his mother, 'engaged in study, but without any fixed plan for his future life.'

In 1748, he removed to Edinburgh, where he gave lectures on Rhetoric and the Belles Lettres, under the protection of the celebrated Lord Kames. The plan was entirely new, and the disposition of the times seemed favourable to such an attempt: for the people of Scotland were beginning to emerge from that state of languor and despondency, in which they had long been enveloped. Activity then extended itself into every department of life, men of letters dared to aspire at elegance and refinement, and our brethren of the North commenced their auspicious career of literary exertions. The prelections of Mr. Smith had a manifest influence in reforming the public taste. At Edinburgh, a separate professorship was soon afterward founded for polite literature; and, in the rest of the Scotch Universities, the barbarous systems of logic were generally discarded, and the puerile enumeration of the rhetorical tropes and figures was supplanted by a rational explication of the principles of just composition.

It was in 1751 that Mr. Smith was elected to the professorship of Logic in the University of Glasgow; and, in the following year, he was promoted to the chair of Moral Philosophy. That important charge he filled with distinguished ability for the space of thirteen years, which he always regarded as the most useful and the happiest period of his life. He merited and obtained the esteem of his colleagues, and the admiration of the students under his care; who were attached to him not more on account of his superior talents as a teacher, than because of his amiable qualities as a man. In treating the subjects of his department, he boldly deserted the beaten track, and gave full scope to his genius. His manner of delivering instruction,

instruction, though not graceful, was artless, and sufficiently engaging. He trusted mostly to extemporaneous elocution. Each discourse consisted of several distinct propositions, which, enumerated in general terms, often wore an air of paradox. These he endeavoured to prove and illustrate; at first, with hesitation, but, as he advanced, the matter seemed to crowd on his mind, and he became animated, fluent, and persuasive. His lectures included the substance of all that he afterward published on Morals and Political Œconomy; and many of his peculiar notions were thus prematurely circulated abroad, though in a mutilated and imperfect state. His claim to originality is most decisively ascertained. So early as the year 1753, he publicly taught those ingenious views of Manufactures, Commerce, and Finance, which were so perspicuously developed, and so copiously and so happily illustrated, in his immortal work on the Wealth of Nations. Such liberal principles were then altogether new, at least in this island. The French Œconomists, indeed, previously to that date, had erected a similar and even a loftier system: but their peculiar tenets remained unknown to the world, until the year 1756, when that virtuous and philosophic minister, Turgot, composed some valuable articles for the *Encyclopedie*. Smith, however, no doubt, reaped most benefit from the perusal of Hume's Political Discourses, published in 1752: which contain just and liberal principles, though mixed with fundamental errors; for it is remarkable of that profound writer, that he was seldom cautious in adopting his data, yet drew his inferences with a precision and a subtlety which never logician displayed. Mr. Smith derived peculiar advantage from the society of respectable merchants at Glasgow, one of the most commercial and enlightened cities in the kingdom. By them he was made acquainted with many facts remote from his sphere of observation, and was presented with many important remarks, the fruit of long experience and of patient reflection.—It is worthy of notice, that the great Turgot first acquired his ideas of the unlimited freedom of trade from the conversation of Gournay, an old merchant.

Hitherto, the Professor had not appeared as an author: but in 1755, a *Review* was set on foot at Edinburgh, though it was very soon discontinued; and to this work he contributed two articles; the one, a criticism on Johnson's Dictionary, and the other, a view of the state of letters on the continent of Europe. Both have merit: but the latter shews a liberal and extended curiosity at a period at which foreign literature was too generally neglected in this country.

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The Theory of Moral Sentiments was published in 1759. It was well received, and soon procured for its author high reputation. Of that ingenious and eloquent work, Professor Stewart gives an elaborate abstract, which will be read with profit, and may very properly be prefixed to the next edition.

About the close of the year 1763, Mr. Smith was induced, by a very liberal offer, to resign his professorship, and to accompany the Duke of Buccleugh in his travels. They halted only a few days at Paris, and proceeded to Thoulouse, where they resided eighteen months. This situation was most favourable to the views of Mr. Smith, who, living in intimacy with the principal members of the Parliament of France, had an opportunity of gaining most correct information concerning the internal policy of that country. From Thoulouse they made a tour through the southern provinces to Geneva, and passed two months at that charming spot. About Christmas 1765, they returned to Paris, where they remained till October next year. These ten months were spent in the most enlightened and refined society. The recommendations of his friend Mr. Hume procured for Mr. Smith an intimate acquaintance with Turgot, Quesnay, D'Alembert, Helvetius, Marmontel, and other philosophers. From the virtuous and noble family of Rochefoucauld, also, he received the most flattering attentions. 'The satisfaction he enjoyed in the conversation of Turgot (says Mr. Stewart) may be easily imagined. Their opinions on the most essential points of political œconomy were the same; and they were both animated by the same zeal for the best interests of mankind. The favourite studies, too, of both had directed their inquiries to subjects on which the understandings of the ablest and the best informed are liable to be warped, to a great degree, by prejudice and passion, and on which, of consequence, a coincidence of judgment is peculiarly gratifying.' With Quesnay, the profound and original author of the Œconomical Table, he likewise contracted a warm friendship; and, had not the death of that mild philosopher prevented it, he was resolved to inscribe to him the Inquiry into the Causes of the Wealth of Nations.

In the autumn of 1766, Mr. Smith arrived with his pupil in London; and, returning to Scotland, he fixed his abode at Kirkaldy. The repeated attempts of Mr. Hume to seduce him from his retirement proved ineffectual. Excepting a few visits to Edinburgh and London, he spent the whole of the ten succeeding years with his mother; 'occupied habitually (says his biographer) in intense study, but unbending his mind at times in

in the company of some of his old school-fellows, whose "sober wishes" had attached them to the place of their birth.'

It was during this period of studious seclusion that Dr. Smith composed his invaluable work on the Causes of the Wealth of Nations. The capital principles which pervade it, we have seen, had long been familiar to him. For the space of twenty years, his thoughts were habitually directed to those objects; and, by perseverance and observation, he had collected numerous facts to confirm and elucidate his favourite theories. His temporary residence in France also afforded him choice opportunities for extending and illumining his views: Nor can it be doubted that, from an attentive perusal of the systematic writings of the Œconomists, he would derive most essential emolument. The originality of Dr. Smith is unquestionable; yet the similar discoveries of those enlightened philosophers unavoidably lessens our admiration in some degree. Concerning the great subjects of Money, Trade, and Manufactures, the French sect entertained exactly the same sentiments. The beneficial effects of the subdivision of labour, and of the introduction of machinery in augmenting the productions of the arts, so fully and so beautifully explained by Smith, had already been demonstrated in a very perspicuous manner by Turgot, in a small tract on the Formation of Wealth. Other speculators were probably anticipated on the Continent: though it would be unfair to suppose that the British philosopher had always access to such scattered publications, and uncharitable to believe that they materially influenced his opinions. The real and undivided merit of Mr. Smith rests on a more permanent foundation. He was the first author who presented to the world a clear, methodical, and comprehensive treatise on the important subject of Political Œconomy; and the able discharge of that task alone deserves the gratitude of the human race. The opinions of the Œconomists were mostly confined to the few members of their own sect. They affected in their compositions a degree of conciseness bordering on obscurity; the language which they used was too often quaint, naked, and technical, altogether forbidding to the student: but the Inquiry into the Wealth of Nations is the model of an elementary work. Distinct arrangement, easy and progressive deduction, copious and interesting illustration, with occasional beautiful digressions—these are qualities which render that book intelligible to every person of ordinary comprehension. The author is never satisfied with barely stating an argument, but places it in a variety of aspects; so that the most indolent reader cannot fail to catch the leading spirit and views. Yet, while we bestow on the general composition of this work its merited encomiums, impartiality

impartiality compels us to acknowlege that the execution is not always equal, nor every where exempt from defects. Several of his subordinate theories are built on very slender and insufficient foundations: Such, for example, is the curious speculation concerning the price of labour as connected with the progressive decline of society. The desire of representing every subject under the easiest possible form appears, sometimes, to divert his ingenuity from duly exercising patient and deep investigation. The lameness or sophistry of the arguments by which the Œconomists pretended to demonstrate their grand principle relating to rent and net produce, Dr. Smith has exposed in a very plain and striking manner: yet a closer and more profound review of the question might evince that this subtle doctrine is, in the main, as solid as it appears paradoxical. The discussion, however, would involve an intricate research into the origin and foundation of property, not easily comprised within our narrow limits. Nor shall we be accused of excessive refinement, in supposing that the Œconomists stated their singular proposition intentionally in dark and laconic terms. Those mild philosophers, on all occasions, cherished the public tranquillity. To develope the full extent of their views would infallibly have provoked the vengeance of a jealous and arbitrary government. They trusted, therefore, to the gradual ascendancy of truth, and most anxiously avoided every premature disclosure which might hazard or protract its final triumph.

On the important subject of Taxes, we discover neither the ingenuity nor the solidity which are so conspicuous in the rest of Dr. Smith's work; and here the system of the Œconomists has a decided superiority. The superficial idea of making the taxes bear hardest on the wealthy classes of the community is calculated only to amuse and to deceive the vulgar. All the revenues of a state must ultimately be derived from *labour;* and each new impost demands additional toil, improvement in machinery, or the privation of the comforts of life. The regular career of national folly tends invariably to augment in the state the number of unprofitable members, whose luxurious maintenance is wrung from the sweat of the less fortunate body of citizens. The project of substituting one great tax, instead of a multiplicity of vexatious imposts, is founded alike on justice and expediency. Not to insist on the former principle, what could be more anxiously desired than to save enormous expence in collecting the revenue, and to dismiss those countless minions of finance who lie a dead weight on the industry of the public? The extent of the sum actually raised by the taxes is the smallest part of their grievance. The complex

system of fiscal laws encumbers each operation of trade, deranges the order of society, and poisons the intercourse of life. By creating an artificial circle of duty, the infraction of which is darkly watched and arbitrarily punished, it blunts the genuine sense of all moral obligation. This is the fountain from which the "waters of bitterness" copiously flow. The heart sickens at the wide devouring prospect of misery so prominently exhibited in countries styled great, and flourishing, and commercial.

The most formidable objection to the plan of a single territorial tax arises from the extreme difficulty of introducing it in advanced periods of government, without hurting the prescriptive claims of particular classes: but the same objection holds in some degree against every sort of beneficial reform. Sudden and indigested improvements, hastily adopted, unavoidably occasion temporary distress; and humanity requires that society should be restored to its natural equilibrium only by gentle and gradual changes. Such are the uniform sentiments of the wise and temperate political authors who have appeared within these forty years. Yet, however tenderly the philosopher may wish to touch the springs of society, however firmly he may confide in the *perfectibility* of the human race, the experience of past ages obliges him to acknowlege with a sigh that this consolatory principle has never been purely realized. Improvement presupposes the diffusion of knowlege, and the diffusion of knowlege is the fruit of liberty. The possession of power is too sweet ever to be relinquished without a struggle. Information silently works its way among the few who think; their opinions begin to influence the great body; the fermentation increases, an eruption takes place, and the rude engine of force decides the final appeal. These transient evils are happily compensated by the delightful calm which succeeds; a period in which the results of individual research are simplified, and spred through the general mass. Thus the natural progress of mankind is not equable, but mounts, at distant intervals, with violent ebullition. Let any one coolly examine the circumstances which preceded three most important events in the history of the last two thousand years; the foundation of Christianity, the rise of Mohammedism, and the establishment of the Reformation; and, how differently soever he estimates the respective merits of those revolutions, he will surely admit that they all tended to improve the general condition of the human race. Much misery they indeed produced during the epoch of the conflict, for still it was force which atchieved their triumph. The same struggle likewise decided the limits of their reception, and ages have elapsed

without materially altering their domains. The passions of the moment are too virulent to permit a calm survey of more recent though analogous events.

To return to Dr. Smith. This great work was published in the beginning of the year 1776. The concluding reflections on colonial systems were addressed in vain to an impetuous nation, breathing war and vengeance. The days of bitter repentance, however, did soon arrive, and the book was read with general attention and applause. Many of the author's opinions seemed likely to be adopted, and had an evident effect in the enactment of some laws, and in the framing of certain commercial treaties — but these fair prospects are again entirely vanished. A cry is industriously set up against theory in every shape; and the conduct of affairs is abandoned to the passions and caprices of dextrous leaders.

The two subsequent years were spent by Dr. Smith mostly in London, amid the varied pleasures of learned and elegant society. In 1778, through the interest of the Duke of Buccleugh, he was appointed one of the Commissioners of the Customs in Scotland. He therefore fixed his future residence at Edinburgh, and was accompanied thither by his aged mother, and a female cousin who took the management of his house.

'The accession to his income which his new office brought him, enabled him to gratify, to a much greater extent than his former circumstances admitted of, the natural generosity of his disposition; and the state of his funds at the time of his death, compared with his very moderate establishment, confirmed, beyond a doubt, what his intimate acquaintance had often suspected, that a large proportion of his annual savings was allotted to offices of secret charity. A small, but excellent library, which he had gradually formed with great judgment in the selection; and a simple, though hospitable table, where, without the formality of an invitation, he was always happy to receive his friends, were the only expences that could be considered as his own *.

'The change in his habits which his removal to Edinburgh produced, was not equally favourable to his literary pursuits. The duties of his office, though they required but little exertion of thought, were yet sufficient to waste his spirits and to dissipate his attention;

'* Some very affecting instances of Mr. Smith's beneficence, in cases where he found it impossible to conceal entirely his good offices, have been mentioned to me by a near relation of his, and one of his most confidential friends, Miss Ross, daughter of the late Patrick Ross, Esq. of Innernethy. They were all on a scale much beyond what might have been expected from his fortune; and were accompanied with circumstances equally honourable to the delicacy of his feelings and the liberality of his heart.'

and

and now that his career is closed, it is impossible to reflect on the time they consumed, without lamenting, that it had not been employed in labours more profitable to the world, and more equal to his mind.

'During the first years of his residence in this city, his studies seemed to be entirely suspended; and his passion for letters served only to amuse his leisure, and to animate his conversation. The infirmities of age, of which he very early began to feel the approaches, reminded him at last, when it was too late, of what he yet owed to the public, and to his own fame. The principal materials of the works which he had announced, had been long ago collected; and little probably was wanting, but a few years of health and retirement, to bestow on them that systematical arrangement in which he delighted; and the ornaments of that flowing, and apparently artless style, which he had studiously cultivated, but which, after all his experience in composition, he adjusted, with extreme difficulty, to his own taste *.'

Dr. Smith was too deeply immersed in studious habits, ever to indulge the natural propensity to marriage. In the society of his mother and cousin he enjoyed the calm endearments of domestic life: but the death of the former in 1784, followed by that of the latter in 1788, depressed his spirits and darkened his prospects. Solitude was now aggravated by various infirmities.

'The additions to the Theory of Moral Sentiments, most of which were composed under severe disease, had fortunately been sent to the press in the beginning of the preceding winter; and the author lived to see the publication of the work. The moral and serious strain that prevails through these additions, when connected with the circumstance of his declining health, adds a peculiar charm to his pathetic eloquence, and communicates a new interest, if possible, to those sublime truths, which, in the academical retirement of his youth, awakened the first ardours of his genius, and on which the last efforts of his mind reposed.'

The distemper which proved fatal to him proceeded from a chronic obstruction in his bowels, and was lingering and painful. He viewed his approaching dissolution with the serenity and fortitude of a sage. Having amply discharged his duties

'* Mr. SMITH observed to me, not long before his death, that after all his practice in writing, he composed as slowly, and with as great difficulty, as at first. He added, at the same time, that Mr. HUME had acquired so great a facility in this respect, that the last volumes of his History were printed from his original copy, with a few marginal corrections.

'It may gratify the curiosity of some readers to know, that when Mr. SMITH was employed in composition, he generally walked up and down his apartment, dictating to a secretary. All Mr. HUME's works (I have been assured) were written with his own hand. A critical reader may, I think, perceive in the different styles of these two classical writers, the effects of their different modes of study.'

to society, encircled by his bosom friends, the companions of his youth, he gently resigned his breath in the month of July 1790, at the age of 67.

The almost uniform tenour of such a life presents few incidents to arrest and gratify vulgar curiosity. The philosopher was not by nature constituted to shine amid the tumult of the great world: but in the shades of retirement he steadily practised those gentle virtues which the charms of his eloquence have so powerfully recommended. His private worth was enhanced by the sweetness of his disposition and the artless simplicity of his manners. His beneficence was active without ostentation; and, to the close of his life, he retained a lively interest in the concerns of his friends. Even the singularities and defects of his character were not unamiable. If he was subject to fits of absence, and did not readily follow the current of conversation, envy and censure were disarmed by his modest and unaffected behaviour. An excessive propensity to frame systems, even on trivial occasions, might warp his judgment; and the same principle influenced his random opinions of men and books, which were often neither correct nor guarded. In estimating characters, he leaned to the side of indulgence, and was generally disposed to allow, to persons with whom he had formed only a slight acquaintance, a larger share of merit than they really possessed. These inconsiderable blemishes, however, by softening the glare of panegyric, rendered a great man more interesting, more familiar to our imagination, and more secure from the envious attacks of conscious inferiority.

[*To be continued.*]

ART. X. *The Constitutional Defence of England internal and external.* By John Cartwright, Esq. 8vo. pp. 159. 3s. Johnson. 1796.

To defend our country must be the ardent desire of all good citizens: but, though all are united in the wish, there is great discordance of sentiment about the means by which it may be best accomplished. It is to be extremely lamented that, in periods big with momentous events, there is a peculiar tendency to division; and that passion is most apt to invade the region of politics, when it ought most studiously to be excluded. We need not look beyond our own times and present circumstances to exemplify this observation. Pride and fear have put the body politic into a state of inebriety, which confuses its visual powers, and prevents its seeing things through a clear and undisturbed medium. With this conviction Major Cartwright does not seem sufficiently impressed. Satisfied with the

the purity of his own motives, and with the benevolence of his own intentions, he does not appear to have considered whether the public mind was prepared for contemplating the truth which he wished to display, for falling in love with it, and for submitting to the guidance of its dictates. Had he asked himself this question, it might have abated his zeal, and the feebleness of hope might have restrained the eloquence of his declamation: for, though we will not say of the nation, in the language of the scripture, which the Major frequently quotes, "eyes have they but they see not, ears but they hear not, neither do they understand," yet we are of opinion that it is in a situation not the most propitious to candid and impartial discussion; and that the prominent subject of the pamphlet before us,—a fair and full representation of the people,—though in itself highly interesting to the inhabitants of every county, does not in any county interest them as it was wont to do. When persons in the habits of comfortable enjoyment are alarmed with the apprehension of losing their property, it is difficult to excite an ardour for liberty; when men of rank and title fear degradation, they become insensible to the rights of the people; when the appeal is made to the sword, and it is dipped to the very hilt in blood, the wars of the press become a mere *platitude*; and when the community is convulsed by rage and every tumultuous passion, the modest and unintrusive voice of reason cannot make itself audible.

Under these disadvantages Major C. writes. Though the champion of the people, his argument may be deemed unpopular; and though he recommends '' a cheap defence of the nation,' he will probably receive no thanks from the Government. The words REFORM, RIGHT OF ELECTION, LEGISLATIVE REPRESENTATION, and POLITICAL LIBERTY, are now words of ill omen; and malignant violence has tortured the once honourable appellation of PATRIOT into a term of reproach. In such times, who can write on the side of Freedom and be enthusiastic enough to hope to make converts? It should seem that Major C. has this enthusiasm. While we lament its unpropitious appearance, we admire it, and wish it success.

He offers his remarks and exhortations in the form of a speech intended to have been spoken to the High Sheriff and Freeholders of the county of Lincoln on the 6th of May 1796: but it is abundantly too long for a speech at a County Meeting, and is of a nature more calculated for the closet than for the hustings. It embraces a variety of topics, all connected with the subject of Parliamentary Reform, and tending to point out and demonstrate the necessity of *Legislative Representation*;

which he calls *Political Christianity*, or "glad tidings of great joy to all people."

The Major professes not to deal in calumnies, [he makes use, however, of some very hard words when speaking of Ministers, and particularly of Mr. Pitt,] but to lay down facts and then to reason on them. He states first 'that FORTY PEERS, by their own personal authority, return eighty-one Members to the Commons House of Parliament; and that no less than *one hundred and fifty* of its members owe their elections entirely to the interference of Peers.' His second fact or statement is 'that *one hundred and fifty-four* individuals return a decided majority of the House of Commons, *i. e.* they return *three hundred and seven* members, or a majority of *fifty-six*.' On the strength of these data, he calls on the freeholders of Lincoln to say, upon their honour, whether such an assembly ought to be called the Commons of Great Britain in Parliament assembled? Proceeding on this text, he describes the Government to be a faction of *one hundred and fifty-four*, under the guidance of a leader or dictator; and conceiving the real object of the present war to be the support of this government of 154, and to prevent a reform in parliament, he gives to it the new appellation of *the Rotten Borough war*. To the House of Commons, as it is at present constituted, he attributes our frequent wars and accumulated burdens, requiring 'a devouring taxation, which threatens to eat up every thing which human exertion can produce.' Nor is he only apprehensive that it must in the end destroy the liberties of the people, for he fears that it will also in a manner annihilate both King and Lords.

'The plain sober truth is, (says Major C.) you cannot, Gentlemen, support a government of Borough-holders, and Ministers who are their dependents, without speedily reducing yourselves to the mere gilded pageants of their power and pride, to flatter and fawn at their levees, and obsequiously to crouch before them, or contemptuously to be ordered to your country seats, there to ruminate in speechless meditation on the wretchedness of an enslaved nation, and the insignificance of that thing called *a gentleman*, when Freedom and Independence are no more *.

'And can any Gentleman dream, that, by withholding himself from promoting the Reform of our Representation, he is consulting the safety of a King, and of a Nobility? If those elevated parties shall be blind to the chain of cause and effect, you, Gentlemen, who are neither too high nor too low in society for salutary reflection, nor

'* This sort of banishment from Court was common under the French Monarchy. Under the Roman Emperors, a gentleman was frequently ordered to some petty island in the Mediterranean sea, to amuse himself with gathering cockle shells and sea weeds.'

too dissipated for deriving from history solid instruction, may perhaps perceive a danger which is hidden from their eyes. If their optics can discover nothing to disquiet them but the troubled *Charybdis* of Popular Discontent; cannot you discern the *Scylla* of a gathering Usurpation, destined, if not timely crushed, to crush the throne of the Guelfs, and reduce our lofty Lords, aye, even the Lords of Boroughs themselves, into dancing puppets at the feet of a despotic master?

'*Cæsar* himself knew not the genius of the government of which he laid the foundations; much less was it known to his short sighted abettors. The Roman empire grew out of a gradual and natural progression, from corruption to encroachment; from encroachment to usurpation; from usurpation to tyranny; and from tyranny to despotism: crushing, in the end, all those petty lords and tyrants (the Borough-holders of that day) who had assisted in its formation. We, in the second stage of the same progression, are rapidly advancing to the third.

'When an irresistible authority shall be solidly concentered in a Cabinet; when the regal functions, useless to a King who cannot exercise them in person, shall be turned against him by his treacherous servants; and when the power of the sword shall be paramount to every other power; will not the strife of British *Triumvirs*, supported by their respective adherents, and respective generals, then begin, unless the genius and fortune of *one* shall forbid competition? At all events, in such a state of things, must not *one* prevail? Will that *one* endure a throne and an enthroned family to stand in his way, or to disappoint his ambition?———History and human nature say No!

'Will that *one*, formed by the ascendency of talents, and a daring courage, to overpower and to govern, condescend to appear as the mere Minister of a Royal prisoner; and consent to dismiss the hope which inhabits the bosom of every Despot, that of transmitting to his own descendants the fruit of his crimes?

'Surely, Gentlemen, whether we look to *America* for what an injured and irritated British people did for *the preservation of liberty*, or to *Rome* for what was done by a demagogue, who *corrupted the government*, and *passed the Rubicon in arms;* or to any of those many examples of an overgrown, omnipotent Minister, usurping the throne of his Master; we shall not be able to discover any imaginable safety to *Royalty* and *Nobility* amongst ourselves, but in a return to the purity of that Constitution which calls them its own, and offers them the protection of its shadowing wings.

'In the condition of the King and the Nobility of this country, we all know there is an inherent defect, which nothing but purity in the other branch of the government can in any degree cure. That defect is *inheritance*. No principle can be more self-evident, than that wisdom, knowledge, and virtue, are *not* hereditary. No proposition can be more plain, than that a nation which admits of the hereditary principle, in giving it a whole senate of legislators and judges, and a King also, in whom is to reside a negative on all laws which can be proposed, as well as the power of administering the whole executive government, must be utterly insane, if it do not counterbalance such an immensity of hereditary power by some other power, in which

wisdom, knowledge, and virtue shall be *inherent* qualities. Such inherent wisdom, knowledge, and virtue, can only exist in a body of men chosen *for* those qualities by their fellow-citizens at large.—Such inherent wisdom, knowledge, and virtue, will always be found, when such an assembly shall consist, like our House of Commons, of a large number; provided no *hereditary* poison, or other mischief, destroys election; and provided, also, the elective districts be tolerably equal, and so limited, that the comparative merits of men in each district be generally known, and the freedom of election secured by a few simple and obvious rules.

'But if the *hereditary* branches of our legislature are to swallow up the *elective*, it must generate a despotism of the worst kind; that is, a complicated despotism hid under the forms belonging to free government.

'Such a disordered state of things with us might end in a permanent slavery of the people; but in the present state of knowledge and habits of thinking, it were more likely to terminate in an explosion, fatal for ever to all hereditary claims. What Englishman, then, who is content with the existence of hereditary powers, so they will leave him a free man, and not pull down the Constitution; and who shudders at the thought of civil war; but must anxiously watch over the purity of the Representative part of our government! And what Englishman, wishing to be free, although ever so partial to hereditary powers in themselves, but must see the wisdom, and the rectitude, of restraining them from rushing upon their own destruction!'

The Major concludes this intended speech by moving the following Resolutions:

'I. That the People of England are bound by their Loyalty to support a Government of King, Lords, and Commons.

'II. That to the Commons exclusively belong all Right and Power of creating a Commons House of Parliament.

'III. That if a decided Majority of the Seats in the House of Commons should ever become an Inheritance in the possession of the Peers, and absolutely at their disposal, the Constitution, notwithstanding the preservation of *Forms*, would be subverted.

'IV. That it is particularly incumbent upon all Representatives of Counties, Cities, and large Towns, to resist all attempts of Peers to obtain and to secure to themselves the Power of appointing Members to sit in the House of Commons; as well as to prevent that Representation, which ought to be enjoyed by the "whole body of the People," from falling into the hands of so few persons, even Commoners, as to endanger the Independence of that House.'

To this speech is subjoined a letter, which appeared in *the Cambridge Intelligencer* on the 10th and 17th of September, urging the system of arming the nation at large as constitutional, and as absolutely necessary in order effectually to frustrate an invasion of the kingdom, should the enemy attempt it in force. The Major thinks that the establishment of the French Republic must be fatal to most of the Governments of Europe.

rope: but he says that we need not fear a Revolution in consequence of this new order of things, as 'by merely acting up to the principles of our Constitution, we shall find ourselves in possession of a ROYAL, NOBLE, AND POPULAR REPUBLIC.'

How far this sort of consolation will tend to asswage the fears which the erection of a republican government in France have occasioned, we leave our readers to determine.

ART. XI. *An Historical Account of the City of Hereford.* With some Remarks on the River Wye, and the natural and artificial Beauties contiguous to its Banks, from Brobery to Wilton. Embellished with elegant Views, Plans, &c. By John Price. 8vo. pp. 262. 6s. Boards. Faulder. 1796.

THIS is an agreeable publication, and in our opinion contains every thing useful or entertaining, with respect to the place which it describes, though confined to the compass of a moderate octavo. The writer's good sense has induced him to adopt a hint given to him respecting his account of Leominster *, and has lopped off the superfluities of uninteresting charters, records, &c. preserving only in the appendix of the present volume some extracts of deeds relative to charitable foundations, and two or three lists, which may prove of real utility. He begins with some historical narrations concerning the city, castle, and vicinity, and then proceeds to a topographical account of the city, including a description of its trade, population, government, public buildings, &c. The bishopric, cathedral, and succession of bishops, furnish another considerable article; followed by an account of the other churches, the collegiate school, and charitable institutions antient and modern. A short notice of the eminent natives of the place, and of the Earls of Hereford, concludes the main subject of the volume: but the author has made a pleasing addition, in a kind of tour down the Wye for the space of ten or twelve miles above and below the city; in which he has briefly touched on all the striking scenes, and the principal habitations, not only contiguous to that river, but within a moderate distance on each side.

We shall copy part of the description of the cathedral:

'Although this Cathedral Church has undergone considerable mutilations, yet it is at this time a very stately, though irregular structure, notwithstanding it has suffered very much lately by the fall of the west tower, which was esteemed a curious piece of ancient architecture. As this tower was very massy and well built, it would not probably have gone to ruins for many centuries, had it not been very

* See Monthly Rev. for December, 1795.

injudiciously

injudiciously erected upon arches which were designed originally for the support of the roof only. An attempt was made to strengthen and support these arches a little before they gave way, but they were too far gone to admit of any assistance. It may not be improper to inform the reader, that this noble structure, which was 125 feet high, began to give some warnings of its fall, about a fortnight before it happened. Notwithstanding which, divine service still continued to be performed, till, on Easter Monday, 1786, about seven o'clock in the evening, the arches giving way, the whole mass instantaneously became a heap of ruins. It was finished with the richest old Saxon work, the same as the under part of the nave, which now remains; the addition of the beautiful gothic tower over the Saxon, containing four curious figures of St. Peter, St. Paul, St. Ethelbert, and St. Thomas Cantilupe, was erected anno 1206, by Bishop de Braos, who lies buried on the north side of the high altar. The difference between the Saxon and Gothic architecture, and the state of the tower at the time of its fall, are distinctly shewn in the views taken in the spring of 1784, by Mr. J. Wathen, and published by Messrs. Middiman and Jukes. Two years after the fall of the tower, (a liberal subscription having been opened,) the present Dean and Chapter began to rebuild the west end, and the upper part of the nave, from a design of Mr. Wyatt, which they have now completed.

'The style in which the Cathedral is built, is partly Gothic, and partly Saxon; the inside of it corresponds with, or, perhaps, rather exceeds its outward appearance, having a very handsome Choir, and many curious monuments of Bishops and other illustrious personages.

'The Choir, which was fitted up and decorated by Dean Tyler, about the year 1720, is ninety-six feet in length, lofty and well proportioned, containing a very excellent organ. During the residence of Bishop Beauclerk it was newly paved, and several parts repaired. The altar-piece is sumptuous and elegant, and the Bishop's pew, together with that of his Lady, are suitable to the other parts of the Church.

'In the north side of the north aisle is a small chapel, built by Bishop Stanbury about the year 1470. This curious Chapel has a most beautiful roof carved in stone, and around the walls are numerous coats of arms, finely sculptured.

'The arched roof of the upper cross aisle is well worthy the notice of all persons that visit this Church; it is supported by one pillar, as in Salisbury, Wells, and some other Cathedrals.

'On the east side of the south door leading into the Choir, was formerly the celebrated monument of St. Ethelbert: but the depredations of Algar and Griffin, added to the ravages of time, have prevented us from recognizing the place at present, any other way than by report.

'The Library at the east end of the Church, which was formerly a Chapel dedicated to the Virgin Mary, contains a great many curious brasses and some other monuments worthy of notice. It is a handsome apartment of very fine workmanship, and notwithstanding it was much defaced during the civil wars in the reign of Charles the First,

First, the shelves are now pretty well filled with books, many of them valuable.

'On the south side of the Library is a very beautiful Chapel founded by Bishop Audley, about the year 1495. On the removal of that Bishop to Salisbury, he built in that Cathedral a Chapel in all respects similar to that at Hereford, and which is there known as the Audley Chapel.'

We observe a note at the end of the Preface, in which Mr. Price animadverts on a remark contained in our review of his History of Leominster, that "his dissertation on the general productions of the county was evidently taken from Mr. Marshall and the Rev. Mr. Lodge." As nothing is farther from our intention than to depreciate him or any other author by misrepresentation, we readily amend our mistake by substituting, that, "for the most important particulars relative to the products of the county, he refers to Mr. Marshall and the Rev. Mr. Lodge: but he has given some original calculations respecting the expences and profits of hop-grounds in the neighbourhood of Leominster, which may have a local value."

ART. XII. *An Arrangement of Britiſh Plants*, according to the lateſt Improvements of the Linnæan Syſtem. To which is prefixed, an Eaſy Introduction to the Study of Botany. Illuſtrated by Copper-plates. By William Withering, M. D. F. R. S. &c. The Third Edition. 4 Vols. 8vo. 1l. 12s. Boards. Robinſons, &c. 1796.

ALTHOUGH the din of war is heard around us, raging with unuſual turbulence and wild uproar, it cannot be ſaid to have "frightened our Happy Iſland from its propriety." The cultivation of learning and of ſcience, that ſureſt criterion of a well-ordered and wealthy ſtate, yet proceeds unhurt, undiſturbed, and unalarmed. We, whoſe taſk it is to review the literature of all nations, are peculiarly enabled to judge of our national advantages in this reſpect. While ignorance in ſome countries, and terror and confuſion in others, derange all literary eſtabliſhments,—we enjoy that tranquillity, and that ſpirit and pride of letters, which alone are ſufficient to conſtitute a truly great people.

We are not here launching out into ſhadowy eulogiums. The votaries of every Muſe have experienced the beneficence of her influence: knowlege, religious, legal, moral, and political, has received its wonted additions: while art and ſcience of every kind have given proofs of a foſtering power, encouraging and protecting the exertions of their ſons. No ſlight proof of this aſſertion may be drawn from the publication of a *third* edition of Dr. Withering's Botanical Arrangement, at ſuch

ſuch a ſeaſon as this. What numbers muſt there be of lovers and encouragers of the botanical ſcience in theſe kingdoms, if two editions have not ſufficed to ſatisfy the demands of the public!

We noticed the firſt edition in our lxxixth vol. p. 461. Again in N. S. vol. ii. p. 109. We alſo remarked more at large, and with greater freedom, on the ſecond, in vol. xi. p. 284. N. S. It is now our province to do juſtice to the third edition.

It may naturally be ſuppoſed that many things, in this impreſſion, differ from the former. Experience makes men wiſe. Some very material *additions* alſo now appear. We will enumerate the principal, and then remark on ſome of them.

The preſent edition is given in four volumes, the ſecond appeared in three. The portion which conſtituted the firſt part of vol. iii. in the ſecond edition, is here, with much more propriety, inſerted in the beginning of vol. i. The claſſes *Gynandria*, *Monœcia*, *Diœcia*, and *Polygamia*, are aboliſhed; and the plants heretofore arranged under thoſe claſſes are incorporated in the other claſſes, according to the number and ſituation of the parts of fructification. The genus *Carex* is entirely changed; and the deſcriptions are a literal tranſlation of thoſe which were conſtructed by Dr. Goodenough, in his treatiſe on the Britiſh ſpecies of Carex in the ſecond volume of the Linnean Tranſactions: (See Rev. N. S. vol. xvi. p. 268.) The genus *Arundo* is divided into two families, *Arundo* and *Calamagroſtis*. The genus *Agroſtis* is arranged anew, in which the Doctor acknowleges the aſſiſtance which he received from the Rev. Mr. Dickenſon. The genus *Geranium*, alſo, is newly conſtructed. The genera, *Bryum* and *Hypnum*, appear in new characters, and have alſo a clearer arrangement in point of diviſion and ſubdiviſion; a matter of great conſequence at all times in thoſe genera which abound in ſpecies, but more particularly if thoſe ſpecies be minute, and of ſlight, gradual, and in courſe difficult diſcrimination. The ſame may be ſaid of the genus *Lichen*.

Some of the principal additions are, a *Genera Plantarum*, taking up the chief part of the firſt volume—ſynoptic tables of the ſpecies at the head of the genera *Carex*, *Agroſtis*, and *Polypodium*—the incorporation of the later diſcoveries in their ſeveral places in the body of the work, particularly of Mr. Dickſon's moſt valuable *Faſciculi Plantarum Cryptogamicarum*, Hedwig's accurate obſervations, and Mr. Stackhouſe's *Nereis Britannica*, &c. and about thirteen additional plates.

We muſt own that we do not ſee the neceſſity of dividing the work into *four* volumes; it appears to us that a diviſion into *three* would have been every way more convenient. The firſt volume

volume ſhould ſtand as it does at preſent; the ſecond ſhould have contained all the perfect plants; and the whole *Cryptogamia* ſhould have been committed to the third. This arrangement would have been more favourable to practical ſtudy; for, firſt, it would have ſaved the diſtraction of two indexes, which we fear will be rather perplexing; and, in the next place, it would have appeared to conſult the eaſe of the ſtudent of the *Cryptogamia*. Except the *Filices*, there is a ſort of gradation from the broader to the fineſt-leaved genera of *Muſci*, *Algæ*, &c. therefore we think that they had better have been given in one view, and that the ſtudent ſhould not have been driven from one book to another to complete his inveſtigations. It may be ſaid that the claſs is divided into new orders, *Muſci*, *Hepaticæ*, *Algæ*, &c.: but it muſt be obſerved that names do not diſtinguiſh; they are accommodated only to ſerve diſtinctions when made; and the diſtinction is not apparent here except when the fructification is viſible. In point of foliage, the fine-leaved *Jungermanniæ* readily aſſimilate to the *Muſci*; and, as the *Jungermanniæ* are not ſo generally found in a ſtate of fructification, (indeed ſome of them very rarely ſo,) a little attention might have been given to this point of difficulty, and no diviſion made in this claſs. We ſee nothing gained by introducing the order *Hepaticæ*; Linné's definition of *Algæ* was ſufficient for its purpoſe. We do not, indeed, mean to lay any great ſtreſs on this point, nor to contend for it ſtrenuouſly:—but no unneceſſary or unmeaning diviſions ſerve any ſyſtem; they only amuſe and overawe an uninformed mind, when they ſhould have inſtructed, encouraged, and made the ſtudy eaſy and entertaining. On this ground, we aſk, why the unmeaning term, *Miſcellaneæ*, for the firſt order? The very term argues ſome *opprobrium botanicorum*, exhibiting an attempt to mix and confound that which it is not convenient to define.

Much may be ſaid every way with reſpect to the abolition of the claſſes *Gynandria*, *Monœcia*, *Diœcia*, and *Polygamia*, as to the neceſſity and the uſe of ſo doing. Some naturaliſts, of late, have imagined that they have experienced obſtructions in the attainment of botanical knowlege, from the perplexity of thoſe claſſes, and have accordingly removed them: but the queſtion remains to be decided whether they have facilitated the ſtudy of them. They who remove theſe claſſes, and incorporate the ſeveral genera under them into the other claſſes, according to their *ſtamina*, are ſtill obſerved to retain the diſtinction of the old claſs under which Linné had arranged them. Of what import is it, then, on the firſt view of this matter, whether any plant ſtand in this or that claſs; if, after all, the Gynandrous, Monœcious, Diœcious, or Polygamous flower is to be the mark

of

of diſtinction? It appears to us that the difficulty is increaſed by the anomaly being diſperſed throughout ſo many claſſes. Heretofore, the ſight of a Monœcious flower at once referred us to a certain claſs, which compriſed all plants of that appearance. Now we are to be aware that every claſs may have theſe irregularities. We cannot but therefore deem this an increaſe of confuſion.

Let us only obſerve the ſymmetry of the Linnéan ſyſtem. The firſt nineteen claſſes bear flowers, of which the ſtamina, how different ſoever in number, ſituation, proportion, &c. all ſurround the piſtillum, and are diſtinct from it. In the twentieth, they are ſituated on it. As, then, ſituation is ſo important a feature in the ſexual frame, how could Linné *(ſi ſibi conſtet)* have done otherwiſe than have thrown thoſe plants, the fructification of which is ſo ſingularly conſtituted, into a ſeparate claſs?

Again, the claſs *Monœcia* exhibits flowers totally diſtinct from all which have gone before. On the ſame plant appear ſome flowers purely male, and others altogether female. The ſexual ſyſtem is ſo very materially affected here, that the diſtinction cannot be diſguiſed. This claſs is founded on natural character. Linné appears to us to have been compelled to follow it.

A ſtill ſtronger difference is to be found in the claſs *Diœcia*. The fructification is completed by the efforts of two diſtinct plants. Thus, in all the willows, the female flowers are produced by one tree, the male by another. Here is ſuch a departure from the general laws of production, that it muſt be noted. It would have militated againſt all the golden aphoriſms of *Philoſophia Botanica*, to have paſſed over theſe circumſtances in ſilence. At once the whole doctrine of ſituation, the very life of the ſexual ſyſtem, muſt have been done away; and the ſyſtem itſelf muſt have tottered from its foundation. The ſexual ſyſtem, it is true, is highly artificial; yet not ſo much ſo but that it ſtudies to coincide with Nature, and is conſcious that it is then in its higheſt glory, when it falls in moſt completely with thoſe orders which Nature herſelf has conſtituted. Here it cannot but be anticipated by every good botaniſt, how much of natural order is viſible in each of theſe three claſſes.

It muſt be admitted that the claſs *Polygamia* has not apparently ſo much to urge in its own behalf, as thoſe claſſes which have juſt been mentioned: for, whatever anomaly appears in ſome flowers, all plants, having always likewiſe hermaphrodite and regular flowers, might have been arranged in the other claſſes, according to the number of their *ſtamina*, &c. It muſt, alſo,

alſo, be admitted that there is nothing of natural order obſervable in the plants of this claſs:—but, ſo far from any defect, the conſtruction of this claſs has always appeared to us an argument of the ſoundneſs and firmneſs of mind which the illuſtrious Swede was known to poſſeſs. None of thoſe who have thought proper to ſet aſide theſe claſſes have advanced the ſcience All that was done has been to throw into ſeveral claſſes that which Linné, in perfect conformity with the laws of his own ſyſtem, confined to one. However men complain, the ſame monſtroſity, the ſame marks of polygamous diſtinction, are to be adopted.

Iidem oculi lucent, eadem feritatis imago. Certainly Linné, by conſtructing this claſs, rounded, if we may ſo ſay, the ſexual ſyſtem. He argued that every ſeparate feature deſerved a ſeparate name. He numbered theſe features, and taught us to call them by their names.

In theſe remarks, we do not preſume to cenſure Dr. Withering, nor any of thoſe who have gone before him. We only mean to throw out a few hints for the *conſideration* of others, rather than *ex cathedrâ*, and ſuch as the occaſion allowed us to ſuggeſt.

In the genera *Carex*, *Agroſtis*, and *Polypodium*, we obſerve a new method of illuſtrating their numerous and difficult ſpecies, *viz.* ſynoptic tables of the ſpecies placed at the head of each genus. We entirely approve of this proceeding. The young ſtudent will now find himſelf capable of aſcertaining the ſpecies with great facility. We only wonder, when ſo happy an idea had been formed, that it was not purſued and carried into other genera of numerous connexions, ſuch as *Ranunculus*, *Geranium*, *Bryum*, *Hypnum*, *Lichen*, *Jungermannia*, *Fucus*, *Ulva*, *Conferva*, and above all *Agaricus*; which laſt genus is proved by Dr. Withering to be ſo very numerous as to take up no fewer than 153 pages. From the want of ſuch a table, much perplexity, we fear, will enſue. He who means ſeriouſly to ſtudy this genus would do well to draw out ſuch a table from the body of the work, in the very firſt inſtance. Synoptic tables are of ſingular utility.

The addition of the *Genera Plantarum* in the firſt volume is extremely uſeful. It not only facilitates the ſtudy, but renders the purchaſe of Linné's *Genera Plantarum* unneceſſary to the Engliſh botaniſt. We obſerve a ſlight change in ſome of the botanical terms, oftentimes for the better; as *anther* for *ſummit*, *filament* for *thread*, &c.

Our remarks on theſe topics have run into ſuch length, that we muſt be brief in noting other matters. Dr. W. doubts, in his genus *Agroſtis*, the propriety of queſtioning the diſtinction to be drawn from the *Ariſta*. The tranſition from *tomentoſe*,

to

to *piloſe*, *villous*, &c. is gradual, and it is ſcarcely poſſible to aſſign limits to each; that is, to aſcertain where the one ends and the other begins. Something of the ſame kind may be urged as to the *ariſta*, which is at times not viſible, at others a mere rudiment, ſometimes lengthened in various forms. We cannot, therefore, think it to be a *conſtant* and *unerring* diſtinction.

Many new plates are added to this edition, but ſome of theſe are by no means neceſſary; as *aira caneſcens*, &c. Additions of this kind ſhould have reſpect to the rarer plants, and thoſe of nice and difficult diſcrimination, and *thoſe only*.

In the liſt of authors quoted, the characters to which we objected in our review of the ſecond edition are wholly withdrawn *.

We obſerve ſome trifling inaccuracies of accentuation, ſuch as *Tri'chia* for *Trich'ia*, *Hepáticæ* for *Hepat'icæ*, *Antho'ceros* for *Anthoc'eros*, &c.

It is much to be doubted whether the ſubdiviſions of the genus *Fucus* will elucidate the ſubject.

We have now touched on a variety of topics, and leave all farther diſcuſſion of them to thoſe whoſe leiſure will allow them to examine into them more minutely: but we do not wiſh to diſguiſe our opinion of the general merits of the work. It bears moſt evident marks of uncommon labour, great diligence, and extenſive knowlege. Infinitely ſuperior to every thing which has gone before it, we recommend it to our own countrymen, as approximating more nearly to a complete work, than any thing yet publiſhed in the way of a Britiſh Flora. We recommend it to foreigners, alſo, as an excellent exemplification of a true ſyſtematic Flora, as a full illuſtration of the articles enumerated, and (with the honeſt pride of Engliſhmen) as a noble catalogue of the productions of Great Britain †.

* On reviewing what we have written, we are ſorry to find that we have omitted to note the very proper acknowlegements which Dr. Withering makes to his *numerous* friends for their aſſiſtance. The catalogue cloſes with thanks to '*Thomas Woodward*, Eſq. the fruits of whoſe accurate and unceaſing reſearches need not be particularly mentioned: they are conſpicuous in almoſt every page of the work.' They are ſo, we own; and, by the ſame rule, it was but common juſtice that Dr. *Stokes*'s name ſhould have been mentioned, as it richly deſerves it, with at leaſt equal honour.

† We ſay this, not meaning to aſſert extravagantly that the work is faultleſs. Several errors of a leſs important nature are to be found; ſuch as ſome plants called by wrong names, ſome inſerted twice over under different names, &c. The *general plan and ſyſtem*, however, (eſpecially when purſued and completed as we have pointed out,) are highly commendable. In large and laborious works, errors muſt happen, and ought to be treated with candour.

Indeed, all the sources of botanical knowlege seem to spring in this country. If any one hesitates in joining with us in this decision, we would refer him to the work before us, and to the other productions of the year 1796, particularly to Mr. Aiton's publication on the heaths of the Royal Garden at Kew*; and to the plants of the Coast of Coromandel; a work worthy of the spirit of the East India Company, who gave it birth, and of the great naturalist who superintends the execution of that most splendid performance.

ART. XIII. *Sermons on the Principles upon which the Reformation of the Church of England was established;* preached before the University of Oxford in the Year 1796, at the Lecture founded by John Bampton, M. A. Canon of Salisbury. By Robert Gray, M. A. late of St. Mary's Hall, and Vicar of Faringdon, Berks. 8vo. pp. 333. 6s. Boards. Rivingtons.

THE disputants in the controversy between the Church of England and the Dissenters have long since so entirely exhausted their arguments, that to resume the contest is only to tell over again a worn-out tale. The repetition, indeed, is more than a waste of time and talents, on a subject in which the public will feel little interest, at a moment when Christian teachers of all denominations are loudly called to unite their strength in defence of the common cause. For this reason, therefore, we must think that the present publication was altogether unnecessary, except for the purpose of filling up a place in the annual course of the Bampton-Lectures; and these considerations will induce us, notwithstanding the acknowleged learning and ingenuity which the writer has displayed, to bestow on his discourses only a few general remarks.

Mr. Gray's introductory observations, on the moral effect of religion on the minds and characters of men, lie open to no reasonable objection. When religion has had its proper influence on its professors, it cannot be doubted that it has softened the violence of their passions, purified and improved their manners, and inspired them with fortitude in their adherence to the cause of truth and virtue. His retrospect of popery is, perhaps, a true portrait of the errors and corruptions which, for many ages, almost every where disgraced the Christian name; and every friend to the cause of religion must unite with him in deploring the mischiefs which were introduced, and perpetrated, in civil society, by the tyranny of the Romish hierar-

* This work, of singular magnificence and accuracy, owes its great worth to the fostering care of Sir Joseph Banks and Mr. Dryander.

chy: but, when he proceeds to unfold the principles and to describe the effects of the Reformation, many will question whether he can be justified in ascribing to the reformers such a principle of independence, as would have a tendency to reduce the different assemblies of Christ's disciples to the level of that equality which he established, exclude all emulation but that of fidelity to his service, and disclaim every idea of mutual animosity and persecution. Strong facts will be recollected to prove that injurious inequalities, animosities, and persecutions, existed after the Reformation, among protestant churches who professed to be common disciples of one master. In the care of the protestant hierarchy 'not to set up the individual congregation in opposition to the catholic church, nor to erect private judgment as commensurate with the deliberate decision of the spiritual authority,' it will be clearly seen that it abandons the principle of independent judgment on which it vindicated its own separation from the church of Rome: for, what right of conscience could be possessed by the national church of England, which would warrant it to form its own religious establishment, that would not also vindicate the individual congregation, and the individual man, in choosing their own creed, and their own form of worship? Mr. Gray has indeed the liberality to admit that a farther extension of the principle was necessary, to embrace the right of the individual: but he makes this concession in manifest inconsistency with the enjoyment of 'an unfettered conscience,' and the exercise of 'uncontrolled freedom;' and he discourages the use of this right, by pronouncing the individual who 'contemns the guidance of the collective sentiment' to be chargeable with presumption, and by reprobating the 'lust of solitary pride which generates speculation injurious to the faith.' It will, moreover, be questioned whether the rejection of the papal control, accompanied, as it was, with the authoritative prescription of articles of belief, did in fact 'restore the ministry to the legitimate object of its profession, the establishment of truth.' In a church confessedly not infallible, the establishment of a specific creed *might be* the establishment of error. To speak of 'the members of an enlightened ministry as anxiously studying and patiently explaining the divine oracles,' which they have sworn to understand and explain in a sense already fixed by the church, is a manifest inconsistency.

In the days of Bishop Warburton, it was deemed, by the most enlightened members of the church of England, a sufficient plea for the interference of the civil magistrate in the concerns of religion, that it was favourable to public order and virtue; and the *alliance between church and state* was then regarded

garded in no other light than that of political expediency. Now—such is the retrograde motion of the present time—we are instructed from the Bampton chair that the civil magistrate, or representative of the community, is bound, *by religious duty*, from the relation in which he stands to God, 'to accept Christianity, to erect it with formal ratification and public institutions, to provide for its ministers with competent maintenance, and to preserve its establishment by arrangements adapted to its character, and consistent with the general welfare of his subjects.' The arguments by which this obligation is established are, in the author's own words, 'that nothing can dispense the community at large from an obligation, by which every member composing that community is bound,' and that 'the nation and kingdom that will not serve Christ, shall perish, and be utterly wasted:' See Isaiah, lx. 12.—The latter part of this passage requires no notice, as the citation is merely allusive: the former part is evidently inconclusive; for who does not perceive that there are many individual obligations, with which the community ought not to interfere? The government is not obliged to provide a medical establishment for its subjects, although it be the duty of every individual to take care of his health: why, then, should it be religiously bound to provide for their salvation? If a religious establishment be of divine right, and the union of church and state be 'an alliance of two powers both emanating from a divine source,' the head of this union, whether individual or aggregate, may think it a religious duty to enforce spiritual injunctions by temporal sanctions; and the subject will have no security that the fires of persecution will not again be kindled. We do not, therefore, hesitate to pronounce the 'high ground' for a national establishment, taken by this writer, to be altogether untenable. Of the security of the 'lower ground,' defended in *the Alliance*, (a work in which, according to the present lecturer, 'much elaborate reasoning is built on false premises, and the learned writer is often betrayed into palpable contradictions,') we are not at present required to give an opinion: nor shall we stay to examine the accuracy of the scales, in which this author weighs the benefits against the evils arising from national establishments. Mr. Gray acknowleges that 'the stern injunctions respecting religion, at the beginning of the Reformation, were, if viewed distinctly from political considerations, apparently incompatible with the genuine spirit of Christianity, and inconsistent with the rights of a conscientious and unfettered reason:'—but, what are we to understand by this concession? Were, then, these 'stern injunctions' only *apparently* incompa-

tible with the spirit of Christianity? Or did they become compatible when viewed in connexion with political considerations? Such very cautious and guarded assertions, of which many examples will be found in these lectures, in fact assert nothing. The leaven of intolerance, which was, from the first, intimately mixed with the religious and civil constitution of this country, still remains in the penal laws respecting religion, with which our civil code continues to be disgraced; and while these exist, there will be little room for the boast that 'the legislature, disclaiming all control over the consciences of men, admits an unrestrained profession of faith, and an unmolested, nay, a protected, exercise of every kind of worship; restricts not freedom of inquiry; and prohibits not the sober discussion of any speculative doctrine.' We could quote from these sermons some fine passages on toleration: but their credit is totally annihilated by the writer's avowal of a necessity of inflicting civil penalties on writers who attack religion, Christianity, and its fundamental doctrines; all of whom he promiscuously stigmatizes, with a degree of bigotry worthy of "other times," by the general appellation of *apostate miscreants*.

Having given our readers some idea of the character and spirit of these discourses, by these brief strictures on the first three, which treat of the corruption and reformation of Christianity, and of the obligation of the civil magistrate to institute a national religion; we may be excused from following the lecturer, through his fruitless repetition of the inconsistent and futile claim of a protestant clergy to an uninterrupted succession of episcopal power from the apostles, and to 'an authoritative right of conditional absolution and condemnation, as to eternal consequences,' as the permanent support of the spiritual authority transmitted with the general title of the ministry. We may, however, remark that, if the authoritative declaration of absolution, or condemnation, be, *in addition to repentance*, a necessary condition of salvation, the claim of the clergy to hold in their hands the eternal fates of men is bold;—if this authoritative declaration be not necessary to salvation, the claim means nothing.

We pass over the author's feeble attempt to revive the salutary discipline of ecclesiastical censure, because we are persuaded that the world is grown too wise to be in danger of again submitting to the yoke of ecclesiastical tyranny. His vindication of subscription to articles of faith, and of the doctrines and formalities established at the Reformation, throw no new light on these hackneyed subjects. On his apology for the church of England, drawn from its general consistency and moderation,

moderation, and from its concurrence with the exertions made in favour of civil liberty, remarks are unnecessary; facts speak for themselves.

In the concluding sentiments of these lectures, as far as they concern the obligation of mutual candour and forbearance, we heartily concur: at the same time, we cannot but remark a stronger inclination in the writer to conciliate Roman catholics, than Protestant sectaries. We are happy, however, to find that his zeal for the present ecclesiastical establishment of this country has not rendered him entirely blind to its defects, nor decidedly hostile to farther reformation; and we have only to express a wish that such substantial and effectual reforms may speedily be adopted, as may prevent all hazard of that ruinous contest between public opinion and power, which must inevitably take place, whenever an attempt shall be made to uphold by authority an ecclesiastical establishment, which has 'survived the conviction of its excellency in the majority of the people.'

ART. XIV. *The Sea;* a Poem. By John Bidlake, B. A. 8vo. pp. 74. 4s. Boards. Chapman. 1796.

OF Mr. Bidlake's poetical talents we have formerly had occasion to speak with commendation, and we have now to observe that the work before us will not discredit the reputation which he has acquired. We cannot, however, bestow on it unqualified praise:—if we discover in it many beauties, we are no less sensible of its defects; of which one of the greatest appears to be the affectation of perpetual sublimity that runs through the whole poem, and which frequently renders the author's meaning perplexed and obscure. Perhaps it may be some excuse for him that he writes in blank verse; one property of which, if we may judge by the general practice of our poets, is obscurity; and it seems as if these writers thought that the farther they deviated from prose, the nearer they approached to excellence.

Nothing is easier than to form lines consisting of ten or eleven syllables composed of sounding words and inverted sentences, which fill the ear without conveying any clear or precise idea to the mind.—Much has been written on the quantities of syllables, and many nice distinctions have been made, perhaps with more subtlety than judgment.—It has been questioned by some writers whether rhime be not an essential adjunct of English poetry; an opinion which might have been supported by plausible arguments, had not Milton demonstrated

the reverse of the proposition by his immortal poems.—The English Verse in its structure resembles the Greek Iambic, which is deemed too nearly approaching to the style of conversation to be used in lyric or heroic compositions; and yet rhimes, if judiciously introduced, are thought to contribute greatly to the strength and harmony, and yet more to the precision of a poem. The chief advantage which blank verse seems to possess over rhime consists in the greater variety of pauses which it admits:—but, to render this advantage of any real service, the poet should possess a very fine ear, should be a perfect master of the powers of the English language, and should know how to arrange his words in such a manner that, while they charm the sense, they may delight the fancy, and inform the understanding. Milton possessed this talent in a very eminent degree, and has happily diversified the uniformity of the Iambic, by the occasional introduction of the Trochaic. He has likewise taken advantage of the few dactyls that our language affords, with such success, that he may be said to have rivalled the antients not only in the sublimity of his sentiments, but in the harmony of his numbers.

These general observations may not be judged wholly useless, at a time in which every pretender to poetry fancies himself qualified to write blank verse: but we shall now proceed to examine the merits and defects of Mr. Bidlake's poem.

The subject here chosen—*The Sea*—is no doubt capable of great poetical embellishment. In a calm, Euripides regarded it as one of the most beautiful objects in nature,—κάλλον δὲ πόντε χεῦμα ἰδεῖν εὐηνεμον; and when in a storm nothing can be conceived more sublime and terrific. If we also add the dangers to which the life of a sailor is subject, and the tragical events which so frequently happen on that unstable element, we might imagine that it requires no great powers in a poet to describe new scenes of horror, or to represent new forms of distress; yet this subject, copious as it may appear in the production of materials, has been nearly exhausted. Not to mention the voyages of Ulysses in Homer, we find in the third book of Virgil almost every incident which can happen at sea. Camoens, in a more improved state of navigation, wrote his admired poem of the Luciad; and in the long voyage which he describes, he ennobles his subject by sublime imagery, and enlarges it by presenting to the reader every variety of soil and climate, discoverable in traversing such a vast extent of ocean. Our countryman Faulkner, in his Shipwreck, is inferior to none of his predecessors in the justness and accuracy of his descriptions; and nothing can be more truly tragical than the history

history of which his poems is the vehicle. Neither should the *Sea Piece* of Dr. Kirkpatrick be forgotten *. It might be unreasonable, when all these circumstances are considered, to expect any thing new in the work before us:—but we might hope to meet with harmony of numbers, clearness of expression, and such an arrangement of the subject as would make it at least intelligible.—The poem opens with the following Address to Nature:

> 'Hail bounteous Nature! hail! Eternal Source
> Of loveliness and harmony divine;
> Still ever mingling, ever yet unchang'd!
> Though various, pure: simple, though multiform;
> As more admired, more admirable art thou!
> More sought, still ever to be sought the more,
> And newer as more known. So vast thy works!
> 'Great Being rise; Unfold each latent charm
> In all thy pomp, thy splendid majesty;
> Thy matchless grace! and wave thy magic wand,
> And call around thee visionary forms
> Deck'd in the varied tints of glorious light,
> That stream from all thy countless rays, of green,
> Of azure, purple, and refulgent gold.
> Dart o'er the splendid fields of lustrous air;
> With gay perspective fill the astonish'd gaze,
> And strew fair FLORA's lap with million dyes.
> Bid all thy shapes of ravishment appear,
> And wake the kindling soul; that rais'd by thee,
> We hence our God and thine may all adore;
> And join our earthly songs to raptured hymns:
> Sweet as blest seraphs on their golden harps,
> Unceasing sound before his awful throne.'

These lines will probably be admired by those who are fond of Antithesis, and splendid Imagery: but there may be some readers who may be desirous of knowing what Mr. Bidlake means by the term NATURE. We might suppose, by the first seven lines, that he considered it as another name for the Deity: but afterward he seems to ascribe to it the properties of the Sun. Nature has been defined to be the instrument of the Deity; and how far all the attributes which Mr. B. so liberally bestows may be applicable to it, in this restrained and limited sense of the word, may reasonably be questioned. This criticism may be regarded, perhaps, as too refined and meta-

* See the account of this "Narrative, Philosophical, and Descriptive Poem," in the 2d vol. of our Review, p. 257. It is, as Dr. Hawkesworth styled it, a Charming Performance, but unequal in some parts, particularly where the language is rendered too familiar by the use of nautical terms.

physical:—but what shall we say to the bloated magnificence of these lines?

> 'Dart o'er the splendid fields of lustrous air;
> With gay perspective fill the astonish'd gaze,
> And strew fair Flora's lap with million dyes.'

It might be observed of the last line that it is not grammar; for, since according to the genius of the English language the cases of nouns are marked by prepositions, the omission of that part of speech can never be allowed; for without it the relative meaning of the term which it ought to precede cannot be ascertained.

The following description of a storm is much laboured in some parts. We suspect that it is not quite accurate. It seems to impress the mind with confused perceptions rather than clear ideas.

> 'In gloom enwrap'd, and dusky tempests thron'd,
> And terrible in ire the rough South-west
> Breaks forth. His mantle darkness and thick night,
> And mist confus'd. In show'rs the weeping skies
> Profusely fall, and raging ocean roars;
> Scar'd at the scowling of his angry brow,
> Implacable and rough. Another, fell,
> The dreary East blows dry his arid breath;
> Or southward winding takes him vapoury wings
> From all the fogs of Egypt, and the Nile;
> And shakes eternal inundations down.
> Far from the polar North another comes,
> Thy kingdom, keen relentless frost! and rides
> On icy chariot furious fast. He, dread,
> His fierce artillery discharges large,
> Of pattering hail, and sleet, and arrowy cold.
> His fiery head, around, for diadem
> Brisk light'nings play; and hoarse in thunder speaks
> His awful voice. With these, equal in rage,
> A demon troop of brother warriors rise;
> Tornado ravaging, and whirlwind wild:
> And all in elemental battle wage.
> These, when relax'd, wanton and free, at once,
> Dread o'er the gloomy months the tyrants rage.
> Calm smiles no more; nor spreads her stilly arms
> Across the bosom of the charmed wave.
> Away she flies, susceptive of alarm,
> To milder climes, and sleeps near spicy isles;
> Lull'd to soft rest, by songs of summer birds.
> 'Meanwhile the foaming sea, thro' all his deeps
> Upheaving feels the coming storm. Slow rolls
> The tumbling tide, and lifts his pond'rous mass
> Full on the rugged shore; repulsive rocks,
> That with reactive force oppose. Then mounts

The

The mighty wave, a watry wall, 'till high
The curling top o'erswells the bending base.
Then thund'ring down, the fluid ruin falls
Upon the frighted strand, or pointed cliff.
White boiling foam invades the trembling shore,
And seas in mingled fury madden round.'

Objections might be urged against the personification of Calm, which is only a privation of motion: but, after having made a goddess of a negative idea, we must not hesitate to give her stilly arms, which she spreads across the bosom of the charmed wave.—We are tempted to contrast with the involved passage, which we have just quoted, Virgil's description of a storm, in 3 Æneid:

" *Tum mihi cæruleus supra caput astitit imber,*
Noctem hyememque ferens; et inhorruit unda tenebris,
Continuo venti volvunt mare, magnaque surgunt
Æquora; dispersi jactamur gurgite vasto:
Involvêre diem nimbi, et nox humida cœlum
Abstulit: ingeminant abruptis nubibus ignes."

The incorporated Tale of Ernesto and Matilda is not without merit: it may draw a tear from the eyes of the young and tender; and every story which has a tendency to inspire virtuous love, and to check avarice, must be attended with good moral effects. Mr. Bidlake, indeed, in all his works, appears to be a friend to religion and virtue, and to possess a heart susceptible of all the finer feelings of humanity. His imagination also is bold and vigorous, and he is by no means destitute of poetic genius. This opinion, we conceive, will be justified by the following passage; though a severe critic might consider it as not wholly free from something like affectation:

' And see, where one, a lovely mourner strays!
And eyes the wave intent: and ever as
She turns aside her face, a piteous sigh
She heaves, that almost bursts her swelling breast.
'Tis Angelina's form. I know the maid.
Once, not a brighter star e'er shone in heav'n.
How clouded now! How sunk in misty grief!
That flings her lily where the rose late bloom'd.
I see thee, beauteous ruin! Child of woe!
Shade with thy snowy hand thy ivory brow.
'Tis there thy sorrow rests; there reason fails
Disturb'd, and shook upon its proper throne.
Again that snowy hand thy bosom holds!
Panting and struggling; there no less thy grief
For ever feeds, and rankles deep. The fair
A lover had, fond as the kissing breeze
That woos in spring the purple violet;

Faithful

Faithful as holy truth; and as sincere.
But him the greedy sea swallow'd, within
Its pitiless, insatiate waste; and she,
Since that disastrous hour, has never joy'd.
For reason fled; and oft she seeks the strand;
Or on a pointed rock sits sadly down;
Mute as the monument; and still expects
Each flowing wave will waft her lover's corpse,
Before her rainy eyes: though now, alas!
In tedious length successive years have view'd
Her sorrows; pass'd, and left her still forlorn.
Be hush'd ye waves! I hear her woe-tun'd voice.
The melancholy cadence melts my soul.
It is too much—Good Heav'ns! Why wound the dove?
Why lights thy vengeful arrow on the lamb?
Why stain the bosom of unsullied snow?
"Why didst thou leave these arms, (the mourner cries)
And give inconstant elements such chance?
Where have ye laid him, O ye sea-green nymphs!
In what deep cave hold ye his precious form?
Are not his eyes now jewels, made to light
Your fathomless abyss? his bones are pearl;
His flowing hair fantastic weeds; his lips
True coral now, where late sweet dimpling smiles
Sat fair, like cherubs on a rosy cloud.
O give him back, thou all-devouring deep!
Or lay me with him in one oozy grave!"

After these extracts and remarks, we shall leave the merits of the present work to the final decision of the critical reader.

MONTHLY CATALOGUE,
For JANUARY, 1797.

EDUCATION.

Art. 15. *An Universal Grammar of the French Language*, on an improved Plan. By Nicolas Hamel, Graduate in the University of Caen, and Rector of the Town of l'Aigle, in Normandy. 8vo. pp. 284. 4s. bound. Evans. 1796.

On reading the title of this work, which announces itself as an universal Grammar of a particular language, we expected to find it dated from Dublin: an hypothesis not contradicted by the appearance of the impression, nor by the perpetual purity of English idiom. It has rather the quality of being comprehensive than concise, and is as well adapted as most grammars for the use of schools.

Art. 16. *A comprehensive Grammar of the English Language*, for the Use of Youth. By J. Rothwell, Master of the Free-school of Blackrod. The 2d Edition, corrected and improved. 12mo. 2s. bound. Cadell jun. and Davies. 1797.

In

In the lxxixth vol. of our Review, we expressed an approbation of this little work as a grammar for children; and its appearance in a 2d edition seems to imply that the public have thought, with us, that it is properly adapted to answer the end proposed.

NOVELS.

Art. 17. *Hubert de Sevrac*, a Romance of the Eighteenth Century. By Mary Robinson, Author of Poems, Angelina, &c. 12mo. 3 Vols. 12s. sewed. Hookham. 1796.

This work possesses many of the beauties, and some of the faults, which characterise that species of modern novels called *Romances*. The mysterious, the horrible, the pathetic, and the melancholy, are the leading features of this kind of writing. We could point out many *parts* of these volumes that are delineated with strength and spirit: but, as a whole, the composition rather fails in effect, owing to the multiplicity of characters and incidents, and to the frequent change of scene. We doubt not, however, that it will be perused by many with pleasure; and, though it be not a first-rate work, it has many more inferiors than superiors.

Art. 18. *Memoirs of the Marquis de Villebon*, in a Series of Letters, founded on Facts. 12mo. 2 Vols. 6s. sewed. Cadell jun. and Davies. 1796.

The Marquis de V. is supposed to be one of those French Noblemen, whom the late revolution in that country obliged to expatriate themselves; and his adventures in England are the subject of these volumes. We cannot, however, consistently with truth say much in their praise. The epistolary style is of all others the most difficult to sustain with spirit and propriety. As each person has a peculiar character of thought, and manner of expressing himself, it is necessary for an author to command a sufficient variety of style, suited to the different actors whom he employs. In these memoirs, this important object is totally overlooked; and, as far as character of style is concerned, any letter might with equal propriety be attributed to any one of the *dramatis personæ*. The plot is deficient in incident and interest. The language is not wholly free from offences against grammatical accuracy; and we were disgusted with the occasional interpolation of French words and phrases, and with the odious cant terms of *bore*, *quiz*, *cutting* an acquaintance, and others of the same stamp, which never fail of impressing the mark of vulgarity on those who make use of them in conversation or writing;—a vulgarity that is fashionable perhaps, but which confounds the language of the man or woman of *haut ton* with the jargon of valets and ladies-maids.

Art. 19. *Abstract*; a Character from Life. 12mo. 2 Vols. 6s. sewed. Lane. 1797.

The plan and execution of this work do not discover talents that are in any respect superior to those of the generality of novel-writers. The great object of the author is to combat certain opinions with regard to marriage, that have lately become fashionable among many of our modern speculatists. As far as these opinions are erroneous and

and mischievous, so far the present writer deserves praise for his intentions: we wish that we could say as much for his *literary* merit.

Art. 20. *A Gossip's Story*, and a *Legendary Tale*, by the Author of Advantages of Elocution. 12mo. 2 Vols. 6s. sewed. Longman. 1796.

The *Legendary Tale*, having very little connexion with the chief subject of these volumes, might as well have been omitted; since, though far from uninteresting, it is enfeebled by its length, and is deficient in that correctness without which middling poetry is much inferior to indifferent prose. We can, however, recommend the *Story* as uniting to a great degree of interest the rarer qualities of good sense and an accurate knowlege of mankind. The grammatical errors and vulgarisms, which disgrace many even of our most celebrated novels, have here no place; and several of the shorter poetical pieces interspersed through the work have very considerable merit. Amusement is combined with utility, and fiction is enlisted in the cause of virtue and practical philosophy.

Art. 21. *Maurice*, a German Tale, by Mr. Schultz, translated from the French. 12mo. 2 Vols. 6s. sewed. Vernor and Hood. 1796.

Extravagance, and excessive passions, together with a power of rivetting the reader's attention, are the usual characteristics of German plays and novels; nor is the work before us an exception to the general observation. The language, however, is more chastised; probably on account of its being a translation, at second hand, through the medium of the French. Its moral tendency is rather of a dubious nature, and its merit as a translation is not very great.

Art. 22. *Laura;* or the Influence of a Kiss. By A. H. Geszner. Translated from the German. 12mo. 3s. 6d. sewed. Vernor and Hood. 1796.

This novel might have been suffered to escape translation; its incidents are founded on manners which are not English, and should never be suffered to become so. There is no occasion for men to bid each other welcome and farewell with a kiss: nor to familiarize women with such unbashful intercourse of the sexes. The author professes to have made many experiments, and more observations, on the forms of lip-service; and he has here wrought up his collected information into a tender tale, which cloys by superabundance of *cari vezzi e molli baci.* The translation is not made with perfect felicity: many Germanisms occur: *e. g.* p. 44. 'ye *nose-wise* husseys.' p. 50. 'the contrary of an *Ideal.*' p. 91. 'Mr. *destined* Professor.' p. 104. 'the *heaven and earth moving* deceivers.' p. 179. *delicates* for delicacy; and several others.

Art. 23. *Berkeley Hall:* or the Pupil of Experience. 12mo. 3 Vols. 10s. 6d. sewed. Tindal, Great Portland-street. 1796.

The scene of this work is laid in America; and the time is a short period before the late revolution in that country. The author has freely given the reins to his fancy, and in consequence has produced many absurdities and incongruities: but it is an entertaining performance,

ance, and by no means the common production of a hackney novel-writer. Metaphysics and polemical discussions frequently occur: more reading, and more learning, than are usual in this line of composition, are displayed; and some interesting delineations are given of the manners and customs of the American Indians.

Art. 24. *The Knights of the Swan*; or the Court of Charlemagne: an Historical and Moral Tale. Translated from the French of Madame de Genlis, by the Rev. Mr. Beresford. 12mo. 3 Vols. 9s. Boards. Johnson. 1796.

In our xixth vol. N. S. p. 551, we noticed the original work of which Mr. Beresford here offers us a translation, which, though not faultless, is superior to the common run of such performances. We have only to repeat that, in this romance of chivalry, the incidents are amusingly varied, and the moral is generally unexceptionable: but the spirit of event is often modern, the manners of the age are imperfectly preserved, and the painting is frequently too indelicate and luxuriant for the sober taste of this country.

Art. 25. *The Genius:* or the Mysterious Adventures of Don Carlos de Grandez. By the Marquis Von Grosse. Translated from the German by Joseph Trapp. 12mo. 2 Vols. 9s. sewed. Allen and West. 1796.

This novel belongs to the *terrible* school, and is on the whole inferior to the Dagger of the same author: see M. R. vol. xix. N. S. p. 207. Scenes of supernatural horror, ill connected, in frightful succession agitate the reader: but they furnish some situations not unworthy of selection by future writers, who possess a less disorderly imagination.

AGRICULTURE, BOTANY, &c.

Art. 26. *Remarks on various Agricultural Reports.* Transmitted to the Honourable Board of Agriculture in 1794. By William Fox, Attorney at Law. 4to. pp. 76. 3s. Nicol. 1796.

We have already offered a few observations on the loose manner in which some of the Reports to the Board of Agriculture are written, and on the lightness of the matter which they contain;—we are sorry that we are not able to speak more highly of the present commentator's remarks on them; and we have only to fear that the hasty and crude compositions, which, through the active spirit of the Board, have lately been poured on the Public, will tend to perpetuate the superficial manner of writing on rural subjects, which has too long been prevalent.

Art. 27. *The Farmer.* Comprehending the most interesting Objects and beneficial Practices in the Culture of Wheat, Rye, Barley, Oats, Buckwheat, &c. &c. By Josiah Ringsted, Esq. Third Edition, with Additions. 8vo. 2s. 6d. Smeeton.

Jervis Markham, and Farmer Ellis of Little Gadsden, are here revived, and wonderfully enlightened by modern discoveries, particularly that of rolling by candle-light.

If we had not detected some dangerous precepts, interspersed among much innocent discourse, we might have recommended this

'*Farmer*'

'*Farmer*' to men of fortune, as a preceptor for the uneducated sons of the lower class of their tenants; to amuse them in long winter evenings, and to set their minds to work: but such council as the following might lead them to error, and make them still more bigoted to the practice of their native village, than they would have been without a knowlege of this book-farmer.

'Rape (we are told in p. 22.) is sown to the best advantage near water, or on fen or marsh land; and any land that is not in good heart or condition for corn, may be rendered better for that kind of produce, by being several times previously cropped with this plant. Its principal use is for making *oil*.' This needs no comment. To recommend the repetition of any crop that ripens its *seeds*, as an *improver* of lands already out of condition, betrays an unpardonable want of information. The foliage of rape, eaten off with sheep upon the land, would doubtless produce the effect that is here proposed.

Again, in p. 44. 'Saintfoin. Though it very well answer planting in clay soil; the light, sound, gravel loams, such as are good for turnips, are better, and it thrives with great superiority on them.' On either of these soils, the seed would be thrown away. It is well known that Saintfoin will not grow with profit on any soil that is not strongly calcareous. The clovers and rye-grass are the proper plants for the soils above-mentioned.

On the right ordering of the kitchen and flower garden, the well rearing of poultry, and the good management of bees, the industrious housewife will glean information from this volume, more than sufficient to repay the purchase-money.

HISTORY, ANTIQUITIES, &c.

Art. 28. *The Parochial History and Antiquities of Stockton upon Tees:* Including an Account of the Trade of the Town, the Navigation of the River, and of such Parts in the Neighbourhood as have been connected with that Place. In a Series of Letters. Embellished with Views of Public Buildings, &c. By John Brewster, M. A. Vicar of Greatham and Lecturer of Stockton. 4to. pp. 180. Printed at Stockton: sold by Vernor and Hood, &c. London. 1796.

A work of this kind can, in course, possess little more than local importance; yet, as furnishing some authentic materials towards a general statistical account of the kingdom, all local histories have their value, and deserve encouragement. The style of the present performance is plain and unaffected, and the writer appears to have taken due pains for obtaining all desirable information. His remarks display good intention and moderate principles. Among the more entertaining matter, may be reckoned biographical memoirs of two natives of Stockton whose names are not unknown to the world—the late Joseph Reed the dramatic writer, and Brass Crosby alderman of London.

MILITARY.

Art. 29. *Letter the Fourth, on the Subject of the Armed Yeomanry,* addressed to the Right Hon. Earl Gower Sutherland, Colonel of the

the Staffordshire *Volunteer Cavalry*. By Francis Percival Eliot, Major in the above Corps. 8vo. 6d. Longman.

In our Review, vol. xvi. p. 223, we endeavoured to give our readers, in a very few lines, an adequate idea of the general design of Major Eliot's former letters on the nature and utility of an armed yeomanry; such, for instance, as the *Staffordshire Cavalry*. In the present letter, he pursues the subject, with the addition of various important—very important—particulars: but for these we must refer to the pamphlet.

RELIGIOUS *and* POLEMICAL.

Art. 30. *A Letter to the Lord Marquis of Buckingham*, chiefly on the Subject of the numerous Emigrant French Priests and others of the Church of Rome, resident and maintained in England at the Public Expence; and on the Spirit and Principles of that Church, sacred and political. By a Layman. 8vo. 1s. 6d. Owen. 1796.

The author of this pamphlet appears so thoroughly alarmed by the number of emigrant Popish clergy, who have made Great Britain their asylum, since the French revolution, that the reader will soon cease to wonder at the confused and desultory manner which strongly characterizes this performance. Fear is earnest, and often eloquent; hence the fluency and brilliancy of expression which are observable at intervals through the whole of this publication: but a mind under the influence of terror is incapable of order and precision. As, however, we conceive that the subject itself is of considerable importance, we shall enumerate the several circumstances that have caused so much apprehension in the writer before us.

The *authorized* duplicity of Papists towards Heretics, and the spirit of persecution which has blasted the character of Christian Rome, are strongly maintained. The direct charge, and the proof of danger to the English church, are comprized in the following articles:

I. In the "*King's house* at Winchester" is a 'college of Romish priests,' under the direction of the bishop of St. Pol de Leon; through whose hands flows the annual sum of 200,000l. for the support of the Catholic interest. When vacancies happen in the college at Winchester, they are not supplied by emigrants, but 'by boys and *English natives*, by Catholics and Papists born in this country.'

II. The emigrant priests have made, and are daily making, efforts to convert the poor and lower classes of English Protestants.

III. A proposal has been made to government to transplant the late Jesuit's college at Douay into Yorkshire.

IV. There is a *nunnery* near Bishop's Auckland, under the protection of 'the Prince Bishop of Durham.'

V. Bishop Horsley, in his charge to the clergy of Rochester, calls the Roman Catholic religion 'the venerable church establishment.'

VI. The *University of Oxford* has presented the emigrant clergy with the *Popish* Latin Testament.

VII. *Popish emigrants* are enrolled in our army, and paid higher than our native troops.

Such are the proofs which this *Layman* brings of a deliberate design to overthrow the English church. Some of the charges, perhaps,

haps, are frivolous: but others, involving the Ministry, the bishops of Durham and Winchester, and the university of Oxford, are at least very plausible grounds of alarm, and strongly call on the parties implicated for a satisfactory explanation.

Art. 31. *The Charge of Samuel Lord Bishop of Rochester to the Clergy of his Diocese.* Delivered at his Primary Visitation in the Year 1796. Published at the Request of the Clergy. 4to. pp. 52. 2s. Robson. 1796.

The Bishop of Rochester here exhibits himself in the character of a church alarmist, and strenuously endeavours to make his clergy look about them. He tells them in the very first sentence that they 'are fallen on times, which, more perhaps than any which the Christian church hath seen, since its first struggles with the powers of darkness in the three first centuries, require, in the preachers of the gospel, the policy of the serpent united with the harmlessness of the dove.' He allows that the situation of the clergy is quite the reverse of that of the first preachers of the gospel; that they are neither poor, nor illiterate, nor persecuted by the civil power: but he contends that these comfortable circumstances do not lessen the difficulty of their work. From the signs of the times, he would have them suppose that the hour of trial is not far distant; and he suggests, with somewhat of a prophetic spirit, that in less than seven years a general persecution of the Christian name may be raging in every part of Europe. At present, however, he is of opinion that the enemies of the church establishment are very few; and, in order that this body may continue small, he exhorts the clergy to a circumspect conduct. The success and stability of Christianity he regards as depending very much on them; and therefore ("Oh most lame and impotent conclusion!") he exhorts them to attend to *the interest of their order:*—to assist them in which task he explains several clauses in an act, passed at the conclusion of the late parliament in favour of curates, called "the Curate's Act."

Several opinions are advanced in this charge, which we cannot subscribe, but which our limits will not permit us to discuss. We think that the learned Bishop's reasoning on the topics of natural and revealed religion is completely at variance with St. Paul's statement; and we cannot but regard him as inconsistent with himself, in urging his clergy to a diligent pursuit of science and literature, as affording the best substitute for the miraculous effusion of the Holy Spirit, and then telling them that they must implicitly resign their understandings to the authority of the written word. The command of Christ is to "Search the Scriptures;" that is, to exercise our understandings on their contents. He never speaks of *resigning* the understanding. Indeed, a religion that demanded the resignation of rationality could not be a religion for rational beings.

MEDICAL, CHEMICAL, &c.

Art. 32. *Observations respecting the Pulse*; intended to point out with greater Certainty the Indications which it signifies; especially in Feverish Complaints. By W. Falconer, M. D. F. R. S. 8vo. 2s. 6d. sewed. Cadell jun. and Davies. 1796.

This learned writer, adopting Dr. Heberden's maxim, laid down in the Medical Transactions, vol. ii. that the frequency of the pulse is the only circumstance concerning it of which we can form any determinate idea, and which appears the same to all observers, has endeavoured, by a number of remarks and calculations, to render more precise the mode of estimating it, and the deductions to be drawn from it. He begins with considering the various circumstances by which a natural pulse is liable to be affected. These are, 1. such as arise from bodily organization, viz. sex, temperament, and stature; 2. such as arise from difference in time of life; 3. time of day; 4. state of the system respecting rest or activity, viz. sleep, activity, and mental agitation; 5. state of the body with regard to temperature; 6. effects of food and abstinence. Under all these heads are many curious remarks relative to the opinions of authors, and the writer's own observations; accompanied with several tables. He then proceeds to the changes in the pulse which are liable to be produced by disease; applying the causes of variation already discussed to the computation of diseased pulses; so that, from the compound consideration of the two, just and regular inferences may be drawn. This is introductory to a series of tables composing the greatest part of the volume, and formed on the following principle: Fixing the standard of a natural pulse at 75 in a minute, and its extreme acceleration at 125, all other natural pulses, from 40 to 130 in a minute, are compared in their accelerations with every degree of the accelerated standard. For example, the beginning of fever, in one whose natural pulse is standard, is put down at 96; hectic fever at 108; and inflammatory fever at 120. By the table, it appears that, according to this proportion, in one whose natural pulse is 60, the first of these stages should be about 77; the second, 86; the third, 96. On the other hand, a natural pulse of 80 would require them to be about 102, 115, and 128.

Though we are by no means convinced, either that the *frequency* of the pulse should be so exclusively the object of attention in diseases as here seems to be assumed, or that such exactness in the computation is of much consequence, apart from other symptoms, yet we think that Dr. F. deserves credit for the ingenuity of his idea, and that many of his remarks merit the notice of the practitioner.

Art. 33. *A Compendium of Practical and Experimental Farriery*, &c. &c. By William Taplin, Surgeon, Author of the Gentleman's Stable Directory. 8vo. 5s. Boards. Robinsons. 1796.

The occasion of this 'appeal to the pecuniary sensations of the public' seems chiefly to have been the publication of a pamphlet, which was fraudulently intended to pass as being written by Mr. Taplin, whose fame as an 'equestrian physician' has subjected him to this unworthy treatment from one of the industrious gentlemen of the press. A *literary* reader, however, would not easily be deceived in the style of Mr. Taplin; which is a very characteristic one, and, as we think, not the best calculated for the information of 'stabularian' practitioners, whether grooms or masters. Yet, when he condescends to speak plainly, he gives much useful advice; and though this compendium will not stand in the stead of more me-

thodical and detailed treatises on the subject, we believe that it may be consulted with advantage by those who are interested in the health of the noble animal, which so strongly and deservedly excites the author's sensibility.

Art. 34. *Memoir on the Medical Arrangements necessary to be observed in Camps*, &c. &c. By Robert Somerville, Surgeon of the First Batallion of the Rothsay and Caithness Fencibles. 8vo. 3s. Egerton. 1796.

This pamphlet commences with hints respecting the state of the camp at Aberdeen in 1795, and observations on camps in general; with an Appendix on the antient dress of the Highlanders, by Sir John Sinclair, Colonel of the Fencibles mentioned in the title-page. A remarkable trait of national character occurs in these hints. 'In Highland regiments (says Sir John) it is essential to make the men live better than they are commonly inclined to do. I found that some of the soldiers in my first batallion had actually reduced their strength and almost starved themselves, in order to send money home to their friends.' Perhaps the compass of the globe could not afford a greater contrast in this particular, than between the northern and southern inhabitants of the same island. We are sorry to find this eminent promoter of agriculture and the arts of peace become so military in his ideas, as to dwell on the greater peace establishment than ever was known before, which will probably be henceforth necessary to be kept up in these kingdoms; and to propose the formation of *entrenched camps*, which he thinks would be of admirable use in the neighbourhood of London! He might have added, "as they were near Rome, in the time of the emperors."

The dissertation respecting the Highland dress seems chiefly intended to reconcile the people, from regard to antiquity, to the use of *trews* or *trowsers*, which have very properly been substituted for the cold and indecent philibeg, or short petticoat, among the Fencibles under Sir John's command.

With respect to Mr. Somerville's memoir, it is a concise set of directions and regulations concerning the things necessary to preserve the health and vigour of soldiers;—such as the choice of ground for encampment, the mode of keeping tents clean and dry, the choice and preparation of food, the form and materials of all the articles of regimental clothing, the establishment and conduct of military hospitals, the means for preventing or checking infectious distempers, &c.

Much good sense and attention to the service are displayed in this performance, which may be considered as an useful compendium of knowlege equally requisite for the commander and the surgeon.

Art. 35. *Medical Cases and Speculations;* including Parts IV. and V. of *Considerations on the Medicinal Powers and the Production of Factitious Airs*. By Thomas Beddoes, M. D. and James Watt, Engineer. 8vo. Johnson. 1796.

We think we may take it for granted, that those who are *sincerely* interested in the progress of the healing art will receive with pleasure an additional and copious communication, concerning the farther trials made in *pneumatic medicine*, and the speculations to which it has

given rise. In our minds, evidence had already appeared enough to satisfy every candid person that important advantages had been obtained, and were likely still more to be obtained, by cultivating this new branch of the Materia Medica. We trust that we are not among the implicit admirers of *novelty*, as such. We have lived to witness too many disappointments of sanguine expectations, and are too well aware of the numberless inlets to fraud and deception in all that comes under the head of *project*, readily to give our confidence to new applicants. Yet it would be strange if the utmost force of the human faculties, applied to any subject of a practical and experimental nature, should produce no improvement; or that the *past* should have no parallel in the *future*.

The present work, we are told by the ingenious editor, will be the last of the kind. We conceive, indeed, that enough has been done by these temporary publications towards bringing the subject, in various forms, before the eye of practitioners and patients, and pointing out the way in which it is hereafter to be pursued. The editor himself is sensible that the danger now is—not that pneumatic medicine should fall into neglect, but—that it should become *the rage*. We perceive, too, that if such publications of individual cases were long to continue, there would be some hazard of their becoming vehicles of pretension and parade. We have the highest opinion of the openness, sincerity, and unassuming disposition of the editor himself:—we cannot say quite so much for all his correspondents.

As we did not before, so neither shall we now, attempt to analyse a very miscellaneous collection of fact and opinion, which will doubtless be in the hands of the faculty in general, who are competent to draw their own inferences. Some cases appear to us *decisive* as to benefits, (and very extraordinary cases,) derived from the exhibition of gaseous fluids; in many others, the multiplicity of remedies used along with them takes off almost all the proof; and there are others of a middle nature. Spasmodic asthma, and some general disorders proceeding from vitiation of the fluids, seem to take the lead in the instances of striking effect.

To the medical cases and observations are subjoined Mr. Watt's description of an apparatus, and directions for procuring the gases. An Appendix of several articles contains a variety of matter; of which the most curious is a paper on the use of the nitric acid in the venereal lues and other diseases, by Mr. W. Scott of Bombay.

Art. 36. *The Inoculator;* or Suttonian System of Inoculation, fully set forth in a plain and familiar Manner. By Daniel Sutton, Surgeon, who introduced the new Method of Inoculation into this Kingdom in the Year 1763. 8vo. pp. 160. 4s. sewed. Dilly. 1796.

There was a time at which a disclosure of the Suttonian method of inoculation would have excited a great share of public attention. At that period, it rather suited the purposes of the practisers to keep it secret; and at present it is possible that the public may care less about it. As far, however, as the present work is a *fair* summary of extensive and accurate observation, it is entitled to attention; and we believe that the intelligent reader will not find it difficult to sepa-

rate the really valuable matter of it from the crude and doubtful notions which it contains.

We pass over the proofs exhibited in a prefixed advertisement that the author is the genuine Daniel Sutton, and no counterfeit; nor shall we dwell on some introductory chapters on the small-pox in general, in which there is an attempt to prove that it is properly a *cutaneous* disease, generated by a certain *variolous fecundity in the skin*, and not at all affected by habit of body or mode of living—a doctrine certainly of fundamental importance, but, as we conceive, neither laid down with that clearness, nor supported by that force of argument, which can give it much weight. The subsequent practical chapters of subjects favourable and unfavourable; of age, season, &c. proper for inoculation, contain little that is not at least as well discussed by other writers; it is, however, we believe, a *new* observation, that it is wrong to inoculate unfavourable subjects with matter taken from a very benign small-pox; and also, that those who are inoculated in the afternoon are liable to have many more pustules than those who undergo the operation in the morning. Fresh and crude matter is recommended as best for inoculation; yet there is a hint that it may sometimes prove too active. The next chapter announces a very curious discovery, viz. that of knowing whether a person had previously passed through the disease or not. We shall give in the author's own words the mode of ascertaining this point.

'Make the puncture rather deliberately, not deeper than the 16th part of an inch, and slantwise, as usual. Should the skin thus punctured cut firm, somewhat resembling, for instance, the cutting of liver, lift up the skin a little with the lancet before it is returned, and observe whether that part of the skin just above the lancet looks paler than it usually does with those who are clearly susceptible of the small-pox. We may then safely pronounce that the subject has already passed through the disease.'

This criterion evidently results from the supposition of an entire change in the skin being wrought by the small-pox, as being a *cutaneous* disease: but whether any other person than Mr. Sutton will ever acquire the skill necessary to make such nice distinctions, we much doubt. Probably, too, an appearance on introducing fresh variolous matter, in those who are susceptible of infection, will be new to most practitioners—it is that of 'a flushing, or light inflammatory tremulous appearance of short duration, round the punctured part, to the extent of an inch or farther:'—but this is not always discoverable without a magnifier.

With respect to preparatory medicines and diet, which, according to the writer's theory of the disease, might be thought of little consequence,—we find him laying down a general and pretty rigid plan of low diet, and recommending the use of a course of purgatives, and of alteratives consisting of calomel and emetic tartar; and greatly indeed must he rely on these means, since he asserts that he 'could never discover any advantage from the mere act of inoculation, beyond that of ascertaining the time when the patient would fall ill;' an assertion which we should little have expected from an inoculator! In conformity with it, he lays the greatest stress on indications to be drawn

from

from the various appearances of the incised part; and here it is that the acquired skill of an experienced inoculator is to give advantages, which words are certainly inadequate to bestow. One of the most remarkable indications is that by which impending convulsions are with certainty to be foreseen; and this we would copy, did we not think it better to refer to the work itself for the contents of this whole chapter, which cannot but be deemed important by those who have confidence in the writer. The convulsions, we must observe, are, after all, attributed only to a spasmodic affection of the duodenum from wind or indigestion; why, therefore, indications of them should appear in the skin it is difficult to conceive, farther than as they may be connected with universal irritability of the habit.

There are various other practical observations in this treatise, which may render it worthy of the notice of practitioners; if, as we before hinted, sufficient *confidence* may be placed in the author. We are far from asserting that such confidence is not his due; yet one who lays claim to skill and success so much beyond those of other persons, in a case in which he possesses no peculiar advantages, will always excite a certain degree of hesitation. It is proper to remark that Mr. Sutton explicitly disavows that he derives any particular benefit, in his method, from the application of cold air.

Art. 37. *An Address to Hydropic Patients;* wherein the Principles of a Method of Practice adopted by the Author in the Treatment of the Dropsy are explained; and to which some Cases are annexed. By W. Luxmoore, Surgeon, of Uxbridge, Middlesex. 12mo. pp. 39. 1s. 6d. Murray. 1796.

This *explanation* of the writer's method amounts to no more than his own recommendation of its efficacy. He carefully keeps his *secret* to himself.

Art. 38. *A Treatise on the Causes and Cure of Swelled Legs;* on Dropsies, and on the Modes of retarding the Decay of the Constitution in the Decline of Life; &c. &c. By William Rowley, M. D. &c. &c. To which is added, a Tract on the absolute Necessity of encouraging the Study of Anatomy, &c. &c. 8vo. 2s. 6d. Newberry. 1796.

The nature of Dr. Rowley's publications is too well known to the faculty, to render it necessary for us to do more in the present instance than copy the material parts of the title-page.

POETRY, DRAMATIC, &c.

Art. 39. *Essays on some of Shakespeare's Dramatic Characters.* To which is added, an Essay on the Faults of Shakespeare. The Fifth Edition. By William Richardson, M.A F. R. S. E. Professor of Humanity in the University of Glasgow. 8vo. pp. 401. 7s. Boards. Murray and Highley. 1797.

As we noticed in succession, at the time of their appearance, the different pieces of this elegant and ingenious writer which compose the present volume*, we have now only to announce their republica-

* See Rev. vols. li. lxx. and lxxxi.

tion under one uniform title, corrected, and more commodiously arranged.

Art. 40. *Poems, moral, elegant, and pathetic:* viz. Essay on Man, by Pope; the Monk of La Trappe, by Jerningham; the Grave, by Blair; Elegy in a Country Church-yard, by Gray; The Hermit of Warkworth, by Percy; and Original Sonnets by Helen Maria Williams. Crown 8vo. pp. 220. 6s. Boards. Vernor and Hood. 1796.

Of the merits of this selection, every one may judge by the above enumeration of its contents: but we cannot refrain from observing that the title-page is disposed in such a manner, as to make it appear on a hasty perusal that Miss Williams's sonnets, which are eight in number, and extracted from her translation of Paul and Virginia, compose the chief part of the volume: or that this lady is the compiler of the work. This *ingenious* mode of stationing a name, in a title-page or an advertisement, is become so common a *manœuvre*, that it is necessary to reprobate it.

Art. 41. *Lock and Key*: a Musical Entertainment, in Two Acts, performed at the Theatre Royal, Covent-garden. By Prince Hoare, Esq. 8vo. 1s. Longman. 1796.

How low a Musical Entertainment may descend in the scale of literary composition is an experiment, which, if not yet fully tried, the present performance may go some way in determining.

Art. 42. *Abroad and at Home*. A Comic Opera, in Three Acts. Now performing at the Theatre-Royal, Covent-Garden. By J. G. Holman. 8vo. 2s. Cawthorn. 1796.

This piece aims at the honours of legitimate comedy, and, it must be acknowleged, with as much pretension as several late productions under that title; though most of the characters and situations on which the humour depends are palpable imitations. It appears to us, however, that the true character of the *Comic Opera* is violated by confounding it with low comedy or farce. Somewhat of the light, airy, and romantic, is requisite to make sing-song appear natural or agreeable. In the present piece, the songs, though not ill-written, seem quite out of place, and harmonize neither with the plot nor the persons.

Art. 43. *Miscellaneous Poems*, by Richard Cooksey, Esq. 8vo. pp. 115. 10s. 6d. Cadell jun. and Davies. 1796.

Notwithstanding the author's motto,

> "Let one poor sprig of bay around my head
> Bloom while I live, and point me out when dead."
>
> CHURCHILL.

we cannot imagine that the prize of "one poor sprig of bays" was his object in printing these trifles. The annexed price shews that he had somewhat more *solid* in view; and, needy as the times are growing, he is nevertheless more likely to get half-guineas than bay-leaves.

FRANCE.

Art. 44. *An Historical Sketch of the French Revolution*, commencing with its Predisposing Causes, and carried on to the Acceptation of the

the Constitution in 1795. By Sampson Perry. 2 Vols. 8vo. 14s. Boards. Symonds. 1796.

Art. 45. *The Argus, or General Observer;* a Political Miscellany, &c. &c. By Sampson Perry. 8vo. 7s. Boards. Symonds. 1796.

These bulky volumes will afford copious food for those politicians, who, having been warmly interested in the passing scenery of the eventful period commencing with the French Revolution, wish to recall to memory the principal transactions, and to view them in a connected form. We must observe, however, that the narration is calculated for politicians on one side only; that it is for the most part mere compilation and transcription; and that it can boast of little merit of style or composition. The French Revolution is not a theme for a common mind or a dashing pen; still less for a professed party writer, except for the use of party readers. The volume, in which Mr. Perry's newspaper called *the Argus* is reprinted, is out of our jurisdiction. The case of Mr. Perry is prefixed to the first volume.

POLITICAL, &c.

Art. 46. *Thoughts on the Present* Negociation.* 8vo. 1s. Jordan. 1796.

The subjects of these Thoughts are chiefly the inconsistency of the principles on which the war has been supported, the misconduct of ministers, and the necessity of dismissing and punishing them: but the style and matter do not rise much above the level of a coffee-house harangue.

Art. 47. *Strictures on a Pamphlet written by Thomas Paine on the English System of Finance:* To which are added, some Remarks on the War, and other National Concerns. By Lieutenant-Colonel Chalmers, of Chelsea. 8vo. pp. 68. 1s. 6d. Debrett. 1796.

Col. Chalmers informs us that he is an American Loyalist, and author of a pamphlet intitled "Plain Truth," published during the American war, and noticed in the Rev. vol. lxiii. p. 66. His object, in that pamphlet, was to urge the Government to persevere in its struggle with the Colonies: the present is written with a similar view respecting the war with France. To encourage us to a vigorous *perseverance*, he assures us that *on it* our very existence depends: and that in every hour in which it is continued so much is gained to humanity. As to the means of carrying it on, they are represented as most ample; even the plate and jewels of the kingdom (the Colonel tells us) cannot be worth less than an hundred millions sterling; and that the minister may not be at a loss in the province of taxation, various taxes are mentioned, which the Colonel is persuaded would be very proper and productive. So far from admitting any of Mr. Paine's ideas on the English System of Finance, he asserts 'that the national debt, considerable as it must be deemed, is not, in truth, an heavier burden upon the nation at present, than it was *some* eighty years ago, when it did not exceed 50 millions.' Here we think he has overshot the mark.

* This was published before the late Negociation between Great Britain and France was unfortunately and abruptly broken off.

and though with him we should be sorry to see the English spirit sink, we would not feed it with delusive comfort.

As the title-page announces these "Strictures" to have had a second edition, we wonder to see the funding system uniformly printed, *funded* system, *desideratim* for desideratum, and *ille lachrime* for *illæ lachrymæ:* but a soldier, when he turns author, is frequently out of his province, and may be supposed to be better acquainted with the use of the sword than of the pen.

Art. 48. *A Plan for the Payment of the National Debt and the Reduction of Taxes two Millions per Annum.* By William Wood. 4to. pp. 35. 3s. 6d. Seeley. 1796.

While we agree with this author in lamenting the existing evil of an immense national debt, amounting at present to about 400 millions; and while we approve the motives that have induced him to direct his attention to this subject; we do not conceive that his plan is likely to be soon adopted, nor that he has satisfactorily obviated the objections to which it is liable. He purposes to pay off the public creditors by issuing bills at certain intervals, under the sanction and authority of parliament. These bills are not to bear interest from Government, but to be constituted a lawful tender in all money transactions; and when the interest accumulates to a sufficient sum for discharging them, they are to be paid and cancelled. On this principle, he has calculated three tables, differing merely in the amount of the sum discharged and the time required for the purpose. By the 1st table it appears that, if bills be issued to the amount of 10 millions annually, for 5 years successively, and the interest be taken at 5 per cent. 50 millions will be totally discharged in 22 years:—but the operation of this plan may be accelerated by the annual million appropriated to the reduction of the debt, with the assistance of which 50 millions may be discharged in 12 years. By proceeding in the same manner at the expiration of this term, 50 millions more would be discharged in 8 years; and thus in 20 years 100 millions of the debt would be annihilated, and we should have an income of 7 millions per annum to apply towards its farther discharge. The 2d table exhibits the effect of 10 millions annually for 10 years, which would discharge 100 millions in 24 years, and, with the aid already mentioned, in 17 years. In the 3d table, we see the effect of 15 millions issued annually for 20 years, which would extinguish a debt of 300 millions in 30 years. The author, however, unwilling 'to deprive those entirely of consolation, who may entertain apprehensions that we shall be unhappy in proportion as the debt is reduced,' recommends 'to them a retrospective view of our funding system for the last 20 years, and their alarms will in a great measure subside; as from thence conclusions may be drawn extremely favourable for their repose: a new debt, to a comfortable amount, will, in all probability, be contracted in the ensuing twenty; and if they do not lose the idea, that it will require more than 30 years to pay off the present existing debt, it will have surprising effects in keeping up their drooping spirits.'

In order to induce stock-holders to accede to his plan, the author propoſes to allow them a douceur of 25 per cent. to be paid in

5 years

5 years after the principal is discharged. In this case, the whole would be cleared off in 35 years; and, if they were allowed 50 per cent. 'we should, almost immediately, be relieved to the amount of two millions per annum, and in 40 years the whole debt would be discharged.' The author suggests many important and useful schemes, that might be promoted by the funds, which would be easily obtained in the prosecution of his system. Those who wish for farther information will be gratified by the patriotic and liberal sentiments of this writer, whatever they may think of his plan of finance.

MATHEMATICS, ASTRONOMY *and* GEOGRAPHY.

Art. 49. *A short Account of the late Mr. Reuben Burrow's Measurement of a Degree of Longitude, and another of Latitude, near the Tropic in Bengal, in the years* 1790, 1791. By Isaac Dalby. 4to. pp. 21. 1s. Elmsly. 1796.

Though Mr. Burrow's observations were delayed by the want of such instruments as were best adapted to his purpose, he determined to commence his operations with the apparatus in his possession; and he proceeded with such success as to complete the measurement of a degree of longitude, and also of another of latitude near the Tropic, some time before his death. His manuscripts were left, at his decease, which happened in May 1792 at Caragola, to Mr. Dalby, and they could not have fallen into better hands: for, unconnected and unfinished as they were, he has deduced from them, and from other papers to which he refers, a very satisfactory account of the result of Mr. B.'s observations, the instruments with which they were made, and the several circumstances that attended them. 'The mensuration was begun in April 1790, near a place called *Cawksally*, in *lat.* 23° 28′ 7″ N. *long.* 5^h 53^m 18″ E. From this station he proceeded directly east, tracing the parallel by means of a theodolite and the pole star when at its greatest apparent elongations from the meridian, and taking offsets at right angles when obstacles fell in the way. This measurement was made with the chain, and continued till about the middle of May, when the whole easting amounted to about 33½ miles. But here his journal seems defective.'

'In June, Mr. Burrow returned to *Cawksally* and began measuring to the westward. By the middle of July (when the rains set in) the whole westing was 82684 feet.'—'This work was resumed in December,' when this distance was found to be 82672 feet. 'The measurement was then continued 129998 feet forward in the direction of the parallel of latitude, to a place called *Dhoraparah*, where it terminated on January 22, 1791, hence the two latter parts, or half (as he called it) of the measured parallel was 212670 feet (about 40 miles); those feet being such that 50 were equal to the chain in the temperature of 55°.'

From a detached part of Mr. B.'s journal, it appears that in the preceding October and November, he was employed in obtaining the rates of nine watches; with four of them 'he went twelve or thirteen times backwards and forwards from *Cawksally* to *Dhoraparah* in April and May 1791; the mean result he puts down at 2^n 32^s for the difference of longitude; answering to the apparent length 212670 feet.' Mr. Dalby ascertains the length

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of the chain used by Mr. B. for the measurement between the two places above mentioned to be 50,02105 feet. 'Now, dividing 212670 feet, the apparent length, by 50, gives 4253,4 chains, which multiplied by 50,02105 produces 212760 feet for the length of the measured arc of longitude; therefore, as $2^m\ 32^s : 212760 :: 4^m : 335937$ feet, or 55989 fathoms, the length of the degree of longitude in latitude 23° 28'.'

The mensuration of the degree of latitude was performed in the spring of 1791. It commenced in latitude 22° 44′ 12″, 7 at *Poal* or *Pole*, a place nearly under the meridian of *Cawksally*; and it was carried northward in the direction of the meridian to *Abadanga* in latitude 23° 52′ 11″, 7. The whole northing, or arc of the meridian, intercepted between these places, was 8216 chains and 14 feet. If we multiply 8216 by 50,0230, the length of the chain, when the degree of latitude was measured, we shall have 410,990 feet, to which adding the 14 feet, and 411004 feet, (nearly 78 miles,) will be the length of the meridional arc; 50 of those feet being equal to the chain at that time, in the temperature of 55°. The latitudes of *Poal* and *Abadanga* were determined by a great number of observations with the astronomical quadrant; and their difference is 1° 7′ 59″ : 411004 feet :: 1° : 60457 fathoms for 1° on the meridian in latitude 23° 18′, the middle latitude nearly between *Poal* and *Abadanga*.

By reducing Mr. B.'s measurements to the temperature of 62°, to which the measured bases in England are reduced, each degree will be about 4 fathoms less on that account; allowing also for the difference of latitude between the two places at which the operations were performed, we shall have 60455 fathoms for the *degree on the meridian*, and 55985 fathoms for that of *longitude*, in *latitude* 23° 28′ N. For the application of the measures, resulting from the observations of Mr. Burrow, and those of other persons in different latitudes, exhibited in two tables by the author, towards investigating and determining the figure of the earth, we must refer to the pamphlet itself. From a train of reasoning and computation, which we cannot pursue, Mr. Dalby infers that it seems extremely probable, that the meridians are not elliptical in low latitudes: but that the earth (as M. Bouguer supposed) is flatter in a north and south direction, or has more of a globular form in those parts than an *ellipsoid*:—but he observes 'that nothing conclusive respecting the figure and dimensions of the earth can be expected from determining differences of longitude by means of time-keepers. The most certain method seems to be that by angular measurement, in the manner lately brought into practice in England, by which the value of an arc of longitude (resulting from the perpendicular degree) may be found with certainty to a small fraction of a second of time; and consequently the probable error can be nearly estimated.' As two *ellipsoids* have been determined, one with the degrees at the Tropic, and the other with two degrees of longitude, Mr. Dalby has subjoined two problems, in which are illustrated the methods of solution. The first problem shews how to find the earth's diameters, supposing it to be an *ellipsoid*, from the given degree of longitude; and also, that on the meridian in a given latitude; the second problem determines the earth's axes, on the same supposition,

supposition, from the known degrees of longitudes in two given latitudes.

Art. 50. *A New System on Fire and Planetary Life;* shewing that the Sun and Planets are inhabited, and that they enjoy the same temperament as on Earth. Also, an elucidation of the Phænomena of Electricity and Magnetism. 8vo. 2s. Cadell jun. and Davies.

The author of this 'New System' bespeaks the candour which he flatters himself his labours deserve, and deprecates 'the little mean criticisms of illiberal minds, cankered with envy, malice, and other abject passions.' In compliance with his wishes, and that we may not tire the patience of our readers, we shall not enter into a minute detail of the principles which he adopts, and of the manner in which he applies them to the solution of the various phenomena of nature. 'The two great leading principles (he says) upon which I build my system are, that fire consists in motion, and that inert matter, which, by way of distinction, I shall call earth, consists in inaction. The next two most important principles I draw are, that the particles of fire have a great repulsive power to each other, being the first great and general law in nature; and from that repulsion consists its motion. The next important law is, that the particles of inert matter, or earth, have an attraction or gravitation to each other. Another great law is, that these two bodies, viz. fire and earth, have an attraction for each other.' He then proceeds to prove first and principally, 'that these two bodies, viz. fire and earth, from their two great qualities, repulsion and gravitation, are the great causes of PLANETARY LIFE, and as I shall hereafter prove, of life in general; by the word LIFE, in a philosophical sense, I would define motion.—Agreeably to this definition, planetary life is to consist in the planet's motion round the sun,' &c.

From this specimen of the author's general principles, and of his mode of writing, the reader will be able to form some judgment as to what may be expected from the progressive developement and application of his assumptions. It will be needless for us to accompany the writer in exposing the errors and supplying the defects of the Newtonian system; and in shewing how admirably his theory adapts itself to the solution of every difficulty that occurs in astronomy, optics, and philosophy in general. We confess that he often soars above our comprehension; and that we are not satisfied, even when we incline to think that we understand his meaning, with his account of the arrangement of the planets, of the causes that produce their diurnal and annual revolutions, of the alternate ebb and flow of the tides, of the refrangibility of light, and of various other phenomena to which his range extends. We regret that, as this system was formed by the author 20 years ago, and submitted to the consideration of some of his friends, none of them should have had influence sufficient to dissuade him from exposing it to public view:—but when Dr. Herschel announced to the world his conjecture that the sun might be inhabited as well as any of the other planets, our author, encouraged by such an example, could no longer suppress his own ideas; and he entertains the hope, that his new and extensive system will meet with due candour from that accurate observer of heavenly bodies.

EAST INDIES.

Art. 51. *Remarks on a Pamphlet intitled,* 'Letters, Political, Military, and Commercial, on the present State and Government of Oude and its Dependencies.' Containing a Copy and Explanation of the Treaty of Commerce between the East India Company and the Nawaub Vizier; together with a Sketch of the Measures taken during the Marquis Cornwallis's Government, in regard to the Vizier. By Edward Otto Ives, Late Resident at the Nawaub Vizier's Court. 4to. 2s. Debrett. 1796.

Our readers will find an account of the 'Letters' criticised in this pamphlet, in the 1st No. of M. Rev. Vol. xxi. N. S. We had imagined that a discussion of the topics, introduced by that writer, would naturally have led Mr. Ives to a consideration of his plan for remedying the abuses prevalent in Oude; and to the suggestion of a more equitable, though not less efficacious mode of restoring to its inhabitants the blessings attendant on law and order. In consequence of this expectation, we experienced a considerable degree of disappointment, on finding the author of this pamphlet, (whose official situation furnished him with the means of obtaining every information requisite to form an accurate judgment, on a subject so momentous to the political interests of the East India Company,) confine himself to a vindication of the commercial treaty with the Vizier, and of the conduct of the late Governor General in the negociations which preceded it. That treaty we think it impossible to peruse, without perceiving that the advantages resulting from it to the contracting parties are either reciprocal or balanced, though a greater degree of accuracy and precision in its terms would have obviated the misconceptions, which have occasioned some of the censures bestowed on it by the letter writer.

To those who had an opportunity of tracing the principles which regulated the measures of the Bengal Government, during the presidency of the Marquis Cornwallis, it must be superfluous to prove that, whatever were the Vizier's motives for acceding to the treaty, force was out of the question: but to what motive can it be assigned with greater probability, than to a persuasion of the benefits accruing from it to his own subjects? A weak and voluptuous prince is always incapable of forming plans for the welfare of his people, and is seldom surrounded by persons who have that object in view: but, when such plans are prepared for him, we see no reason to question his acquiescence. To the wisdom of the Marquis's conduct, in withdrawing all interference in the affairs of Oude, we bear a willing testimony, notwithstanding its total want of success: because, in public as well as in private transactions, justice and policy will generally be found to concur; and it is not until experience shall have demonstrated the case of exception, that statesmen are justifiable in deviating from that maxim. To conclude, we readily admit that the Vizier's government cannot longer be suffered to remain completely independent: but we still think that a Count Bernstoff, invested with the Company's influence, is all that is wanting to the Court, to the inhabitants, and to the allies of Oude.

NATURAL

NATURAL HISTORY.

Art. 52. *The Birds of Great Britain*, systematically arranged, accurately engraved, and painted from Nature; with Descriptions including the Natural History of each Bird, from Observations the Result of more than twenty Years Application to the Subject in the Field of Nature; in which the distinguishing Character of each Species is fully explained, and its Manner of Life truly described. The Figures engraved from the Subjects themselves, by the Author, W. Lewin, F. L. S. and painted under his immediate Inspection. In Eight Volumes. Vol. III. 4to. 2l. 2s. Boards. Johnson. 1796.

On the former volumes of this work we have already given our opinion *, and the present does not call for new observations: it will be enough to announce the names of the species contained in this volume, which are:

Alanda arborea	Fringilla domestica
——— arvensis	——— linaria
——— campestris	——— montana
——— cristata	——— montifringilla
——— minor	——— spinus
——— Pennsilvanica	——— vulgaris
——— pratensis	Loxia chloris
——— trivialis	—— cocothraustes
Emberiza citrinilla	—— curvirostra
——— ——— var.	—— enucleator
——— miliaria	—— pyrrhula
——— nivalis	Motacilla alba
——— schœniclas	—— boarula
Fringilla cannabina	—— flava
——— cardnelis	Muscicapa atricapilla, m. & f.
——— cœlebs	——— grisola.

Besides seven plates of eggs, as in the preceding Volume.

MISCELLANEOUS.

Art. 53. *National Sins considered*, in Two Letters to the Rev. Thomas Robinson, Vicar of St. Mary's Leicester, on his *Exhortations to the Inhabitants of Great Britain*, with Reference to THE FAST. By Benjamin Flower. To which are added, A Letter from the Rev. Robert Hall to the Rev. Charles Simeon†; and Reflexions on War, by the late Rev. William Law. 8vo. 2s. 6d. Cambridge printed, by the Author, &c. sold by Robinsons, London. 1796.

Through some accident, this pamphlet has been mislaid during the last six or seven months; for which delay we are particularly sorry, because its contents are neither unimportant, nor of a common sort. Mr. Flower, who here stands forth in the several capacities of editor, printer, and author, appears to be an open, free, and manly charac-

* See M. Rev. vol. xix. p. 100.

† Vicar of Trinity Church, and Fellow of King's College, Cambridge.

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ter. Many readers may, indeed, think him too ardent in the maintenance of his opinions,—opinions which he, no doubt, deems inseparably connected with the sacred cause of *truth*; and *others*, on the contrary, will approve him for that courage and zeal which animate his exertions, and inspire him with a contempt for the possible inconveniences that may attend an honest and conscientious avowal of his sentiments. In religion, he is not altogether what is generally understood among us by the term *orthodox*. In politics, he is a warm asserter of what he apprehends to be the fundamental principles and spirit of the British Constitution; with, as we suspect, a little leaning towards the democratical part of it.—For his unrestrained spirit of liberty, civil and religious, the Whigs will assuredly vail their bonnets to him; while the Tories will be apt to shake their heads (perhaps their *canes*) at him.

We should now be rather *out of time*, were we to enter into the particulars of the several distinct parts of which this mixed publication consists, including the very copious and spirited Preface, in which Mr. F. introduces to his readers the pieces which he here republishes:—we say *re*publishes, because the two letters to Mr. R. first appeared in the *Cambridge Intelligencer*. We shall only, therefore, in general, observe that Mr. F. severely reproves the Vicar of St. Mary's Leicester, for the doctrines inculcated by him, in the "Exhortations" mentioned in the title, on the subject of *National Sins*; and still more severely on that 'scandalous profanation of things sacred,' the solemn *consecration* of *regimental colours!* which has given much offence to many lovers of peace and Christian brotherhood.—In other parts of the pamphlet, as well as in the Preface, a variety of free remarks and bold strictures are introduced, respecting the principles and (in some instances) conduct of certain characters of eminence, who at this time figure in the theological, political, and polemic world; and which, no doubt, must have gained so notable a pamphlet some reputation among those, particularly, who are admirers of literary "*Sword-play*," especially where "MASTERS mount the stage."

Art. 54. *Reform or Revolution*, in a Letter to a Bishop; with an Appendix addressed to the People of England. By W. Russel. 8vo. 1s. 6d. Longman. 1796.

It may probably afford some solace to Mr. Russel to narrate his disappointment and poverty; and he may cherish the hope that, by the publication of his case, and by making known his resolution to try another line of life, he may obtain some friendly assistance. In this hope we most cordially join, especially as it is not in our power to flatter him with the expectation that his hints on the subject of ecclesiastical reform will, either by their novelty or complexion, so interest those to whom they are addressed, as to force his pamphlet to an extensive and profitable sale. He indeed is very sanguine: for he tells us that 'he does not despair of seeing some material change in our ecclesiastical system in consequence of the suggestions he has advanced,' relative to curates, beneficed clergy, and bishops; and to give all possible effect to these suggestions, he threatens the church with a tremendous revolution at the commencement of the next century,

tury, if the work of reform be not immediately undertaken. With his exalted notions of the importance of the clerical office, (for he forms a regular syllogism, to prove that a 'paltry curate' is of more use than a lord chancellor,) it appears strange that he should determine on renouncing his situation in the church, though an obscure one, with a view of taking up the business of a country apothecary or some other secular employment; and it may seem also equally strange that, not being destitute of abilities, and his political and religious sentiments being perfectly orthodox, the Bp. of Hereford, to whom this letter is addressed, has not endeavoured to advance him:—but, having only *ex parte* evidence before us, we cannot decide in this matter. The Bishop may have his reasons; and it may be suggested that a public letter, such as the present, is as little calculated to conciliate his lordship's affection, as the remarks in the Appendix are calculated to raise for the writer friends among the beneficed clergy.

Art. 55. *An Authentic Account of the Shakspearian Manuscripts*, &c. By W. H. Ireland. 8vo. pp. 43. 1s. Debrett. 1796.

That which would be no phenomenon at the Old Bailey is a rather extraordinary one in the history of literature. An imposition has been passed on the public. The person ostensibly concerned in it has used every effort to *make money* of it. It has been detected; and disgrace, in course, has fallen on the conductor. It is obviously desirable to recover a "commodity of good name." A youth stands forwards and says, "I did all this—my father knew nothing of the matter—he was first duped himself, and then became my instrument in duping the public.' He tells, rather with vanity than shame, the whole tale of his fictions and forgeries, and expects *to be believed*. He expects not only completely to exonerate his father, but that the 'kind indulgence in Englishmen's bosoms' will suffer no *prejudice* to remain against himself! We do not think it worth while to enter into a minute discussion of the truth of his story: it may, on the whole, be founded on fact, though we discern here and there pretty evident marks of a contrary nature:—nor do we wish to pry into what we suppose is a *family secret*, viz. that *W. H. Ireland* should, by his father and an intimate friend, be called *Dear Sam*:—but we sincerely hope that the important lesson deducible from the transaction will not be lost. When it has been found that persons, who are so much below mediocrity, in every talent belonging to good writing, have been able to pass their trash for the genuine productions of a great name, even on men of high literary reputation, it certainly ought to operate as a warning against that credulity, the offspring of enthusiastic admiration and of an appetite for wonders, which for a time obliterate judgment and confound every principle of good taste. The public, too, will have profited little by this curious experiment, if they be again so ready to catch at the bait of old deeds, books of accounts, love-letters, &c. &c. in the name of Shakspeare, or any other favourite author, though much better authenticated than these have been.

Art. 56. *The Curates Act examined*, and its Advantages fairly discussed; containing Observations how to render its Operation effectual,

tual, and to counteract the Danger of some of its Clauses, with earnest Addresses to the Members of the late House of Commons, the New Parliament, and the Beneficed Clergy, &c. By a Country Curate. 8vo. 1s. Allen and West.

The public have long sympathized with the curates of the established church, and have been desirous that their case should be taken into consideration by the Legislature. This has now been done; and it reflects credit on the Bench of Bishops that with them this measure has originated. Though the Curates' Act does not accomplish all that may be wished, it enlarges the comforts of *these efficient ministers of the established religion.* The 'Country Curate,' on the whole, approves of the Act, but strongly reprobates the restraining clause respecting the occupation of the parsonage house by the curate. We are inclined to think that this clause may require some amendment.

Art. 57. *Muskiman Adeti*, or a Description of the Manners and Customs of the Turks; with a Sketch of their Literature. By S. Baker. 8vo. pp. 94. 1s. 6d. Milne.

In this work, Mr. Baker does not claim a higher character than that of a compiler; and a compiler from modern publications in general circulation. His additions being too unimportant to require notice, it is only necessary for us to announce this pamphlet for the benefit of those who may wish to peruse an account of Turkish manners, divested of the extraneous matter which Lady M. W. Montague and the Baron de Tott have introduced into their entertaining travels. The sketch of their learning is more remarkable for what it omits than for what it contains; and we have sought in vain for the name of a single Turkish book, or Turkish writer, in this account 'of their literature.' One valuable work is indeed mentioned, written by a native of Bokhara, which contains (Mr. B. tells us) rules for arguing with politeness;—a science unfortunately too little studied by modern polemics. A translation of this work would prove not a little valuable to us Reviewers; and we should be happy to have our frequent admonitions, on this subject, supported by the authority of the "Adab fil Bahs."

We submit to Mr. B. (who, we understand, purposes to publish a Turkish vocabulary,) whether his English be a translation of his Arabic title; and whether "the manners of the Moslems" be not terms too comprehensive for a work which relates only to the Turks. —We are informed that

'The present Grand Seignor, Sultan Salim III. is much attached to and an encourager of the arts and sciences. Printing is at present practised at Constantinople with success. The Turkish troops likewise improve greatly in military discipline, under the direction of several French and other European officers, who have, within a few years, insinuated themselves into the confidence of the Ottoman Cabinet.'

Art. 58. *An Examination of Events termed Miraculous*, as reported in Letters from Italy. By the Rev. Joseph Berington. 8vo. pp. 31. 1s. Booker. 1796.

The

The miracles that are said to have happened are the following:

I. At Ancona and Rome, two miraculous pictures of the Virgin repeatedly opened and shut their eyes.

II. Many miraculous cures on the blind, the dumb, and the lame, were effected at Perugia.

III. At Rome, three lilies, which by way of decoration had been placed near the picture of the Virgin, and had become completely withered and dry, on the 9th July budded afresh, and continued green about fifteen days.

IV. Near Mandola, an illumined cross with three lilies was seen in the air, which moved and at length rested over the holy chapel of Loretto.

V. At Perugia, three stars of a refulgent brightness appeared on the cheeks of the Virgin, and on the forehead of the Infant Jesus whom she holds in her arms.

With regard to the evidence on which the credit due to these prodigies rests, Mr. B. says, 'the principle of these prodigies, that is, the opening of the eyes, and the budding of the lilies, are attested by men who give their names, and of whose veracity there is not the smallest reason to doubt. Whole cities, they at the same time declare, were with themselves witnesses of the facts.' Mr. Berington, however, taking for granted that these miraculous relations are false, and believing that the witnesses did not intend to impose on others, undertakes to prove that they were themselves deceived: but he apparently contradicts himself, repeatedly, in endeavouring to prove that the evidences were deceived by their enthusiasm. He maintains, and not unplausibly, that this was the case with regard to the sailors' wives who first discovered the miraculous eye-moving picture. The Canon of Lyons too, a French emigrant, if he were the only 'man who gives his name, and of whose veracity there is not the smallest reason to doubt,' may, from his peculiar circumstances, have fallen into the same error with the women:—but the Prince-Cardinal, the Vicar general with his officers, and three painters, 'men of probity,' who examined the picture, and as their hands passed over the face observed the eyes to open, and, as one of them relates, felt the eyes move under the fingers as if they had been animated, are surely not liable to be led away by enthusiasm to such a degree as to lose the sober use of their eyes and feeling: accordingly, Mr. B., aware of the improbability, imagines these to be impostors and liars,—contrary to his former declaration concerning their undoubted veracity.

Mr. Berington rejects at once the possibility of the truth of these miracles, as being unworthy of the divine interference; laying it down as a general rule 'that nothing obviously mean, undefined in its object, and tending to deteriorate not to improve the moral character of the human species, could have introduced a suspension in the established laws of Nature.' It may be asked whether the near approach of the French armies, who were aiming a mortal blow at the very head and soul of the temporal and spiritual power of the Pope, was not a very fit and proper occasion for the interference of the Deity? The Pope, and his Neapolitan majesty, by the unusual vigor that they displayed, have in a considerable degree averted the impending de-

struction; the very miracles in question probably raised the spirit of resistance; and therefore we do not see why Mr. B., a *sincere Roman Catholic*, should thus peremptorily reject the very idea of the possibility of the truth of a miraculous interposition, that, at least in a great measure, contributed to rouse a spirit of patriotism and holy zeal, to which was owing the very salvation of the patrimony of Saint Peter, and the honour of the Church.

From an advertisement annexed to this pamphlet, we learn that the respectable author is engaged in a *History of the Rise, Progress, and Decline of the Papal Power;* that he is already advanced to the close of the *ninth* century; that the whole, when completed, will extend to 5 vols. 4to. and that, possibly, in the course of the present year, should the times prove favorable, he may publish the first volume.

Art. 59. *Desultory Hints on Violence of Opinion and Intemperance of Language.* By George Burges, B. A. 8vo. 6d. Longman.

Political and religious partizans and disputants require more than *hints* on the subject of this little pamphlet; the author of which discovers a liberal mind, a good intention, and an improved understanding. All his maxims are true, and convey advice undoubtedly seasonable: but he ought to have considered that desultory and general observations on generosity of sentiment, and mildness of language, will as little contribute to calm the passions with which the public mind may be agitated, as the feeble rays of the winter's sun to melt mountains of ice. Such attempts rather evince the wish than display the power of doing good.

Art. 60. *The English Traveller's Guide to Hamburgh*, in a Series of Letters to a Friend; written in the Summer of 1796. 12mo. pp. 100. 2s. 6d. sewed. Law.

This little work sufficiently answers to its title; and travellers from Great Britain to Hamburgh will find in it several useful notices respecting the inns, the general style of living, and the manners of people at this celebrated port.

Art. 61. *Project for a perpetual Peace.* A Philosophical Essay by Emanuel Kant, Professor of Philosophy at Konigsberg. Translated from the German. 8vo. 1s. 6d. Vernor and Hood. 1796.

We are happy in announcing to our readers a well executed translation of the pamphlet by Professor Kant, which was examined in our Appendix to vol. xx. p. 486. His scholastic dialect certainly conceals the deep thinker and the bold philanthropist. He evidently contemplates, as the purest aim of political philosophy, the ultimate metamorphosis of Europe into a federation of republics co-extensive with the several languages, and co-operative for the important purpose of universal tranquillization. Some passages (p. 6, 30, &c.) glance with disapprobation at the British system of policy: others (p. 25, &c.) partially, as we think, favour the views of the French.

The frequent use of *dare* for *may*, as an auxiliary verb, and several errors of the press, somewhat disfigure this version. We miss a learned, although wholly unconnected, note occurring in the German original, which traces back a formula of the Eleusinian mysteries to the language of Thibet.

Every

Every reasoner will be gratified by studying this abstruse but excellent production.

Art. 62. *Précis de la Conduite de Madame de Genlis, &c.* Statement of the Conduct of M. de Genlis. 8vo. pp. 296. Hamburgh. 1796. Johnson, London. Price 3s. 6d. sewed.

The conduct of Madame de Genlis has been too unimportant to the events of the Revolution, for her apology to excite a very vivid sensation. It may however be read without irksomeness, and even with some interest; particularly the 27th and the following pages, which relate the hospitalities and friendly attentions of many well known characters in this country, to the authoress. A completely unconnected fragment, entitled the Shepherds of the Pyrenees, has been printed at the end, which merits the circulation that it has obtained through the channel of the daily papers.

Art. 63. *Short Account of the Conduct of Madame de Genlis, &c.* Translated from the French. 12mo. 1s. 6d. Vernor and Hood.

This translation is not altogether ill executed, though blemished by Scotticisms. A portrait of Madame de Genlis is prefixed; which can boast no beauty in any respect: but of the resemblance we cannot speak.

Art. 64. *The Art of growing Rich.* 8vo. 1s. Evans. 1796.

This laudable pamphlet contains many apophthegms which encourage frugality, and recommends to imitation the character of Mr. Thomas Firmin *, who was frugal in order to be beneficent. It has not, however, the merit of that winning popularity of form, which has rendered Dr. Franklin's Way to Wealth so efficient in inculcating the same duty.

Art. 65. *A Journal kept in the British Army*, from the landing of the Troops under the Command of the Earl of Moira at Ostend, in June 1794, to their Return to England the following Year. 8vo. pp. 191. 3s. 6d. Longman. 1796.

The writer of this journal speaks very modestly of its execution, and informs us that it would not have appeared in its present form, 'but for a confinement of several months, in consequence of a wound which incapacitated him for any other occupation.' Its literary claims are very "few and small:" but its accuracy and fidelity we see no reason to question; and its importance and interest will therefore be in proportion as those qualities are attached to the events which it relates, and which are well known:—though a *journal*, kept by one who was present at the events which he relates, will in course disclose many subordinate facts and military minutiæ which have not been so generally revealed; and which will indeed tend, as the writer observes, 'to give some idea of the various scenes which occur in a military life, and of which those who spend their days at home in ease and peace can have but a very faint conception.' In truth, the miseries

* A worthy and eminent tradesman of London, in the reign of Charles II. Of his excellent character our readers had some account in the 64th vol. of the M. Rev. p. 215.

endured by our brave troops, during their retreat through Holland in the severe winter of 1794-5, are sufficient to make every man most sincerely in love with his own fire-side, and every *thinking* and *feeling* man most truly an advocate for the days of peace.

Art. 66. *The Stocks examined and compared*, &c. By William Fairman. Second Edition considerably improved. 8vo. 4s. Boards. Johnson. 1796.

The first edition of this work was noticed in our Review for September, p. 120. However convenient to all stock-holders this publication must be, we are apprehensive that it will render the transfer of this species of property more frequent and habitual, by pointing out the facility with which it can be accomplished, and the sure profit which often accrues. Thus the quantity of floating and marketable stock will be augmented, and all the funds will become more alive to the operation of public opinion or alarm.

Additions have especially been made to the tables of Terminable Annuities, and to the account of Navy and Exchequer Bills.

Art. 67. *An Epitome of the Stocks and Public Funds*, &c. &c. By T. Fortune. 12mo. 1s. 6d. Boosey.

This epitome of the funds is less instructive, but more compendious, than the above mentioned well known work of Mr. Fairman. The preliminary table is deficient in not calculating the produce of stocks yielding more than 5 per cent. It may ere long be an object to know not only what the Consols bring in at 60, but what they bring in at 48. The Appendix, which contains an account of the American Funds, is likely to prove very useful.

Art. 68. *Hints for promoting a* BEE-SOCIETY. The second Edition. 8vo. 1s. Darton and Harvey. 1796.

In our Review for October last, p. 233, we announced to our readers the first edition of these Hints;—which we now again heartily recommend; chearfully adding our best wishes that such a SOCIETY, as is here patriotically proposed, may effectually and speedily take place in this country; convinced as we are, that its establishment would greatly tend to an increase of the many national benefits which this happy island so peculiarly enjoys. – Dr. Lettsom, the worthy and disinterested author, observes, p. 6. of the present publication, (speaking of our too great disregard of this highly valuable insect,) that, in a retrospective view, the loss that has been sustained by negligence or ignorance, within the space only of half a century, *is almost beyond figures to calculate!*' – 'May sound sense, (he continues) and productive industry, allow us joyfully to contemplate the future increase of plenty, &c.' The country-houses and gardens of the Londoners seem peculiarly calculated for the promotion of this truly laudable scheme:—but few people are aware of the uses of honey: it is meat, and drink, and medicine: – with more excellencies than at this moment occur even to us—its inadequate panegyrists.

Art. 69. *The Antient Bee-Master's Farewell*; or full and plain Directions for the Management of Bees to the greatest Advantage, &c.

&c. &c. Illustrated with Plates. By John Keys, of Bee-hall, near Pembroke. 8vo. pp. 280. 5s. sewed. Robinsons. 1796.

A publication by this author, entitled the *Practical Bee-Master*, was noticed in our Rev. vol. lxiv. p. 384. The present volume is the result of so many new observations and improvements, that the writer offers it rather as a new work, than a second edition of the former. We cannot hesitate in bestowing the same general commendation on it, that we did on the first performance, as a work calculated for utility, and a fair disclosure of the experience of a life spent in a favourite pursuit.

Art. 70. *A particular Account of the late Outrages at Lynn and Wisbeach;* being a *Postscript* to the Appeal to popular Opinion against Kidnapping and Murder. By John Thelwall. 8vo. 6d. Jordan.

It appears, from this narrative, that the riotous opposition to Mr. Thelwall's Lectures on Roman History, attended with imminent danger to his person, has been even more violent at Lynn, and at Wisbeach, (whither he went in consequence of friendly invitations,) than it was before at Yarmouth; and that he found no protection, but rather additional insult, from the magistracy. If the police be thus supine, assassination may become a characteristic of this country as well as of Italy and Portugal. Mr. T. however, appears not to be intimidated; for he here avows the resolution 'to Lecture on Classical History whenever, and wherever he chuses,—as soon as a fit place can be provided.'—"*Steel to the Back!*" as his friends at Sheffield would pronounce.

Art. 71. *The Rebellion*, a Dream. To which is added *The Jubilee;* a Tale of old Times. By Thomas Simson. 8vo. 1s. 6d. Printed at Chatham for the Author. 1796.

A singular specimen of dock-yard and victualling-office wit and loyalty; which, doubtless, will be highly relished by such readers as delight in

"Pun, and quibble, and conundrum quaint."

SINGLE SERMONS.

Art. 72. Preached at the Assizes holden for the County of Cornwall at Bodmin, before the Hon. Mr. Justice Grose and Mr. Baron Thompson, on July 26, 1796. By Cornelius Cardew, D. D. 4to. 1s. Richardson.

Assize sermons have commonly one prominent feature—the importance of religious principle in enforcing morality. Dr. Cardew inculcates this doctrine, and considers infidelity, under the names of reason and philosophy, as the source of the great depravity of our morals. No doubt some tenets of infidelity tend to free the passions from restraints, and in course to encourage vice: but this unfortunately is not the view of the subject which the preacher's text calls him to exhibit; for there infidelity is described rather as the consequence than the cause of an evil heart; Heb. ch. iii. v. 12. Dr. C. however, does not omit to make some appropriate and just observations, which are conveyed in a neat and manly style.

Art.

Art. 73. "*Dominion over the Faith of Christians discountenanced*, preached 3d July 1796, in the Meeting-house at St. Thomas's, Southwark; being the first Sermon after Acceptance of the Pastoral Office. By James Tayler. 8vo. 6d. Kearsley.

We have been much pleased, in reading this discourse, with the liberality of the sentiments, and the unaffected modesty with which it is composed. From so respectable a commencement, we should hope that the author will sustain with dignity, and execute with diligence, the duties of an office which, when successfully discharged, yields to few in importance, and to none in the heartfelt satisfaction that it is capable of bestowing. Text, 2 Corinth. i. 24.

Art. 74. *The Moral Tendency of the genuine Christian Doctrine*, delivered at the Bow Meeting-house in Exeter, July 6, 1796, before the Society of Unitarian Christians established, in the West of England, for promoting Christian Knowledge and the Practice of Virtue by the Distribution of Books. By John Kentish. 12mo. 1s. Johnson. 1796.

From an impartial perusal of the sensible and well-written discourse, the candid reader may perhaps apprehend that the important objects of piety and virtue may be advanced on the *Unitarian* plan, although he should not himself embrace it.

Art. 75. *Unitarianism explained and defended*, in a Discourse delivered in Philadelphia, 1796. By Joseph Priestley, LL.D. F.R.S. &c. &c. 8vo. 1s. Reprinted in London for Johnson.

Dr. Priestley confesses that, on his arrival in America, he found himself excluded from almost every pulpit; and that, from the treatment which he received, he was induced to consider himself, at the time of delivering this sermon, in the situation of Paul before the council of Areopagus at Athens. With the boldness of Paul, he gives an account of the *strange doctrines* which he was suspected of holding, and readily answers the question "What will this babbler say?" (Text Acts xvii. 18—20.) He avows his disbelief of the doctrines of the Trinity, Atonement, Original Sin, Predestination, and Eternal Torments, and offers his reasons for considering them as corruptions of Christianity. On the doctrine of Atonement, he quotes Mr. Penn's (the founder of the colony) "*Sandy Foundation Shaken*," in which he asks "If the justice of God the Father required satisfaction, did not that of God the Son require an equal one, and what satisfaction was made to him?" While, however, Dr. P. freely discloses his theological opinions to his American auditors and readers, he does it with all humility; and his exposure of what he deems to be errors is accompanied with sentiments truly liberal and christian. He thinks that Trinitarians and Unitarians may respect and love one another, though they cannot worship together.

Dr. P. appears the same zealous Unitarian in America as in Europe, and has published this sermon, which contains nothing new in argument, as a kind of supplement to his *Discourses on the Evidences of Revealed Religion.*

CORRESPONDENCE.

To the MONTHLY REVIEWERS.

'GENTLEMEN,

'HAVING been for several years past in the practice of perusing your very useful and instructive monthly publication, my attention was arrested a considerable time ago by your criticism contained in article 31st of your Review for March 1792, the title of the book there criticised being "Authentic Memoirs and Sufferings of Doctor William Stahl, a German Physician."

'As I was employed in the former part of my life, by permission of our most Gracious Sovereign, in the military service of the crown of Portugal, and had better opportunities from the extensive nature of my services there than almost any foreigner ever enjoyed, of being intimately acquainted with every part of that little country, the nature of its government, and personally with the civil, military, and ecclesiastical officers of all ranks, it had all along appeared to me, that these memoirs of Doctor Stahl were a very gross imposition upon the public, from the first moment I perused them, which I did immediately after I saw them noticed in your review; and if it be true that the copy of these memoirs now before me is really of a second edition as there announced, I shall be so much the more concerned for the impression this publication has had so much time to make on the public mind, particularly by the favourable notice you have been pleased to take of it, though evidently upon the supposition you very properly mention of these memoirs being authentic; but if on further enquiry it shall appear to your satisfaction, as it does completely to mine, that this publication is an imposition on the public, and a very flagrant injury done to the character of the Portuguese nation, by representing the present race of men in that country as being immersed in ignorance and superstition as much as their ancestors might have been above a hundred years ago, I cannot entertain a doubt but that you will readily concur with me in detecting the imposition, in un-deceiving the public, and in doing justice to the character of a whole nation so groundlessly traduced by these pretended *Authentic* Memoirs and Sufferings of Doctor Stahl.

'My connexions in Portugal, where I flatter myself I still preserve the good wishes and friendship of many worthy characters, engaged me naturally for many years past to collect every sort of information which happened to fall in my way relative to that country, and accordingly on casting my eye lately over a number of manuscripts, pamphlets, and odd volumes in various languages, which I had picked up in different parts of the world on this subject, I discovered without any difficulty, that these memoirs of Doctor Stahl as far as they go are nothing but a garbled and very poor literal translation of a very old French book, entitled *Relation de l'Inquisition de Goa*, which I herewith enclose for your examination; this book was printed and published at Paris so long ago as the year 1688, which was eight years after the real author, who had been confined in the Inquisition of Goa, had returned to France; that is to say, the real author of the enclosed book was thrown into prison on the 24th of August 1673, and released from the same on the 30th of June 1677; and by this pretended doctor's account, he was put in prison on the 4th of January 1785, and came to Lisbon on the 3d of September 1789; a difference of not less than 112 years, in point of distance of time.

'To save you some trouble, I have drawn a line on the margin of most or all of the pages of the enclosed book from which this doctor has chosen to translate, he having abridged the narrative in a great many parts, and made in my humble opinion an injudicious selection from the materials before him to compose his two shillings worth, to which he has prefixed, by way of introduction, a common place love tale invented at pleasure, probably to make it more palatable and interesting to the ladies, and with the tragical issue of which, after his return to Lisbon, he concludes his history.

'Not to take up your time, Gentlemen, in assuring you, upon my certain knowlege, that the tribunal of the inquisition of Goa in the East Indies was positively abolished by a royal decree in Portugal under the administration of the late celebrated Marquis de Pombal, prime minister under the late king Don Joseph, who died in February 1777, and after making due allowance for the progressive and improving state of information and learning, more or less, all over Europe, during the course of these last hundred and twenty years; I would beg leave to submit to you, how far the behaviour of that man deserves to be severely censured and exposed, who knowingly holds out the proceedings of the inquisition of Goa a hundred and twelve years ago, as transactions

tions which happened only the other day, and who by such gross imposition would fix upon the present generation in Portugal or their countrymen in Goa, the crimes, the prejudices, or the misbehaviour of their ancestors above a century ago?

'After saying so much on this subject, Gentlemen, I shall submit entirely to your own determination the manner after which you will chuse to undeceive the public in regard to the illusion put upon them by this publication, to which I am convinced the favourable notice you took of it at the time contributed to give no small additional currency; upon the declared supposition, however, that the relation therein contained was genuine: but if, on a comparative perusal of the enclosed book, the contrary shall now appear to your satisfaction, I think I may venture to assure myself that your own inclination will coincide with your duty to the public, in detecting and exposing such a flagrant imposition.

'In all event, since no other person has yet undertaken the task, I certainly consider it as a duty incumbent on me to vindicate the character of a whole nation, by exposing to you the pretended conduct of Doctor Stahl; it being what I owe not only to common justice and to truth, but also to the recollection of a number of individuals of worth and honour in Portugal, whose friendship I trust I still retain, and to the lasting obligations I am under both to the past and present governments of that country, where the gentleman now at the head of the war department, and who is also secretary of state for foreign affairs, was formerly a field officer in one of the regiments I formed and disciplined in that service.

'I have only to add that I remain, very respectfully,

'GENTLEMEN,

'Your constant reader and very humble servant,

'J. FERRIER.

'Colonel in the Corps of Engineers on the Establishment of Ireland.

'Dublin 27th of January 1796 *.'

We have not at hand the book published under the name of *Dr. Stahl*, (and which we noticed at the time above mentioned,) but, from the best of our recollection, and from a perusal of the passages marked by our Correspondent in the French publication which he has obligingly communicated, we have not the smallest doubt that the "Memoirs and Sufferings of Dr. William Stahl" are, in reality, a *fabrication*; and we sincerely thank Col. Ferrier for the communication of his discovery.—The "*Relation de l'Inquisition de Goa*" (of which a MS. insertion in the title informs us a Mons. *Dillon* was the author) is left with Mr. Becket, till demanded in the Colonel's name.

We have received three letters (*Fitzurban, F—d, Author of Essays*, &c) informing us of our lapse of memory in ascribing to Pope, in the Review for December, p. 392, four lines there quoted, but which are in fact taken from Goldsmith's *Deserted Village*.

We take the liberty of referring *Juvenis* to any honest and able lawyer of his acquaintance.

The letter from Worcester relates to a book which is not forgotten, but must take its turn.

Letters from W. R.—E. N. &c. remain for consideration.

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* We cannot imagine from what accident it has happened, that this letter (with the French book to which it bears relation) has been so long delayed in the conveyance, but the packet did not come to hand till very lately.

THE MONTHLY REVIEW,

For FEBRUARY, 1797.

ART. I. *A Description of the Country from thirty to forty Miles round Manchester.* The Materials arranged, and the Work composed, by J. Aikin, M. D. Embellished with 73 Plates. 4to. pp. 630. 3l. 3s. Boards. Stockdale.

To review the improvements and flourishing state of a country, in agriculture, arts, and manufactures, is an employment of the mind not less pleasing to the philosopher than to the politician:—for, if the latter be agreeably dazzled by the increase of population and wealth, which he thinks may one day be rendered subservient to ambitious or patriotic views of national aggrandizement, the former derives equal satisfaction in beholding the dormant powers of the human capacity called forth, and brought into action, by the stimulating motives of necessity, by emulation, and, above all, by the desire of accumulating a competent share of wealth; which, if it cannot wholly remove, may certainly alleviate many evils to which we are naturally subject. Extending their views farther, they may consider the moral effects of giving scope and employment to the faculties of man:—by ameliorating his condition, his manners are rendered more gentle and humane; and perhaps no expedient that can be devised to check vicious inclinations, and the irregular indulgence of our passions, will prove so efficacious as a life of useful labour and industry.

From that imperfection, however, which attends every thing human, trade and manufactures are not without their disadvantages. Some of them are of such a noxious nature as to enfeeble, or even to destroy, the human frame; and by assembling young people together, engaged in the same employment, and working in the same room, innocence may be corrupted by the contagion of bad example. It must be confessed, indeed, that a remedy has in some measure been provided for this last evil, by the institution of Sunday schools; from which the happiest consequences, it is hoped, may result; and it must surely be allowed, by those who have taken a comprehensive view of the advantages and disadvantages of manufac-

tures, that the former greatly preponderate. It has been observed that, fatal as some trades may be to the health of a few individuals, yet manufacturing towns are always populous; and that the vices which are the consequences of luxury, though very degrading, are less destructive than those excesses of violent and ungoverned passions that characterise a life of rapine and plunder, and that always prevail in those societies in which the bulk of the people are unemployed. Even that capital objection to manufactures which has always operated in its full force on the gentle and humane, viz. that it converts man into a mere machine, seems to be in a great measure obviated by the wonderful improvements made of late years in mechanics*; by which labour has been abridged to a degree almost beyond conception; and perhaps that happy period is not far distant, in which the toils of the industrious poor may be so managed, as to render them no less conducive to the health and happiness of the individual, than advantageous to society at large.

Having thus noticed the general remarks that have been made on the subject of manufactures, we proceed to attend to some particulars in the work before us;—a work that, we apprehend, must prove highly interesting to every Englishman, as including the history of a country which, in a few years, has risen to a degree of opulence and splendour almost unexampled in the history of nations; and in which we have seen ingenuity and industry triumph over every obstacle of soil and climate; tracts of land, that seemed to be consigned by nature to perpetual sterility, become the abodes of ease and pleasure; even the elements themselves subdued by human labour; and canals constructed with such wonderful art and skill, as to be rendered more conducive to the prosperity of commerce than navigable rivers.—Neither mountains, rocks, marshes, nor rivers, check the course of these artificial streams; the rock is forced, the hill is perforated, the marsh is drained, the river submits to the bridge and the aqueduct; and it is not uncommon to see one vessel sail above the masts of another.—Great and important as we deem the general subject of the compilation now before us, it receives additional interest from

* Dr. Franklin, when last in England, used pleasantly to repeat an observation of his negroe servant, when the Doctor was making the tour of Derbyshire, Lancashire, &c.—"Every thing, Massa, *work* in this country! *water* work, *wind* work, *fire* work, *smoke* work, *dog* work, [he had before noticed the last at Bath], *man* work, *bullock* work, *horse* work, *ass* work: every thing work here but the *hog!* he eat, he drink, he sleep, he do nothing all day: the HOG be the only GENTLEMAN in England."

Dr.

Dr. Aikin's manner of arranging the various parts of which it consists, from the perspicuity with which he communicates the various kind of information, from his art in rendering his work as entertaining as it is instructive by the judicious insertion of biographical anecdotes, and from the occasional interspersion of moral, useful, and patriotic sentiments.

In the introduction, the author thus unfolds the plan of his undertaking:

'The circle of country which it is the object of the present work to describe, forms a considerable part of the north-western quarter of England. Just approaching the Irish sea to the west, it stretches on the east across the ridge of hills which perpendicularly divide the north of England into two portions, and projects some way into the plain beyond: and extending northwards to the edge of those hilly and barren parts which compose a great share of the northern extremity of the kingdom, it encroaches southwards on the limits of the midland counties.

'On taking our central station at Manchester, a grand scenery of strongly contrasted ranges of land presents itself. Westward, a long level plain, broken by a few scattered eminences, partitioned, for the most part, into green and woody inclosures, yet sprinkled with large patches of bare and brown morass, affords to the eye an interminable prospect, expanding from side to side, and embracing almost the whole county of Chester, and the broadest and best cultivated portion of that of Lancaster. Northward, the view is soon bounded by a mountainous ridge of moderate elevation, beyond which lies another tract of vale, which is at length lost amidst hills and moors. Southward, a rich and varied country extends for many miles. The country to the east is composed of a vast tract of that chain of mountains which, descending from Scotland, runs like a back-bone through all the north of England, till it terminates in the Peak of Derbyshire and the moorlands of Staffordshire, both within the limits of our circle. This rugged region, stretching many miles from east to west, includes a confused assemblage of high barren moors, lofty eminences, and interjacent vales, each watered and fertilized by its winding stream. Its eastern edge declines suddenly in the beautiful and highly-cultured plain of Yorkshire and Derbyshire.

'Such is the general face and situation of the extensive tract over which we are about to travel;—considerably interesting merely as a portion of the surface of our island, and as possessing a great variety of natural and artificial products of the earth. But it is principally as a manufacturing district that it merits the distinction of being made the subject of a particular survey; and in this respect it may confidently challenge any other tract of equal extent within the limits of Great Britain (the vicinity of the metropolis, perhaps, excepted) to exhibit the same number of objects of national importance.'

This outline is succeeded by a description of Lancashire, under the general heads of the face of the country, rivers, lakes, soil, manures, climate, productions, state of property,

and civil and ecclesiastical divisions. In the same manner, the author treats of Cheshire, Derbyshire, the West-Riding of Yorkshire, and the northern part of Staffordshire. —— The account of the lead mines in Derbyshire, with the manner of working them, is very curious :—we shall lay it before our readers, as, besides the information which it contains, it must impress them with a favourable opinion of the pains taken by the author to investigate every branch of his inquiry :

' MINES AND MINERALS.

' *Lead.*—Lead mines in Derbyshire are of great antiquity, undoubted proof existing that they were worked in the time of the Romans. They may be traced from the Saxon and Norman eras down through successive periods to the present time. The extent to which the business has been carried on at different periods cannot with certainty be determined ; but the produce of the mines during the last century has undoubtedly been very considerable. At present, lead ore is found in various parts of the country. Indeed, it has been discovered in different quantity throughout all the tract of lime-stone land ; but it is met with in the greatest abundance about ten miles to the north and south of the river Wye.

' Veins of lead ore, on account of their position in the earth, are distinguished by the different names of *pipe*, *rake*, and *flat* works. A pipe-work lies between two measures of lime-stone regularly extending above and below. It consists of several lines or branches running nearly parallel to each other, which have a general communication by means of slender threads, or leadings, as they are called by the miners. The rock is sometimes pierced through by these leadings, which it is thought right to follow, as they often conduct to a fresh range. Should no ore be found on such a pursuit, the breadth of the work is ascertained : its length is indeterminate, depending much upon the dipping of the measures. If this be great, it begins to decline, or cannot be pursued further on account of water. The rake-vein is found in the chasms or clefts of the lime-stone, and consequently breaks through the measures and sinks into the earth. It sometimes penetrates 150 or 200 yards, generally in a slanting direction ; and it has been followed to the distance of four miles from the place where it was first discovered. The flat-work resembles the pipe, but has no leader or stem like that. It spreads wider, and seldom extends above 100 yards. It is also found near the surface and in the solid rock, and is very weak and poor, being seldom thicker than a man's finger.

' The veins of lead ore are generally enclosed in a yellow, red, or black soil, and are firmly connected with cauk, spar, or some other mineral. Their direction is not uniform. The pipes, never penetrating the measures, follow the dip of the country in which they are found. The rakes run still more variously ; in the High Peak, generally pointing east and west; in the wapentake of Wirksworth, north and south. Sometimes two veins cut each other at right angles : sometimes the pipe and rake unite and run together a short way, becoming

coming stronger and richer. It is difficult to determine which of these two veins is most common, or most productive; the pipe, however, seem most generally valuable.

'Veins are discovered various ways; sometimes by attention to the nature of the ground, which leads the experienced miner to make a search by boring; often by accidents laying open some branch which rises to day. The more the branches which accompany a vein, the richer it is, and when they begin to diminish, it becomes poorer. Also, for the most part, a vein is impoverished when it runs in such a direction as to receive over it a greater number of measures. In working mines, a principal point is to free them from water; the most common and effectual method of doing which is to drive a sough or level from the bottom of some neighbouring valley, as far as the works; where this cannot be done, pumps must be employed, which are either worked by a water wheel, or by a fire engine. Mines are freed from bad air by the introduction of a pipe down the shaft to the work, whence it is extended along the roof of the gallery. The circulation this occasions proves an effectual remedy.

'There are numerous and various regulations respecting the rights of miners, and the dues payable for the ore, in different parts of the mining country. The principal tract containing lead is called the *King's-field.* Under this denomination nearly the whole wapentake of Wirksworth is comprized, as well as part of the High Peak. The mineral duties of the King's-field have been from time immemorial let on lease. The present farmer of those in the High Peak is the Duke of Devonshire; and of those in the wapentake of Wirksworth is Mrs. Rolles. They have each a steward and bar-masters in the districts they hold of the crown. The steward presides as judge in the Barmote courts, and with twenty-four jurymen determines all disputes respecting the working of mines. The courts are held twice a year; those of the High Peak at Money-ash, and those of the wapentake at Wirksworth. The principal office of the bar-master is putting miners in possession of the veins they have discovered, and collecting the proportion of ore due to the lessee. When a miner has found a new vein of ore in the King's-field, provided it be not in an orchard, garden, or high-road, he may obtain an exclusive title to it on application to the bar-master. The method of giving possession is, in the presence of two jurymen, marking out in a pipe or rake work two *meares* of ground, each containing 29 yards; and in a flat work 14 yards square. But if a miner neglect to avail himself of his discovery beyond a limited time, he may be deprived of the vein of which he has received possession, and the bar-master may dispose of it to another adventurer. As to the other part of the bar-master's office, that of superintending the measurement of the ore, and taking the dues of the lessee or lord of the manor, it is attended with some difficulty from the variety of the claims, which differ greatly in different places. In general, a thirteenth of the ore is the due in the King's-field, but a twenty-fifth only is taken. Besides this, there is a due for tithe. In mines that are private property, such tolls are paid as the parties agree upon.

'The miner having satisfied the several claims, proceeds to dispose of his ore to the merchant or smelter. There are four denominations of ore; the largest and best sort is called *Bing;* the next in size and almost equal in quality is named *Pesey;* the third is *Smitham,* which passes through the sieve in washing; the fourth, which is caught by a very slow stream of water, and is as fine as flour, is stiled *Belland:* it is inferior to all the rest on account of the admixture of foreign particles. All the ore as it comes from the mine is beaten nto pieces and washed before it is sold. This business is performed by women, who can earn about 6d. per day.

'Smelting furnaces are of two kinds, the hearth and cupola. The hearth consists of large rough stones placed so as to form an oblong cavity about two feet wide and deep, and 14 long, into which fuel and ore are put in alternate layers; the heat is raised by means of a large pair of bellows worked by a water wheel. The fuel is wood and coal. The lead procured this way is very soft, pure, and ductile, but a considerable quantity of metal remains in the slags. These are, therefore, smelted over again with a more intense fire of coke; but the metal produced is inferior in quality to the former. At present, a small proportion of ore is smelted this way, only two hearth furnaces remaining in Derbyshire. The cupola, introduced about fifty years since, is of an oblong form, resembling a long, but not very deep, chest, the top and bottom of which are a little concave. The fire being placed at one end, and a chimney at the other, the flame is drawn over the ore placed at the bottom, and by its reverberation smelts it without any contact of the fuel.

'The lead when smelted is poured into moulds of various sizes, according to the different markets for which it is intended, Hull, Bawtry, or London. Two of the blocks make a pig. Some of it, however, is first rolled into sheets at works erected for the purpose near the furnaces. A considerable quantity is also converted into red-lead. This process is performed in a kind of oven, the floor of which is divided into three parts. The middle of these contains the metal, and the two others, the fire. The flame being reverberated on the metal, converts it to a calx or powder; which, on being a second time exposed to the action of the fire, acquires a red colour.

'Attempts were made some years ago to extract silver from the lead; but no such work now exists in Derbyshire. The sulphur driven off from the ore in smelting is collected at two furnaces.

'The annual produce of lead from the Derbyshire mines is not exactly ascertained, but may be estimated at an average of between 5 and 6000 tons. It is generally thought to be on the decline, some of the richest mines being either exhausted, or become more difficult to work; but on the other hand, from the improvements in the art of smelting, and the more effectual methods employed to clear the mines of water by new levels and improved fire engines, advantages have been gained that may, perhaps, supply the deficiency.'

An account of river and canal navigations next occurs; among which the Duke of Bridgewater's canal makes a distinguished figure.

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The history of these most useful and advantageous works of art is naturally closed by memoirs of James Brindley; a name that must be respected by every man who has generosity of sentiment to admire uneducated and original genius; or patriotism sufficient to feel an interest in the commercial prosperity of his country:—but, as our readers will find a detail of his life in our 63d volume, it is unnecessary for us to transcribe, on the present occasion, any part of the ample account here given of this admirable self-taught mechanic and engineer.

The Second Part of this valuable compilement contains an account of particular places; and Dr. A. begins with the justly celebrated town of Manchester, the centre of the present political and commercial survey. The antiquity of this town has been set forth by the learned Mr. Whitaker, in a manner that will amply gratify the curious *: but its present splendor and opulence, derived solely from its manufactures, form an object infinitely more important and interesting. The rise and progress of its trade, with its rapid increase during the last twenty years, are here traced with judgment and accuracy. In the reign of Edw. VI. Manchester appears to have been of considerable note for its manufactures, which at that period were chiefly woollen: during the reign of Elizabeth, its commerce was in a progressive state of improvement: but unfortunately, in 1605, it was visited by a pestilence by which upwards of 1000 persons are said to have died. The college, having suffered great losses from mismanagement and usurpation of its revenues, was refounded by Charles I. in 1635. By an ordinance of parliament, dated December 9, 1645, it appears that Manchester had for a long time been suffering under a pestilence; so that, for many months, none had been permitted either to come in or to go out. In consequence, (the ordinance says,) most of the inhabitants living upon trade are not only ruined in their estates, but many families "are like to perish for want," who cannot be sufficiently relieved by that miserable wasted country. On this account, the parliament orders that a collection be made for the poor of the said town, in all the churches and chapels of London and Westminster.

It does not appear that the increase of the town, during the latter part of the last century, was very considerable; and it was not till 1708 that an act passed for the erection of another church or chapel, St. Ann's. An account of the inhabitants taken in 1717 states them at 8000; from that period, the in-

* See M. Rev. vol. xlvi.

crease has been rapid; in 1773 a survey of Manchester was executed with accuracy, which gave the following results:

	Manchester.	Salford*.	Total.
Houses (inhabited)	3402	866	4268
Families,	5317	1099	6416
Male inhabitants,	10,548	2248	12,796
Female ditto,	11,933	2517	14,450
Both sexes,	22,481	4765	27,246
Persons to a house, $6\frac{1}{3}$		To a family, $4\frac{1}{4}$.	

'At the same period, the township of Manchester (detached from the town) contained 311 houses, 361 families, 947 males, 958 females; total, 1905.

'And the whole parish of Manchester, comprizing thirty-one townships in a compass of sixty square miles, contained 2371 houses, 2525 families, 6942 males, 6844 females; total, 13,786 inhabitants.

'The whole number, then, of inhabitants in the town, township, and parish of Manchester, and in Salford, amounted to 42,927.

'At Christmas 1788, the numbers by enumeration were, in the township of Manchester, 5916 houses, 8570 families, 42,821 persons; in the township of Salford, about 1260 houses. The whole number of people in both towns might then be reckoned at more than 50,000.

'During the year 1791, the christenings in these towns amounted to 2960; the burials to 2286. These numbers, by the usual mode of calculating, will give from sixty-five to seventy-four thousand inhabitants—an increase almost unparalleled!'

We now come to an account of the trade and manufactures, by which the population is supported. We regret that our limits will not permit us to transcribe it at full length, but we recommend it to the perusal of our readers, as replete with useful and curious information.

'To this sketch of the progress of the *trade* of Manchester,' (continues our author,) 'it will be proper to subjoin some information respecting the condition and manners of its *tradesmen*, the gradual advances to opulence and luxury, and other circumstances of the domestic history of the place, which are in reality some of the most curious and useful subjects of speculation on human life. The following facts and observations have been communicated by an accurate and well-informed inquirer.

'The trade of Manchester may be divided into four periods. The first is that, when the manufacturers worked hard merely for a livelihood, without having accumulated any capital. The second is that, when they had begun to acquire little fortunes, but worked as hard, and lived in as plain a manner as before, increasing their fortunes as well by economy as by moderate gains. The third is that, when luxury began to appear, and trade was pushed by sending out riders for orders to every market town in the kingdom. The fourth is the period in which expense and luxury had made a great progress, and was supported by a trade extended by means of riders and factors through every part of Europe.

* Salford is to Manchester what Southwark is to London.

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'It is not easy to ascertain when the second of these periods commenced: but it is probable that few or no capitals of 3000*l.* or 4000*l.* acquired by trade, existed here before 1690. However, towards the latter end of the last century and the beginning of the present, the traders had certainly got money beforehand, and began to build modern brick houses, in place of those of wood and plaster. For the first thirty years of the present century, the old established houses confined their trade to the wholesale dealers in London, Bristol, Norwich, Newcastle, and those who frequented Chester fair. The profits were thus divided between the manufacturer, the wholesale, and the retail, dealer; and those of the manufacturer were probably (though this is contrary to the received opinion) less per cent. upon the business they did, than in the present times. The improvement of their fortunes was chiefly owing to their economy in living, the expense of which was much below the interest of the capital employed. Apprentices at that time were now and then taken from families which could pay a moderate fee. By an indenture dated 1695 the fee paid appears to have been sixty pounds, the young man serving seven years. But all apprentices were obliged to undergo a vast deal of laborious work, such as turning warping mills, carrying goods on their shoulders through the streets, and the like. An eminent manufacturer in that age used to be in his warehouse before six in the morning, accompanied by his children and apprentices. At seven they all came in to breakfast, which consisted of one large dish of water-pottage, made of oat-meal, water, and a little salt, boiled thick, and poured into a dish. At the side was a pan or bason of milk, and the master and apprentices, each with a wooden spoon in his hand, without loss of time, dipped into the same dish, and thence into the milk pan; and as soon as it was finished they all returned to their work. In George the First's reign many country gentlemen began to send their sons apprentices to the Manchester manufacturers; but though the little country gentry did not then live in the luxurious manner they have done since, the young men found it so different from home, that they could not brook this treatment, and either got away before their time, or, if they staid till the expiration of their indentures, they then, for the most part, entered into the army or went to sea. The little attention paid to rendering the evenings of apprentices agreeable at home, where they were considered rather as servants than pupils, drove many of them to taverns, where they acquired habits of drinking that frequently proved injurious in after life. To this, in part, is to be attributed the bad custom of gilling, or drinking white wine as a whet before dinner, to which at one period a number of young men fell a sacrifice.

'When the Manchester trade began to extend, the chapmen used to keep gangs of pack-horses, and accompany them to the principal towns with goods in packs, which they opened and sold to shopkeepers, lodging what was unsold in small stores at the inns. The pack-horses brought back sheep's wool, which was bought on the journey, and sold to the makers of worsted yarn at Manchester, or to the clothiers of Rochdale, Saddleworth, and the West-Riding of Yorkshire. On the improvement of turnpike roads waggons were set up,

up, and the pack-horses discontinued; and the chapmen only rode out for orders, carrying with them patterns in their bags. It was during the forty years from 1730 to 1770 that trade was greatly pushed by the practice of sending these riders all over the kingdom, to those towns which before had been supplied from the wholesale dealers in the capital places before mentioned. As this was attended not only with more trouble, but with much more risk, some of the old traders withdrew from business, or confined themselves to as much as they could do on the old footing, which, by the competition of young adventurers, diminished yearly. In this period strangers flocked in from various quarters, which introduced a greater proportion of *young* men of some fortune into the town, with a consequent increase of luxury and gaiety. The fees of apprentices becoming an object of profit, a different manner of treating them began to prevail. Somewhat before 1760, a considerable manufacturer allotted a back-parlour with a fire for the use of his apprentices, and gave them tea twice a day. His fees in consequence rose higher than had before been known, from 250*l.* to 300*l.*; and he had three or four apprentices at a time. The highest fee known as late as 1769, was 500*l.* Within the last twenty or thirty years the vast increase of foreign trade has caused many of the Manchester manufacturers to travel abroad, and agents or partners to be fixed for a considerable time on the Continent, as well as foreigners to reside at Manchester. And the town has now in every respect assumed the style and manners of one of the commercial capitals of Europe.

'Some other anecdotes respecting the manners of the place in the last age may prove amusing from comparison, however trivial in their own nature.

'About the year 1690 there was a great quarrel between the master and scholars of the grammar-school. The boys locked themselves in the school, and were supplied by the town's people with victuals and beds, which were put in at the windows. They even got fire arms and ammunition, which they employed in firing at the legs of persons who attempted to get in. This petty rebellion continued a fortnight, somewhat to the disgrace of those who ought to have exerted a better discipline.

'In 1693, a manufacturer, being in London, learned that one of his customers, a mercer in Manchester, was bound in a large sum for a Londoner who was expected to break: he thereupon prudently wrote to his wife to go and dun the mercer, adding, "if thou canst not get money, take goods—thou mayst buy thyself a silk manteau and petticoat." For a sensible and frugal man, who set out with very little capital, to send such an order to his wife, proves that those articles of finery were not at that time very uncommon.

'In a manufacturer's private expense-book, under the date 1700, are different sums paid for two of his daughters who were at London in the house of a person who managed a warehouse for him. Among the rest is paid for a spinet 5*l.* 3*s.* 0*d.* In the same book, in 1701, is paid 26*l.* 18*s.* 9*d.* for a journey to Scarborough, and hire of a coach 13*l.* 6*s.* 2*d.* This was the sea-bathing place of the time, for the journey was on account of a child five years old who died there; and

at her funeral, though so young, there was paid for gloves 2*l.* 5*s.* When this reputable person went to London, his constant annual luxuries were Brunswick mum, beer, and tobacco. In the expenses for 1702, there is a charge, for the first time, of ten shillings for coffee and tea. His house rent was forty pounds per annum, perhaps including his warehouse. For several years, ten shillings a quarter is put down for *chapel wages*, or his subscription to the dissenting meeting-house. In 1704 is five pounds for an ass; an enormous price for the time, from which it is probable that few were then bred near Manchester. For the same year is 2*l.* 10*s.* 0*d.* for a perriwig, but this was preparatory to a wedding, and double the price of those charged before. This was an expensive piece of finery for such frugal times.

'A proof of the early hours then kept appears in the following fact: in 1705 a manufacturer married a physician's daughter who had been genteelly educated and kept a good deal of company. The hour of afternoon visiting was then *two o'clock*, so that for some years after her marriage, she had always finished her visit soon enough to go to the Old Church prayers at four. They then dined at twelve; and there being no such thing as a hair-dresser, is was easy to be ready for visiting at two.'

Wealth naturally displays itself in some form or other; and in communities, as with individuals, it is manifested in neatness and magnificence of habitation, the splendour of equipage, and the introduction of a more refined and luxurious mode of living: but those rigid moralists, who are fond of censuring the luxury, vanity, and ostentation of mankind, would do well to consider that a never-failing accompaniment of the increase of riches in a country is an extension of that brightest virtue in the christian character, *charity*, with a benevolent attention to relieve and mitigate the miseries of life, and the distresses of our fellow-creatures. Of the truth of this remark Manchester affords a noble proof. To use the words of our author; 'no town in England has been more exemplary in the number and variety of its charitable institutions, and the zeal by which they have been supported,—a zeal in which all ranks and parties have been united.' This observation is followed by an enumeration of public charities; which, we are happy to say, are too long for insertion in a review.—Dr. Aikin concludes his account of this great town with a short history of the ingenious Mr. Byrom, commonly called Dr. Byrom, well known for his pastoral song (in the SPECTATOR) of Colin and Phœbe; for his famous book of Short-hand; and for the innocent peculiarity of his manners and conduct through life.

The following observations on the cotton-mills deserve serious attention, and are a proof, among many others, of that good

good sense, humanity, and true patriotism, which characterise the work before us:

'The invention and improvements of machines to shorten labour*, has had a surprising influence to extend our trade, and also to call in hands from all parts, especially children for the *cotton mills*. It is the wise plan of Providence, that in this life there shall be no good without its attendant inconvenience. There are many which are too obvious in these cotton mills, and similar factories, which counteract that increase of population usually consequent on the improved facility of labour. In these, children of very tender age are employed; many of them collected from the *workhouses* in *London* and *Westminster*, and transported in crowds, as apprentices to masters resident many hundred miles distant, where they serve unknown, unprotected, and forgotten by those to whose care nature or the laws had consigned them. These children are usually too long confined to work in close rooms, often during the whole night: the air they breathe from the oil, &c. employed in the machinery, and other circumstances, is injurious; little regard is paid to their cleanliness, and frequent changes from a warm and dense to a cold and thin atmosphere, are predisposing causes to sickness and disability, and particularly to the epidemic fever which so generally is to be met with in these factories. It is also much to be questioned, if (whether) society does not receive detriment from the manner in which children are thus employed during their early years. They are not generally strong to labour, or capable of pursuing any other branch of business, when the term of their apprenticeship expires. The females are wholly uninstructed in sewing, knitting, and other domestic affairs, requisite to make them notable and frugal wives and mothers. This is a very great misfortune to them and the public, as is sadly proved by a comparison of the families of labourers in husbandry, and those of manufacturers in general. In the former we meet with neatness, cleanliness, and comfort; in the latter with filth, rags, and poverty; although their wages may be nearly double *to* those of the husbandman. It must be added, that the want of early religious instruction and example, and the numerous and indiscriminate association in these buildings, are very unfavourable to their future conduct in life. To mention these grievances, is to point out their remedies; and in *many* factories they have been adopted with true benevolence and much success. But in all cases "The public have a right to see that its members are not wantonly injured, or carelessly lost."

The parish of Rochdale, and its vicinity, Dr. Aikin observes, may be considered as the centre of the genuine Lancashire dialect; a variety of the English tongue which, though uncouth to the ear, and widely differing in words and grammar

* The late Mr. Bentley, partner with Mr. Wedgwood, wrote an ingenious little tract in defence of such machinery, in answer to those who have entertained prejudices against them, as hurtful to the poor: see Rev. vol. lxii. p. 225.

from

from cultivated language, is yet possessed of much force and expression. Its peculiar aptness for humourous narrative has been displayed in the noted dialogue containing the adventures of a Lancashire clown, of which this district is the scene, written by a Mr. Collier under the name of Tim Bobbin. We are here presented with memoirs of this extraordinary man, who appears to have been rather singular than estimable. His humour, of which he had a large portion, was of that sort which delights in caricature; and it was accompanied with a capriciousness of temper which rendered all the endeavours of his friends to enable him to support his family, with credit and reputation, of no avail.

We now come to LIVERPOOL, termed with great propriety by Dr. Aikin the other eye of Lancashire. This town, though Antiquaries may carry back its existence to the time of William the Conqueror, and may boast of charters granted to it by Henry I., John, and Henry III., appears for many centuries to have been very inconsiderable; in 1565 we are told that there were in Liverpool only 138 householders and cottagers, and all the shipping of the place consisted of ten barks, and two boats, the whole making but 223 tons, and navigated by seventy-five men. Even in the succeeding century, it gave no other proof of its importance than its obstinate defence in 1644 against the arms of Prince Rupert: In 1710 the increase of trade had suggested the necessity of a dock, and an act passed for the purpose of empowering the inhabitants to construct one. About this time the first ship is said to have sailed from Liverpool to Africa; and not much earlier their direct traffic to the West Indies must have commenced. From this period, the increase of the town in wealth and population has been very rapid. The number of inhabitants in 1720 was computed at 10,446; being more than doubled since the first year of the century: in 1740 the inhabitants were augmented to more than 18,000: in 1773 they amounted to 34,407; and, in 1789 to upwards of 51,000. This quick advancement of a town in wealth and population cannot be contemplated without astonishment, and admiration; and a reflecting mind is naturally led to inquire into the causes of such extraordinary effects; of which the principal, perhaps, may be its favourable situation for commerce, near the mouth of the Mersey which falls into the Irish Sea; the number of navigable rivers and canals with which all the country round it to a great extent is intersected; its neighbourhood to the manufacturing towns in Lancashire; and, above all, the industry and enterprising spirit of the inhabitants. It is with great satisfaction that we observe that charity, which we have considered as

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a constant attendant on commercial prosperity, has exhibited itself at Liverpool in many noble institutions; such as a general infirmary, an hospital for decayed seamen, a lunatic asylum, a dispensary, and an asylum for the indigent blind. This last charity is peculiar in its nature, and seems to be dictated by a spirit of humanity, attentive not only to the necessities but even to the comfort of our distressed fellow-creatures.

From a table, in which Dr. A. gives the whole number and tonnage of ships native and foreign that have annually entered or left the port of Liverpool for a period of 43 years, commencing with 1751, and ending with 1793, we shall extract the first and the last year; from which a conception may be formed of the wonderful extent of its foreign trade:

	Inwards.				Outwards.			
	British.		Foreign.		British.		Foreign.	
Year.	Ships.	Tons.	Ships.	Tons.	Ships.	Tons.	Ships.	Tons.
1751	523	29,178	20	2535	588	31,185	20	2508
1793	1704	188,286	215	41,177	1739	169,770	240	47,719

From Liverpool we enter CHESHIRE, and the author gives a very entertaining account of that fine county,—with the antient city of Chester, its capital. One of the most interesting objects in travelling through this country is the rock-salt at Northwich; of which Dr. A. gives the following account:

'Rock-salt is found from twenty-eight to forty-eight yards beneath the surface of the earth. The first stratum or mine met with is from fifteen to twenty-one yards in thickness, perfectly solid, and so hard as to be cut with great difficulty with iron picks and wedges. Of late, the workmen have blasted it with gunpowder, by which they loosen and remove many tons together. The appearance of the salt is extremely resembling that of brown sugar-candy. Beneath this stratum is a bed of hard stone, consisting of large veins of flag, intermixed with some rock-salt, the whole from twenty-five to thirty-five yards in thickness. Under this bed is a second stratum, or mine, of salt, from five to six yards thick, many parts of it perfectly white, and clear as crystal, others browner, but all purer than the upper stratum, yet reckoned not so strong. Above the whole mass of salt lies a bed of whitish clay, which has been used in the Liverpool earthen ware; and in the same place is found a good deal of gypsum, or plaister stone.

'Rock-salt pits are sunk at great expence, and are very uncertain in their duration, being frequently destroyed by the brine springs bursting into them, and dissolving the pillars, by which the whole work falls in, leaving vast chasms on the sursace of the earth. In forming a pit, a shaft or eye is sunk, similar to that of a coal-pit, but more extensive. After the workmen have got down to the salt-rock, and made a proper cavity, they leave a sufficient substance of the rock, about seven yards in thickness, to form a solid roof, and

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as they proceed, they hew pillars out of the rock for the support of that roof, and then employ gunpowder to separate what they mean to raise. When well illuminated, the crystalline surface of the roof, pillars, and sides of a large pit, make a glittering and magnificent appearance. Fresh air is conveyed from the mouth of the pit by means of a tube, to which is fixed a pair of forge bellows, forming a continual current between the outer air and that in the pit. The pits at the greatest depth are dry, and of a comfortable temperature.

'The largest rock-salt pit now worked, is in the township of Witton, and in the lands of Nicholas Ashton, Esq. It is worked in a circular form, 108 yards in diameter, its roof supported by twenty-five pillars, each three yards wide at the front, four at the back, and its sides extending six yards. The pit is fourteen yards hollow; consequently each pillar contains 294 solid yards of rock-salt; and the whole area of the pit contains 9160 superficial yards, little less than two acres of land.

'The average quantity of rock-salt annually delivered from the pits in the neighbourhood of Northwich for the last seven years is 50,484 tons. Another account states the annual average (no period mentioned) at about 65,000 tons. Upon this last calculation, the mode in which the rock-salt is disposed of is stated to be, exported to Dunkirk, Ostend, Riga, Bruges, Nieuport, Pillau, Elsineur, &c. from 45 to 50,000 tons: ditto to Ireland, from 3000 to 4000 tons: refined in England, viz.

At Northwich,	5000 tons,	Liverpool,	3000 tons,
Frodsham, -	3000 do.	Dungeon works,	2500 do.

'The rock-salt, as well as the white salt, made at Northwich, is conveyed down the Weaver, and thence by the Mersey to Liverpool in vessels from fifty to eighty tons burthen, and there re-shipped for foreign countries, or kept for refinement. We have already mentioned the great advantage Liverpool has derived from possessing such an article for the ballast-loading of its outward-bound ships.'

Stockport, remarkable for its romantic situation, may be reckoned the second town in Cheshire for consequence, and perhaps equal to Chester in population:

'In Stockport were erected the first mills for winding and throwing silk, on a plan procured from Italy; and the persons concerned in the silk factories were reckoned the principal people in the place; but on the decline of this trade, the machinery was applied to cotton spinning; and the different branches of the cotton manufacture are now the chief staple of the town. The people of Stockport first engaged in the spinning of reeled weft, then in weaving checks, and lastly in fustians; and they were so ingenious as to attempt muslins, which were introduced about ten years since upon the invention of the machines called mules, whereby the thread was drawn finer and spun softer than that for weft. The manufacturers here, with this advantage, produced a species of flowered muslin with borders for aprons and handkerchiefs, by casting a coarse shoot for the figures, and trimming of the float by scissars neatly before bleaching; so that the figure was a good imitation of needle work. Weaving fustians has extended

extended from thence over Cheadle, Gatley, and Northenden, where a few checks or furnitures had been woven before. The cotton trade at Stockport is now so considerable, that besides a large number of cotton spinning shops, there are twenty-three large cotton factories, four of them worked by steam engines. The making of hats is likewise a considerable branch of employment.'

Mottram, in Longdendale parish, abounds with many striking and beautiful views; of which Cat Torr on the banks of the Mersey is the most celebrated; it is thought by some to rival Matlock in picturesque beauty; and it derives great honour from two of its natives, whose history deserves to be recorded; one of them Lawrence Ernshaw, another most ingenious self-taught mechanic *: but we cannot make room for the particulars.

We now enter DERBYSHIRE; and the mind of the reader, which has been so long engaged by trade and manufactures, finds itself agreeably relieved in contemplating the wild and romantic scenery for which this county is so much famed. A very pleasing description is given of Buxton, Chatsworth, Castleton, Ashbourn, Dovedale, and Matlock. Directing our course eastward, we enter the flourishing town of Chesterfield. The attention is next engaged by the potteries of Lancashire, of which a sufficient account occurs; and the work is closed with a view of the West-Riding of YORKSHIRE, containing an account of the great manufacture of cloth in that country, to which the towns of Halifax, Bradford, Leeds, and Wakefield, owe their opulence and splendour. In this place, we cannot deny ourselves the pleasure of quoting a short observation of the author, which is replete with good sense and humanity:

'The dispersed state of the manufacturers in villages and single houses over the whole face of the country, is highly favourable to their morals and happiness. They are generally men of small capitals, and often annex a small farm to their other business; great numbers of the rest have a field or two to support a horse and a cow, and are for the most part blessed with the comforts, without the superfluities, of life.'

We must now take our leave of a publication from which we have received great pleasure and instruction; and we recommend it to the perusal of all who wish to inform themselves respecting the trade and manufactures of Great Britain.

Of the plates,—which greatly contribute to the utility and entertainment of a work like this,—most are executed with suf-

* See what is said of Brindley, in p. 127. of this article. We may here observe that the valuable account of Brindley, in the Biographia Britannica, was written by Mr. Bentley; mentioned in *the note*, p. 132.

ficient ability, but some are very inferior to the rest, and to the dignity of the undertaking. A large map of the country round Manchester, and a still larger plan of that town and its suburbs, are particularly valuable.

ART. II. *Transactions of the Society instituted at London, for the Encouragement of Arts, Manufactures, and Commerce*; with the Premiums offered in the Year 1796. Vol. XIV. 8vo. 5s. Boards. Dodsley, Becket, &c.

IT is with pleasure that we observe, from the very respectable List of Members given with the present volume, the still flourishing state of this truly public-spirited and useful association.

The first detail that attracts our particular notice, in the class of agriculture, is the account given by Mr. Majendie of Hedingham Castle, Essex, respecting his success in growing wheat after beans, dibbled into 'a rich mouldy earth, it having been only three years under the plough, and, previous to this, a pasture beyond memory.' On this land, thus circumstanced, Mr. M. grew upwards of four quarters of beans, and nearly five quarters of wheat, per acre:—but this, as he candidly observes, 'is to be ascribed to the small length of time it has been under the plough; and this is the first crop of wheat from it within the memory of man.' Another piece of land, treated in the same manner, bore little more than three quarters of wheat per acre.

The best instruction which this paper affords (for growing wheat after dibbled beans is the ordinary practice of different parts of the kingdom,) is that of shewing, in strong colours, the folly of those who lock up old pasture lands from the plough, and thereby deprive themselves and the public of the dormant treasures which they contain.—Mr. M. had the honour of the premium allotted to this subject.

Mr. Moyle, of Marazion in Cornwall, furnishes the next interesting paper, relating to the embankment and drainage of marsh lands that were liable to be overflowed with the tide. This paper is too long for our insertion: but it contains much useful information. We copy the conclusion; which is, in effect, an abstract of the whole:

'Marsh Lands in general will admit of the greatest improvement, by the following mode of treatment:

'First—By a mechanical arrangement and change of its different parts, as by frequent ploughing, harrowing, and burning.

'Secondly—By the addition of heavy substances, as marle, clay, gravel, &c.

'Thirdly—By such substances as act chemically, and bring the inert vegetable matter into action, as lime, chalk, alkaline salts, &c.

'Fourthly—By manures, particularly those which contain a large quantity of animal oil or mucilage, as putrid fish, sea-wrack, stable-dung, &c.; for Marsh Land in general seldom contains any animal substance, which, in great measure, is the grand constituent part of a rich soil.

'Fifthly—By compression, with rolling carts, cattle, &c.

'Sixthly—By watering.'

Mr. Bucknall has here wound up his *system*,—or, as he still more hyperbolically styles it, the *science*—of orcharding.* However, his medicament apart, (and whether Mr. Forsythe may not have some claim on this is not for us to determine,) we find very little, if any thing, in it that has not been practised in different parts, particularly about Maidstone in Kent, from time immemorial: a circumstance of which, we trust, Mr. B. was not aware when he wrote the following passage:

'Let me entreat those interested in fruit plantations, to unite in establishing and exalting the science of Orcharding, to make it one of the handmaids of Commerce: it is certainly the poor man's friend, the rich man's pleasure, the pride and ornament of the respective spots attached to each habitation. View the trees in spring unfolding and raising their beautiful blossoms and leaves up to the eye of Heaven, and in autumn gently bending their pliant branches for the industrious hand to gather the fruits. Do not wonder that I should shew a *little* enthusiasm for the welfare of a science which *I have actually created*, and from which I have received much satisfaction.'

It appears to us that a truly valuable discovery is contained in a letter which Mr. Bucknall brings forwards, from Mr. Fairman, of Miller's House, Lynsted, Kent, on *re-barking*, in a summary way, trees that have been peeled by sheep in the winter season. We have great pleasure in copying the account of this singular instance of practice.

'In the severity of the spring of 1794, some fatted sheep were turned into a valuable Orchard of mine, of about twenty years growth, and they in a short time actually stripped the bark from several of the trees, entirely round the bodies, leaving the wood bare for at least sixteen inches.

'I was so much hurt by the accident, as to determine to do something for the preservation of the trees, and save them if possible. The first step which I took was to take off the arms from several of the trees which were most injured; and, from the largest of those arms, I flawed off slips of rind of about two or three inches in width, and placed four or five of them perpendicularly round the naked part of the body; but I should observe, that I first cut away all the rind that was bitten, and then raised the rind up, top and bottom, and put the ends of the slips under, that the sap might circulate; and afterwards bound them exceedingly tight with rope yarn: I then applied a composition of loam and cow-dung, with a little drift-sand, over which I tied some old sacking; which was the whole of the process.

'Mr.

'Mr. Dyot Bucknall, perceiving this method very likely to succeed, requested I would help to give a recital, the heads of which we wrote on the spot, and he assured me he had sent them to you: but, lest he may have made any mistake, he wished I would send the account myself.

'The experiment being made in the spring of 1794, a minute inspection at this time must determine the fate of it; and permit me to assure you, it has succeeded far beyond my expectation: the slips adhere as close, and are as full of sap, as the rind on any other trees. They are now in their full blossom, strong, and vigorous, apparently as if they had received no injury. But I must observe, were I to make the experiment again, I could do it more dexterously; and I must mention an error I was guilty of in my haste, by placing some of the slips the wrong way upwards; consequently the sap could not circulate.'

Mr. Bramley, of Leeds, suggests an idea which we think well entitled to public attention, respecting 'the application of the system of puddling, in embankments made near to the sea, and liable to be overflowed at spring tides:' an idea which, he says, originated in reflecting on the solidity attained in the puddled banks of canals.

Mr. Eager, of Graffham Farm near Guildford in Surrey, has received fifty guineas as a bounty 'for communicating to the Society his simple yet effectual method of relieving cattle and sheep, when, from eating too voraciously of clover or other succulent food, they become swollen, or *hoven*.' This he effects by an instrument formed of a knob of wood, turned in a lathe, suitably to the size of the species of animal to be relieved, and fastened to the end of a rod of common cane, six feet long for cattle, and three feet for sheep, which is thrust down the throat, to remove the obstruction at the entrance of the paunch. The shape of the knob appears to us to be very injudicious, it being much too thin and sharp at the edge: the œsophagus of cattle is liable to be rent (longitudinally) by rude treatment: we have seen an instance of its being so. If wood be proper to be used in this case, a knob in the shape of an egg, with part of the larger end cut evenly off, would be found a much safer instrument, whether in passing downward or in returning, than that which is here recommended:—but the soft ravelled end of a stiffened rope, as described by Mr. Marshall in his Minutes of Agriculture in Surrey (30th Jan. 1776) is perhaps still better adapted to the tender organ to which it is applicable.

Mr. Ball, of Williton, obtained fifty guineas (we think, very deservedly) for preparing opium from poppies grown in England. The method is simple and easy. His account is this:

'Nothing can be more simple, or attended with less expence, than the making or extracting the pure and genuine Opium from the large Poppies, commonly called or known by the name of Garden Pop-

pies; the seeds of which I would advise to be sown the latter end of February, and again about the second week in March, in beds three feet and an half wide, well prepared with good rotten dung, and often turned or ploughed, in order to mix it well and have it fine, either in small drills, three in each bed, in the manner sallads are sown, and, when about two inches high, to thin them one foot apart; or otherwise, to sow them in beds in the broad-cast way, and thin them to the same distance (if the weather should prove wet at that time, those that are taken up may be transplanted; but I do not suppose the transplanted ones will answer, having but one spill-root, and will require frequent waterings): keep them free from weeds, they will grow well, and produce from four to ten heads, shewing large and different-coloured flowers, which, when the leaves die away and drop off, the pods then being in a green state, is the proper time for extracting the Opium, by making four or five small longitudinal incisions with a sharp-pointed knife, about one inch long, on one side only of the head or pod, just through the scarf-skin, taking care not to cut to the seeds: immediately on the incision being made, a milky fluid will issue out, which is the Opium, and, being of a glutinous nature or substance, will adhere to the bottom of the incision; but some are so luxuriant, that it will drop from the pod on the leaves underneath. The next day, if the weather should be fine, and a good deal of sun-shine, the Opium will be found a greyish substance, and some almost turning black: it is then to be scraped off the pods, and, if any, from the leaves, with the edge of a knife or an instrument for that purpose, into pans or pots; and in a day or two it will be of a proper consistence to make into a mass, and to be potted.

'As soon as you have taken away all the Opium from one side of the pod, then make incisions on the opposite side, and proceed in the same manner. The reason of my not making the incisions all around at the first, is, that you cannot so conveniently take away the Opium; but every person, upon trial, will be the best judge. Children may with ease be soon taught to make the incisions, and take off the Opium; so that the expence will be found exceedingly trifling.

'The small white seeds in that state will be found very sweet and pleasant, and may be eat without the least danger; and it is the custom in the East to carry a plate of them to the table, after dinner, with other fruits.'

Well attested certificates of its good quality are subjoined; sanctioned particularly by the names of Dr. Brocklesby, Dr. Latham, and Dr. George Pearson.

Mr. Boswell, of Barnstaple, likewise received fifty guineas for the invention of a loom for weaving fishing-nets.

Mrs. Wyndham, of Petworth, has been honoured with a silver medal, 'for her ingenious contrivance of a method of using, to the best advantage, the power applied to the cross-bar lever, for raising large weights*;'—and Mr. Upton, of the same

* We wish that the wooden cut accompanying this paper had been more like the lever which it is intended to represent.

place,

place, obtained a reward of thirty guineas, for his contrivance of a moveable barn-floor. We consider this as a valuable invention. The floor consists of leaves, that hinge on either side of the floor-way, and, when let down, join in the middle of it, and rest on moveable timbers, placed to receive them. In summer, more particularly in harvest, the leaves are turned up against the racks on either side, and, the bearers being removed, the loaded waggons are drawn into the barn on a gravel or stone road formed beneath. The thrashing-floor receives no injury from the treading of the team, and the weight of the load; consequently, the strength of timber required, as well as the wear, is much less than when the floor is fixed, and the load is drawn on it.

Wherever it is the custom to draw laden carriages into barns, (a practice which is declining in the North of England,) and especially in countries in which small barns and small floors are in use, this will be found a very valuable improvement, — in *Agriculture*. It is here classed under the head MECHANICS.

Mr. Hancock, of Birmingham, received fifty guineas for the forming of a metal rope or chain, to answer the purpose of an hempen rope, in large manufactories, collieries, &c. Its real value does not appear to be yet ascertained.

Le Chevalier de Betancourt Molina was presented with fifty guineas, for his contrivance of a machine for cutting weeds in navigable canals and rivers. Of the practicability of it, however, we find no certificate.

Lastly, to Mr. Wissett, of the India House, the gold medal was voted, 'for having been instrumental in promoting the organzining Bengal silk in England.'—Mr. W., in his letter to the Secretary, says,

'At the sale last week, twenty-nine bales, weighing four thousand pounds, thrown principally at Macclesfield, sold at very encouraging prices, which has fully established the practicability of the measure; and when I inform the Society, that even this small essay has given employment to upwards of five hundred persons, that would otherwise have been destitute of means of subsistence, they will, I flatter myself, view it as a national object not unworthy of their favourable notice.'

Mr. W.'s claim is attested by Mr. Scott, Deputy Chairman of the India Company.

On the whole, we may venture to announce this volume as a productive publication.—May success attend the various exertions of a Society, instituted for the improvement of arts, manufactures, and commerce, the good effects of which may extend not only to this country, but to every other civilized nation, placed in similar circumstances and situations, on the face of the habitable globe!

ART. III. *Observations upon a Treatise, entitled* 'A Description of the Plain of Troy, by Monsieur le Chevalier.' By Jacob Bryant. 4to. pp. 49. 3s. Cadell, jun. and Davies. 1795.

WE are informed that Mr. Bryant purposes to give to the public a second treatise on this subject, more extensive than the present; of which the design is to take off all undue impressions that might arise from objections made by M. le Chevalier to the author's opinions concerning the war of Troy. In defending his own cause, Mr. B. undertakes also to vindicate the reputation of Dr. Pococke, Mr. Wood, Dr. Chandler, and the Greek geographer Strabo, against the unwarranted severity, and 'treatment that cannot be esteemed liberal,' of M. le Chevalier and his translator, Mr. Dalzel. 'Mistakes,' he observes, 'will sometimes happen; and these gentlemen should have shown the greatest candour and moderation to others, that the like return might be made to themselves.'

M le Chevalier places Troy on a hill near the village of Bounarbachi, about thirteen miles from the sea. Mr. B. thinks this distance far too great to be reconciled with the operations of the Greeks, as described by Homer; who makes them advance from their ships to the city, and return from the city to their ships, twice in the same day; a distance according to M. le Chevalier of 52 miles. Homer, in his xxth book, v. 215. places Troy, not on a mountain, nor at the foot of the mountains, but at a distance on the plain; and Homer is surely better authority than M. le Chevalier. The account given by this gentleman of the situation and extent of the Grecian camp is also combated by Mr. B. The situation of it could not have been such as is described, because the marshy river Scamander is supposed to run through it: for who could ever think of forming a camp with an unpassable morass in the middle? Neither could its extent have been so great as M. le Chevalier makes it; for Agamemnon, when he called out from his ship in the center, was heard at the two extremities; Il. viii. v. 222. This would have been impossible, Mr. Bryant says, had the camp extended three miles. The tombs of the Grecian heroes, which M. le Chevalier fancies he saw in the Troas, Mr. Bryant says are antient Thracian barrows, founded prior to the æra of Troy.

Our bounds will not permit us to enter into this controversy. Each party is more successful in disproving the assertions of his adversary, than in confirming his own; and neither of them can boast of that precision and perspicuity, and of those powers of entertainment, which could make us travel with them agreeably through the plains of Troy, even though Homer himself

is sometimes reluctantly of the party. As to Mr. Bryant, he might have spared himself the labour of much minute disquisition, had he earlier inserted the following sentences with which his work concludes:

'There are certainly some seeming inconsistencies in the Ilias, and subsequent poem, which it may not be easy to reconcile. For, as I have in another place observed, a fable of any length will never be consistent: and I look upon these poems of Homer concerning the expedition of the Greeks, and the rape of Helen, to be mere fables. I am persuaded that no such war, as has been represented, was carried on against Troy: nor do I believe that the Phrygian city, so zealously sought after, ever existed.'

For the 'cogent proofs' of these extraordinary opinions which Mr. B. says he could adduce, we must look to the work which constitutes the following Article.

ART. IV. *A Dissertation concerning the War of Troy, and the Expedition of the Grecians, as described by Homer*; shewing that no such Expedition was ever undertaken, and that no such City of Phrygia existed. By Jacob Bryant. 4to. pp. 196. 7s. 6d. Sewed. Payne. 1796.

THIS is the work which Mr. Bryant promised at the conclusion of his Observations, &c. which occur in the preceding Article; and the present completely supersedes the use of the former publication; since, if Troy never existed, M. le Chevalier could not have been fortunate enough to discover its situation. The conclusion of Mr. Bryant's present treatise will explain to the reader, in few words, the nature of the arguments which he employs to disprove facts attested by the most extensive and most brilliant evidence, and the motives by which he was led to engage in an undertaking seemingly so hopeless.

'My original purpose was to shew, that the expedition of the Grecians against Troy was a mere fiction, that no such armament ever took place: nor could any general confederacy, among the various and remote states of Greece have been made, especially in such early times. There is reason to think, that many of those states did not exist; or if any such were founded, still they were humble, and limited, and excepting by inroads and plunder, they kept up little correspondence with their neighbours. Among many other arguments, I have mentioned, that the magnitude of the armament renders it incredible. For it is found to be superior to that which was sent out many ages afterwards, when Greece was in the height of its power, and engaged with a very formidable enemy, at a time, when their lives, and liberties, and all that could be dear to them, were in the utmost danger. I have likewise introduced the evidence of two persons of great consequence; Metrodorus of Lampsacus, and Anaxagoras of the same place, who was the preceptor of Socrates. They

both lived in the region called afterwards Troas; and must have been acquainted with the opinion of the natives, and the history of the place. They both maintained that the Ilias was an allegory, and that no such war was carried on as described by Homer. Stesichorus, an ancient writer maintained the same to the * last. Demetrius, so often mentioned by Strabo, was born at Scepsis, a place of repute and science, towards the bottom of mount Ida; bordering upon the very scene of those great actions which are displayed in the poem. But he never could discover the least vestige of Troy; nor devise where the city stood. Strabo was equally uncertain: for the natives could afford no intelligence; or if any was obtained, it proved inconsistent and of little moment. Of these inconsistencies, and contradictions, many instances have been given; and the result of the whole has been, that both the place, and the history, with which it is connected, was a poetical apologue: whatever truth remained, was borrowed and transposed, being originally of another clime.

'This investigation I more readily undertook, as it affords an excellent contrast with the sacred writings. The more we search into the very ancient records of Rome or Greece, the greater darkness and uncertainty ensue. None of them can stand the test of close examination. Upon a minute inspection all becomes dark and doubtful, and often inconsistent. But when we encounter the sacred volume, even in parts of far higher antiquity, the deeper we go, the greater treasure we find. The various parts are so consistent, that they afford mutual illustration; and the more earnestly we look, the greater light accrues, and consequently the greater satisfaction. So it has always appeared to me, who have looked diligently, and examined; and I trust, I have not been mistaken.'

Mr. B.'s design is laudable, as far as it proceeds from a pious motive: but it is not judicious, since his arguments rest on conjectural probabilities opposed to historical evidence. His mode of reasoning is the same with that which has been so frequently used by the enemies of revelation. The improbability of any matter of fact does not render it incapable of proof from testimony: for the most improbable things happen, and are credited on the evidence of competent witnesses. The doctrine of chances applies properly to the future; with the past, it has but little to do; since the best established facts in history might have been conjectured, before they took place, to have happened in a thousand different ways, with more probability, than precisely in that manner in which they fell out. These observations are made without admitting that Mr. B. has probability on his side. We think that it is not probable, as he asserts, that the kings of Greece,—a country so narrow, and united by language and religion,—had little communication with each other, except by inroads and plunder The magnitude of the Grecian armament against Troy does not render

* Στησιχορος—εν τη υστερον ωδη. Photius p. 431.'

the

the expedition itself incredible. The Heroic governments, which were limited monarchies, are thought by many to have been more favourable to the increase of the human species, as well as to the perfection of the human character, than the turbulent republics which immediately succeeded them. The extraordinary exertion made in the Trojan war reduced Greece to a state of great debility; and from the time of Agamemnon to that of Alexander, the whole nation was never assembled under any one standard. That the ruins of Troy should not be accurately ascertained, is a circumstance which does not prove the non-entity of that city. Where are Babylon and Nineveh, cities at least twenty times more populous? Where are the various cities built by Alexander and his successors, amounting to several hundreds in number? Even their ruins have disappeared; and for precisely the same reason assigned by Strabo for the removal of the ruins of Troy,—namely, that the materials were taken away to build other cities in the neighbourhood. Strabo, l. xiii. p. 895.

Mr. Bryant's historical arguments ought to be separated from his conjectures. We shall give the strongest of the former in his own words:

'In consequence of these inconsistencies and the contradictory accounts of different writers, Dion. Chrysostom was induced to write his * Oration περι της Ιλιου μη ἁλωναι. But we have far earlier authority, and of more weight, than can be obtained from this writer, however learned. It is the attestation of that great philosopher, Anaxagoras the preceptor of Socrates who was born very early, about the 70th Olympiad. He resided during the latter part of his life at † Lampsacus; which was a city of Phrygia upon the Hellespont; and by many included in the particular region called Troas: where Troy was supposed to have stood. As he was in the vicinity of Ilium at the distance of a ‡ few miles; he had every opportunity to get intelligence: and must have obtained the best grounds to form his opinion. And his opinion was, that the whole poem was an allegory. Of this we are informed by Phavorinus, and || Diogenes Laertius. Δοκει πρωτος ὁ Αναξαγορας (καθα φησι Φαβωρινος εν παντοδαπη ἱστορια) την Ομηρου ποιησιν αποδεδωκεναι περι αρετης και δικαιοσυνης. *He was the first, as we are informed by Phavorinus in his various history, who gave out that the poems of Homer were an allegorical description of Virtue and Justice.* He says that Anaxagoras was the first: hence we learn, that there were § others afterwards, who took the whole to have been an apologue; and among these was Zeno. A person likewise

* Orat. xi. p. 151.

† Lampsacus in Troas. Strabo. L. 13. p. 879,—9.

‡ From Lampsacus to Abydus were 24 miles: to Dardanum, 9. to Ilium 12=45. || Diogenes Laertius. L. 2. p. 86. Anaxagoras.

§ Athenæus. L. 12. p. 510. and 511.

in * Athenæus mentions it as his opinion, that the purport was morality. This prevailed long afterwards; as appears from Basil the Great. †Παται ἡ ποιησις τε Ὁμηρε αρετης εστι επαινος, και παντα αυτε προς τετο φερει. *The whole that Homer has written is an encomium upon Virtue: every part of the poem tends to that purpose.* There were still others of early date who did not believe the war to have been a real event, though they differed about the purport; and supposed that the deities introduced by the poet were merely physical qualities.— ‡ Κατα δε τον φυσικον λογον Απολλων Ηλιος ων αναπτει τα ὑγρα στοιχεια. Αθηνα δε εστι φρονησις.—Αρης δε αφροσυνη.——Ἡρη δε εστιν αηρ. Αρτεμις δε Σελληνη.——Ἑρμης δε ὁ λογος. Λητω δε αφροσυνη. Ἡφαιστος δε το πυρ. Ξανθος δε το ὑγρον. Diogenes Laertius proceeds to tell us that Anaxagoras was greatly confirmed in his opinion of its being an allegory by a friend at the same place—‖ επι πλειον δε προσηκαι τε λογε Μητροδωρον τον Λαμψακηνον, γνωριμον αυτε, ὁν και φασι σπουδασαι τον Ποιητην περι την φυσικην πραγματειαν. *Metrodorus of Lampsacus, who was the acquaintance of Anaxagoras, contributed much to his opinion: For he was the first who endeavoured to shew, that the purpose of the poet was concerning the works of nature.*

'He accordingly imagined, that Agamemnon was the air, and no real person. Αγαμεμνονα τον αερα Μητροδωρος ειπεν αλληγορικως. *Metrodorus esteemed Agamemnon to be allegorically the air:* Hesychius, Tatianus Assyrius p. 262. mentions Metrodorus, and gives attestation to his opinion, though he does not approve of it. Μητροδωρος δε ὁ Λαμψακηνος εν τω περι Ὁμηρε λιαν ευηθως διειλεκται, παντα εις αλληγοριαν μεταγων, ουτε γαρ Ἡραν, ουτε Αθηναν, ετε Δια, τετ' ειναι φησιν, ὁπερ οἱ τες περιοδες αυτοις, και τεμενη καθιδρυσαμενοι νομιζεσι, φυσεως δε ὑποστασεις, και στοιχειων διακοσμησεις· και τον Ἑκτορα δε, και τον Αχιλλεα δηλαδη, και τον Αγαμεμνονα, και παντας απλως Ἑλληνας τε, και βαρβαρες, συν τη Ἑλενη, και τω Παριδι, της αυτης φυσεως ὑπαρχοντας χαριν οικονομιας εφειτε παρεισηχθαι, συδενος ὀντος των ειρημενων ανθρωπων. *Metrodorus of Lampsacus talks very idly in his treatise upon Homer, in which he tries to turn every thing to allegory. For he does not believe, that Juno, or Minerva, or Jupiter were those personages, in honour of whom people have built so many sacred inclosures and temples; but physical substances, and elementary phænomena. In consequence of this you will be obliged to allow, that Hector, Achilles, and Agamemnon, and the whole assemblage of Greeks, as well as barbarians, together with Helena and Paris, related all to nature, and were indirectly brought upon the stage to denote physical œconomy: inasmuch as no such persons ever really existed.* I shall say nothing of this learned writer's mode of argument. Let it suffice, that he speaks of the hypothesis about nature and natural causes, as idle and foolish: and it may be ill grounded. But this is of no consequence in the present enquiry. It is manifest from this very author, that Metrodorus placed no faith in the history of the Trojan war: and we have seen that Anaxagoras paid as little regard to it. They therefore tried to find out expedients, in order to explain the purpose of the poet. In this they differed from each other; and may have been both equally wide of the mark. But in the main

* Athenæus. L. 12. p. 510. and 511. † Basil Magnus—προς τους Νεες· ‡ Scholia in Il. Y. v. 74. ‖ Diog. Laert. L. 2. p. 66. Anaxagoræ. article,

article, with which only we are concerned, they agree perfectly; and intimate strongly, that there was no such war, as is described by Homer, and that all the persons supposed to have been engaged in it were fictitious. The cause of the war according to all the poets, was the judgment of Paris and his decision in favour of Venus. And though many in the latter times of Greece may have looked upon this as a true history: yet those of more early days esteemed the whole as a fable. They maintained that it was a mere allegory, and signified a contention between virtue and vice. Accordingly a person in Athenæus says—* Εγω δε φημι, και την τε Παριδος κριστν υπο των παλαιτερων ουκ ιστορηθαι ηδονης προς αρετην συγκριτιν. *I assert that the judgment of Paris was among the more early people of Greece looked upon, as merely a contest between virtue and vice.* But if the grounds of the war were ideal, why should we blame those learned men, Metrodorus and Anaxagoras, for making the war itself allegorical? Their evidence cannot possibly be controverted.'

All this, perhaps, is easily answered; Tasso allegorized his poem on 'the delivery of Jerusalem,' but did Tasso therefore think that the crusades were a fiction? Does any one believe that *he* was the author of that fiction? On the supposition that Homer's poems are allegories, would a mere fiction have answered the purpose of enforcing the moral of his narration, as completely as a story which had truth for its basis?

In the following passage, Mr. B. seems to have misrepresented Herodotus, with the view of strengthening his own argument.

'Herodotus, the father of history was of this part of the world, and thinks there may have been some expedition against the people of Phrygia, whom he calls Teucri. But he still † insists, that Helena was never there. And whereas there were some Cyprian verses, which mentioned her being carried to Illium, he holds them in no estimation. On the contrary he rejects them with the utmost contempt, and shews as little respect for Homer; whom he looks upon as equally fabulous. He accordingly says with the utmost disdain——‡ Ομηρος μεν νυν και τα Κυπρια επεα χαιρετω. *Away with them together: a long farewell to each, both to the Cyprian verses and Homer.* Euripides likewise affirms, that Helena never was at Troy.—‖ κοὐ κλυὸς Φρυγας She was never seen in that country. In consequence of these contradictions Scaliger says very justly of the Grecians——§ *Usque adeo nullus nugandi modus, nullus pudor horas in his perdendi fuit Græculis istis, qui nihil disertum sine mendacio esse putarunt.* If then Helena never was at Troy, the expedition, and ten years siege on her account, must necessarily come to nothing. Two plays of Euripides, the Electra above mentioned, and the Helena, are founded upon this principle,

* Athenæus. L. 12. p. 510. † Herod. L. 2. c. 118. p. 157.
‡ Ibid. ‖ Electra v. 1281.
§ Animadversiones in Euseb. Chron. Appendix p. 49.

that

that she was never there, but that a * cloud, and † phantom, was substituted in her place. In short the whole history of Troy is a cloud, and every hero a phantom.'

The words which Mr. B. says express the utmost contempt, and the utmost disdain, do not imply any such passions. They mark merely a transition. The author bids farewell to Homer and the Cyprian verses, because he is going to enter on a different subject. Mr. B. is not warranted in saying that Herodotus looks on Homer as fabulous. The historian, being told by the Egyptian priests that Helen never was in Troy, naturally asks the question whether other particulars, related by the Greeks concerning the Trojan war, were equally unfounded? The answer which he receives is totally inconsistent with the whole of Mr. Bryant's hypothesis. It confirms the reality of the Trojan war; which is attested by all subsequent historians, from Thucydides and Xenophon, to Eratosthenes and Apollodorus; which latter date their chronology from this memorable æra. There is a difference indeed among authors, as to the precise year of the taking of Troy; for the most antient Greek writers computed time by generations; an indefinite term, denoting 30, 33, and sometimes 37 years:—but when the same length of time is assigned to a generation, the computations of historians and chronologers, proceeding through different serieses of facts, coincide as nearly as could reasonably be expected.

We shall not enter into Mr. B.'s account of Homer, 'that he was a native of Ithaca, the husband of Penelope, the son of Telemachus, and grandson of Nestor,' &c. &c. !!

ART. V. *Essays relating to Agriculture and Rural Affairs.* By James Anderson, L L D. F R S. F A S. S. Honorary Member of the Society of Arts, Agriculture, &c. at *Bath;* of the Philosophical, and of the Agricultural Societies in *Manchester;* of the Society for promoting Natural History, *London;* of the Academy of Arts, Sciences, and Belles Letters, *Dijon;* of the Philosophical Society, *Philadelphia;* of the Royal Economical Society, *Berlin;* and correspondent Member of the Royal Society of Agriculture, *Paris;* Author of several Performances. Vol. III. 8vo. pp. 700. 8s. Boards. Robinsons. 1796.

IT is not necessary for us, on the present occasion, to say any thing by way of introducing the author of this work to the acquaintance of our readers. Dr. Anderson has been, for so many years, a respected writer on rural affairs, and his claims

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* Νεφελης αγαλμα. Helena. v. 1235.

† Ουκ αλλον ες γην Τρωαδ', αλλ' ειδωλον ηλ. v. 588.

to

to attention are so thoroughly recognized by the public, that we need only report the contents of the new volume which he has now offered to the world.

In an introduction of considerable length, we are informed that

'The essays which compose the present volume, were written at the request of the President of the Board of Agriculture, and were intended, with some variations, to form a part of the General Report proposed to be laid before Parliament by that Board; but were withdrawn by the author, and published in their present form, from the following considerations. When the subject was first mentioned to him, he understood that it was the intention of the Board to have every part of that report drawn up by men who had actually practised agriculture *as a business*, each individual being desired to write out such parts of it only as he had had occasion to be particularly acquainted with, in the course of his own practice, leaving the other parts to be drawn up by such men as had had more experience in these departments. As this plan appeared to be better calculated to obtain authentic practical information in agriculture, than any other the author had ever seen; and as he conceived a work of this kind to be much wanted, he readily agreed to lend every assistance in his power to forward the undertaking; and set himself with alacrity to write out such parts of it as his own experience best enabled him to do. When he had made a considerable progress in this task, he learnt, with concern, that he had totally misunderstood the meaning of the Board of Agriculture, in regard to the proposed report; and that, instead of proceeding as above stated, and allowing every paper on these subjects to be printed under the eye of the writer, subject to such limitations and corrections only as the Board should suggest, and he approve of,—it was intended that these papers should be first circulated among a number of gentlemen, who were to be severally authorized to alter, cancel, or add whatever they thought fit; and then the work thus altered, without either the knowledge or the consent of the original writer, was to be published. No sooner was this understood by the author, than he made haste to inform the President of the Board, that, understanding such was the proposed plan of publication, he begged leave to decline having any hand in that work: On being pressed to give his reasons for thus declining, he candidly stated, that as he had never written one line in his life with a view to publication, especially on agricultural subjects, which he could not with truth assert had been seriously intended to communicate some information that he deemed useful to the reader, he could by no means consent that any of his agricultural writings should be altered before publication, unless such alterations should be first seen and approved by himself. He knows well, that much harm has been done by theoretical notions having been published under the form of practical directions in agriculture; and had he submitted to the plan proposed, he might have eventually become a sort of accessary in misleading the unwary, instead of guarding them from error, which he hath ever studied to do, with the most cautious circumspection; and from which plan of conduct no consideration

sideration on earth shall ever induce him to depart. He may himself, doubtless, like every other man, fall into error, and will be thankful to any one who shall point out such errors, that they may be corrected; but he ever shall study, as he hitherto has done, not only to avoid them himself, but to guard others also against error, as much as is in his power.

'The essays thus written were allowed to lie by him for some time, without any thoughts of publication. But when the prices of corn had risen to the alarming height they have now attained *, his attention was turned once more towards them. And as in these essays many of the circumstances, that operate towards diminishing the amount of the agricultural produce of this country, are developed with much precision, he thought no time could be more proper than the present for such a publication; and that indeed the circumstances of the times demanded it.'

After what we have seen of the Board in their editorial capacity, (see our Review for November last, p. 282.) we think Dr. Anderson fully justified in his conduct, in this particular. In another concern, however, respecting the Board, which he also brings forwards in this introduction, in the form of two letters addressed to Sir John Sinclair, its president, and relating to Mr. Elkington's reward of a thousand pounds, for a method of draining, granted by parliament, through the representations of the Board,—we cannot wholly accord with Dr. A. We are far from being disposed to doubt what he says respecting his having, many years ago, drained a bog, by digging a pit in it, and then tapping the bottom of the pit: but if the question should be put to us, "What connexion has this circumstance with Mr. Elkington's discovery, or with Mr. Elkington's *practice*, twelve years before Dr. A. published even the first edition of his book †; or with the benefits which Mr. Elkington may have been rendering to his country during the last thirty-two years; or with his still greater services in having, by long and intense application, brought into extensive practice an art by which the public are hourly benefiting, and will, in all probability, hereafter benefit, to the amount of many thousand pounds per annum?"—to these interrogatories we can only reply, that they are circumstances into which *we* cannot with due propriety enter. It is incumbent, however, on the Board of Agriculture, and it appears to us a duty which they owe to the public, to free themselves from the very serious charge here brought against them.

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* Our readers will bear in mind that this was written in the summer of 1796.

† *Essays relating to Agriculture*, &c. Vols. 1st and 2d. See *M. Rev.* Vols. lvii. and lviii.

Leaving,

Leaving, therefore, Dr. A.'s *introduction*, and the other charge which it prefers against the Board, or rather the President, for publishing a paper on Potatoes, contrary to Dr. A.'s injunctions, we proceed to take a view of the Essays themselves; which are three in number.

The first Essay relates to '*the Obstacles to the Advancement of Agriculture in England, and the Means of removing them.*' The second, to '*Waste Lands, and the Means of their Improvement, first, by Culture; secondly, by planting Trees.*' The third consists of '*Hints on the economical Consumption of the Produce of a Farm.*' A postscript is added, containing 'cursory Remarks on the Corn Laws of Great Britain.'

In going through the first Essay, the following remarks on the Effects of Tithes on the *Proprietors* of Lands struck us very forcibly:

'If the tithe laws are hurtful to the farmer, they are perhaps still more so to the proprietor. Whatever checks the industry of the farmer, must in a direct manner diminish the income of the landlord; and as the energy of a farmer, when once excited, is well known to augment in proportion to the advances he has made, whatever checks that energy in the bud, occasions in time a diminution of income to the proprietor, much greater than can easily be conceived.

'It was remarked, in a former part of this Essay, that the proportion of rent which can be afforded for arable land, encreases with the productiveness of that land, in a much higher degree than in the *ratio* of the *quantum* of the crop; so that whatever tends to render land permanently more productive than before, if no deduction is made from it, tends, at the same time, to augment the income of the proprietor in a ſtill higher degree.

'But as it is obvious, that the tithe operates as a dead bar to the commencing improvements in agriculture upon a soil of no great degree of fertility, so as to prevent the beginning of that motion, from the acceleration of which alone the proprietor can hope to derive considerable encrease of rent; in all cases, his rent is diminished in a much higher *ratio* than one tenth, as it might seem to do by those who take only a slight view of the matter.

'Should the proprietor of *poor* lands, seeing the impossibility of the tenants improving them, attempt to render these lands more permanently fertile by the outlay of stock upon it, that he never expected to draw back; but would content himself with a reasonable return of interest of the capital in name of rent, he would not find the case much altered. He sets out, we shall suppose, with this principle, that if he can secure a permanent rent, equal to five *per cent.* of the money expended upon it, he will be very well satisfied with it. Let us say, then, as before, that twelve bushels was the neat expence of culture, &c. which, on an average of all sorts of corn, was valued at 4s. *per* bushel; and that he had expended 20l. *per* acre, the interest of which, at five *per cent.* is twenty shillings, or in other words, five bushels. But before he can draw this rent free of tithe, the

average

average produce must be, at least, eighteen bushels, out of which must be taken one bushel and nine-tenths; so that instead of five, his rent will be reduced to three *per cent.* nearly; while the tithe-owner will be entitled to draw nearly two *per cent.* for ever, on the capital the improver had thus expended. It is needless to add, under such circumstances it is vain to look for a general spirit of agriculture, either among proprietors or tenants, to both of which descriptions of men, the operations of the tithe laws are highly oppressive.

'In one other respect does the tithe become singularly pernicious to proprietors of land. The importance of preserving the whole produce of the ground upon the farm where it was reared, for the purpose of making dung, seems to be very generally understood; as I find a clause to that effect is universally inserted in the leases in every county of England, wherever leases are granted at all. What punishment would the proprietors of these lands deem adequate to the crime of selling off the whole produce of the farm every tenth year? Yet great as this crime would be, it would not be adequate, in point of damage, to them, to the right of drawing tithe in kind from their arable lands; because the farmer who *sold* the produce, would at least become possessed of money to replace, in some degree, by means of extraneous manures, the loss he had incurred by the abstraction of the home dung. Those who are entitled to draw the tithes in kind, are in fact, by this means, vested with a power of enriching their own private property, if they shall so incline, at the expence of every other proprietor around them. In this point of view, therefore, tithes are singularly pernicious to proprietors of land.'

The *Second* Essay appears to us to abound most in practical information; and from it we will make a few extracts.

In page 279, we have some pertinent remarks on 'how to bring waste lands, as soon as possible, into the state of profitable grass lands.'

'The object that an improver of waste lands ought to have chiefly in view, should be, to have it laid down into *profitable* grass land as soon as that can be *properly* accomplished; for the moment it is laid into grass, in these circumstances, it ceases to be a burthen upon the operator: it no longer requires manures, but rather furnishes manure to the less improved fields; and affords, at the same time, food for the beasts that are required for the proper management of the land.

'But do not omit to observe, that it ought not to be laid into grass, until this can be *properly* done. No ground can ever be laid into grass with a judicious attention to economy, but when it is in a state of great productiveness and high *tilth*. I know not any one branch of husbandry in which more people err than in that which respects the laying down ground into grass. When agriculture was in its infancy in this island, an idea seemed to prevail that no ground, which ever had been under tillage, should be laid down to grass, so long as it was capable of producing a crop of grain that would pay for seed and labour. That notion is now pretty much exploded; but even at this hour, there are only a few persons who are sufficiently aware

aware of the very great difference of profit that the farmer is able to draw, in the course of a series of years, from a field laid out to grass, in the *richest state possible*, or in moderate condition only. Were I here to state this particular to the *full* extent, it would appear to be exaggeration, for which reason I omit it: but I hope the inexperienced reader will take my word for it, when I say that it is much greater than he can easily imagine; and that, therefore, he should be very cautious never to lose sight of this maxim, in his attempts at reclaiming waste lands.'

Respecting summer fallowing, Dr. Anderson is one of the few *writers* on agriculture, who have had sufficient *practice*, on a large scale, to appreciate its advantages. The following short extract will shew in what estimation he holds it.

'As it may frequently happen that manures, for keeping the ground under crops for a length of time, cannot be obtained, it is necessary for the cultivator to try to bring these crude soils into a proper tilth for grass, as quick as possible; and his operations must be adapted for that end. Summer fallow is the most obvious measure for this purpose; and, in most cases, the operations must be commenced by that process. If the soil be very mellow, and the season favourable, perhaps it may be possible, if the ground be broke up early in the season, to get it reduced so far in the beginning of summer, as to admit of its being sown with turnips that season; but this will seldom be the case, and, in general, it will be better to give it a complete year of fallow first, and content yourself with taking a crop of turnips the second season only, by which time the field will be reduced to that husband like state which a good farmer ought ever to aim at.'

On the preparation of lime, and the method of applying it to the soil, we find some sound practical directions: but they are not new. Indeed, the same may in some measure be said of the principal part of these essays. Nevertheless, practical ideas, newly arranged, and placed in new lights, will ever have their use, on so difficult and extensive an art as that which is treated in these essays.

Dr. A.'s estimation of rye-grass (*lolium perenne*) so perfectly agrees with our own, that we are tempted to copy the following passage relating to it:

'I am also aware of the aversion that some persons have against rye-grass: but as I am satisfied, from long experience and accurate observation, that there is no sufficient foundation for this prejudice, I should think I betrayed the trust reposed in me, did I allow it to influence me on the present occasion. Besides the recommendation of this grass, from the facility of obtaining its seeds, it has so many other valuable qualities to recommend it, that I consider every circumstance which tends to circumscribe its use as a national misfortune. It is a grass that is liked almost by every domestic animal above all others. It springs up very early in the season, furnishes a vast abundance of herbage, and thrives on almost every soil. On

very poor lands, indeed, it produces a much more scanty crop than on such as are richer; and on all such occasions, if it be not eaten down very close in the beginning of the season, it is apt to run up to seed; after which the stalks, like the seed stalks of every other kind of *gramen* I know, are disrelished by cattle. Under the management of a sloven, then, it may be allowed to run to waste; as the best pastures even in Romney marsh may be also, if not adverted to in time; to the great detriment of the owner. But if it be hard enough stocked, especially *in the spring*, which is not a matter of great difficulty, it will continue to afford sweet and succulent herbage throughout the whole remaining part of the season: so that he who suffers by this neglect has only himself to blame, and not the plant he has injudiciously cultivated.

'Some persons will perhaps think the quantity of seeds above recommended, more than necessary. Certainly less might do; but experience has taught me that, on an average, more profit will be derived from this abundant seeding, than the reverse.

'The practice of sowing all kinds of rubbish promiscuously, under the name of *hay seeds*, is now universally exploded, by all sensible men who have had opportunities of being fully informed.'

The practice of paring and burning is here fully and well discussed; as are a variety of other subjects pertaining to the improvement of waste lands, by means of *culture*.

On that part of the *Second Essay* which treats of the improvement of waste lands, by means of *planting trees*, Dr. A. has bestowed extraordinary pains. The species of trees mentioned are solely the fir and the larch; with directions for raising the latter. With the numerous uses of this valuable tree, (*pinus larix*,) its propagation, and its protection, Dr. A. fills upwards of a hundred pages. Evelyn, Hart, and Hanbury, are lavish in their praises of this extraordinary production: but Dr. Anderson far exceeds them all, in regard to the facts by which he supports his arguments in its favour. There is no part of these essays in which he has discovered more exertion, nor in which his investigations have been more successful and convincing, than in what bears relation to this valuable tree.

[*To be concluded in another Article.*]

ART. VI. *Scriptores Logarithmici*; or, a Collection of several curious Tracts on the Nature and Construction of Logarithms, mentioned in Dr. Hutton's Historical Introduction to his new Edition of Sherwin's Mathematical Tables. Together with some Tracts on the Binomial Theorem, and other Subjects connected with the Doctrine of Logarithms. 4to. Vol. III. pp. 791. 1l. 11s. 6d. Boards. White. 1796.

FEW persons could have undertaken a work of this kind, who were in every respect so well qualified for the execution of it as Baron Maseres. With an ardent love of science, and a liberality

berality of mind, which dispose him to waive every consideration of pecuniary profit or loss, likely to attend the publication, he connects an extensive and accurate acquaintance with the subjects which such a work was designed to comprehend. He well knew where to find, how to select, and duly to appreciate, the several tracts which were most worthy of being rescued from oblivion, and presented to the notice of mathematicians. As an editor, he is, in an eminent degree, capable of correcting mistakes, of explaining what was difficult and obscure, and of supplying what was defective, in the treatises which he wished to preserve; thus rendering them more intelligible, and in course more acceptable, to those for whose immediate benefit they were designed;—and as an author, he has introduced several tracts of his own, which make a valuable addition to this collection.

The first two volumes of this work have been already noticed in our Review. See N. S. vol. xiii. p. 283. In the volume before us, as well as in the second, the learned editor has ventured to deviate a little from the title of the collection, and to insert some tracts that do not expressly treat of logarithms:—but, as they discuss subjects which have some relation to logarithms, and serve to explain the nature and to facilitate the computation of them, this circumstance, so far from furnishing an objection, is a recommendation of the work. To this class of subjects, important and useful in themselves, and nearly connected with the doctrine of logarithms, we may refer Sir Isaac Newton's celebrated Binomial Theorem, and also the Reversion and Summation of infinite Serieses.

The 1*st* paper in this volume is an extract from a very valuable treatise on the Doctrine of Chances, by Mr. James Bernoulli, published at Basle in Switzerland, in 1713, about eight years after the author's death, under the title of *Ars Conjectandi*, or, as it is here translated, *the Art of forming probable Conjectures concerning Events that depend on Chances*. This work, though hitherto little known in England, the editor recommends as the best explanation of the doctrine of chances that has ever yet been published. The extract, however, is confined to the first three chapters of the second part; the first relating to the doctrine of permutations, the second to that of combinations, and the third to that of the figurate numbers, the principal properties of which are deduced from the doctrine of combinations. In this third chapter, the author has applied the properties of these numbers to the demonstration of the Binomial Theorem, in the case of integral and affirmative powers; of which demonstration Mr. M. says, 'it is the very

best that has yet been given, and even (as I believe) that ever can be given.'

The 2*d* tract in this volume is a translation of the chapters just mentioned by the editor, in which he has introduced a variety of remarks and illustrations, with a view of rendering it more easily intelligible than the original. This is followed 3*dly* by an Appendix, containing, besides several amendments and useful observations, an application of the figurate numbers to the demonstration of the Binomial Theorem in the case of the integral and negative powers, or the reciprocals of its integral and affirmative powers.

The 4*th* tract is intitled, Easy and Compendious Methods of making Logarithms; and the 5*th*, The Method of constructing the natural Sines, Tangents, and Secants of circular Arches; both of which were written by Mr. Abraham Sharp.

The 6*th* tract is an easy quadrature of the circle, from the tangent of 30°, or from $\sqrt{12}$, or $2\times\sqrt{3}$, carried to 13 places of decimal figures, by Dr. Halley: the 7*th* is the same quadrature, carried to 73 places of figures: the 8*th* is another quadrature of the circle from the tangent of $18°=\sqrt{\frac{1}{5}-2\times\sqrt{\frac{1}{5}}}$, carried to 46 places of decimals: the 9*th* a quadrature, derived from the tangent of an arch of $22\frac{1}{2}°=\sqrt{2}-1$, carried to 23 places of decimals; and the 10*th* a quadrature, derived from the tangent of an arch of $15°=2-\sqrt{3}$, carried to 28 places of decimals. The last four tracts were written by Mr. A. Sharp.

The 11*th* tract is a most easy and expeditious method of squaring the Circle, invented by Mr. John Machin; and the 12*th* is an explanation of this method, published in Dr. Hutton's Treatise of Mensuration in 1770. The 13*th* number contains Euler's method of squaring the Circle, and the 14*th* consists of remarks and improvements on that method, and a recapitulation of five other methods of solving the same problem, by the editor. In the 15*th* number we have additional methods of squaring the Circle, communicated by the Rev. John Hellins. The 16*th* tract is a new and general method of finding simple and quickly-converging Serieses, by which the proportion of the diameter of a circle to the circumference may easily be computed to a great number of figures; by Dr. Hutton. The 17*th* tract is a method of finding the value of a slowly-converging Infinite Series of decreasing quantities of a certain form, when it converges too slowly to be summed in the common way, by the mere computation and addition or subtraction of some of its initial terms. The 18*th* contains an investigation of the Differential Series used in the preceding tract

tract. The 19*th* is a method of finding, by the help of Sir Isaac Newton's Binomial Theorem, in the case of negative and fractional powers, a near value of the Infinite Series $x+\frac{x^3}{2}+\frac{x^7}{3}+\frac{x^{11}}{4}+\frac{x^{15}}{5}$, &c. when x is very nearly equal to 1, and the series consequently converges very slowly. The 20*th* number is a discourse on the Reversion of Infinite Serieses; containing an explanation of two methods of reverting such serieses, invented by Sir Isaac Newton; together with an application of them to some remarkable and useful examples. These last four are by the Editor. The work is concluded by a table of errata, with their corrections.

In the preface to this volume, the editor has given an abridged and connected recital of its contents.

Art. VII. *Mr. James Bernoulli's Doctrine of Permutations and Combinations, and some other useful Mathematical Tracts.* Published by Francis Maseres, Esq. Cursitor Baron of the Court of Exchequer. 8vo. pp. 606. 12s. Boards. White. 1795.

The three chapters of Mr. Bernoulli's treatise, mentioned in the preceding article, are republished, both in Latin and English, in this volume. The demonstration of the binomial theorem, which this author has deduced from the nature of multiplication and the properties of the figurate numbers, is so accurate and perspicuous, that the learned editor is desirous of making it generally known to mathematical students. This, he says, was the inducement that gave rise to the present publication. To the original and the translation of Mr. B.'s three chapters, the editor has added notes for the illustration of those parts that are the most difficult and obscure; and he has extended the application of Mr. B.'s conclusions concerning the properties of the figurate numbers, to the demonstration of the binomial theorem in that case of it, in which the index of the binomial quantity is a negative whole number. He has also republished the 10th mathematical essay of Mr. T. Simpson, which is a solution of the following problem, viz. to find the sum of any series of powers whose roots are in arithmetical progression, as $\overline{m+d}\,|^n$, $\overline{m+2d}\,|^n$, $\overline{m+3d}\,|^n$, x^n, the letters m, d, and n denoting any numbers whatsoever.

The next treatise in this collection, composed by the editor himself, contains an investigation and demonstration of Sir Isaac Newton's binomial theorem in the case of integral and affirmative powers; in which the law of the generation of the numeral coefficients of the terms of the series, which is equal to the quantity $\overline{a+b}\,|^m$, is discovered by a conjecture grounded on the observation of the law of the said coefficients in some par-

ticular examples, but, when so discovered, is shewn to be true universally in all other integral and affirmative powers whatsoever of the said binomial quantity, by a strict and accurate demonstration. This is a very valuable paper. The demonstration of the Newtonian theorem, and the preliminaries that lead to it, are clear and satisfactory. It extends through 41 pages. We regret that the assigned limits of this article will not allow us to give such an account of it, as would render it intelligible to the mathematical reader. The author's conjectural investigation of the law of the numeral coefficients was suggested to him by Professor Saunderson's chapter on the binomial theorem, in the 2d volume of his Algebra; and the demonstration is nearly the same which is given of it by Mr. John Stewart in his commentary on Sir Isaac Newton's tract, intitled, *Analysis per Æquationes Numero Terminorum Infinitas.* This tract by Mr. M. is the substance of two tracts published in the second volume of the *Scriptores Logarithmici.*

In this collection, we have also a re-publication of Dr. Wallis's Discourse of Combinations, Alterations, and Aliquot Parts, published with his Algebra in 1685; to which is subjoined a table of prime numbers, drawn up by a Mr. Thomas Brancker, M. A. and published by him in the year 1688 in an appendix to an English translation of Rhonius's Algebra, together with the appendix itself. 'This English translation of Rhonius's Algebra was published by Mr. Brancker under the inspection, and with the assistance, of Dr. John Pell, an eminent mathematician in the reign of Charles II., and some considerable additions were made to the translation by Dr. Pell himself. The book is sometimes spoken of by subsequent writers of mathematics, and among others by Dr. Wallis himself, in this discourse, by the name of Dr. Pell's Algebra.'

The next tract is a discourse concerning the methods of finding rational numbers that express the sides of right-angled triangles, in which is introduced a table of the squares of the natural numbers 1, 2, 3, &c. to 100, and of the first and second differences of these squares. This is followed by a table of the cubes of the said numbers, together with the 1st, 2d, and 3d differences of the said cubes; whence it appears that these cubes have three orders of differences, and that the differences of the third order are all equal to each other and to the number 6. This tract also includes a letter from M. Leibnitz to M. Oldenburgh on the same subject, and M. de Lagny's method of extracting the cube-roots of numbers by approximation, with considerable additions by the editor. This tract and the preceding are recommended as likely to be of great use to the students of arithmetic and algebra.—The last tract is intitled,

intitled, Observations on Mr. Raphson's Method of resolving Affected Equations of all Degrees by Approximation. The editor has also republished two tables, one computed by Mr. Dodson and published in the *Calculator*, which comprehends the square-roots and cube-roots of all the natural numbers from 1 to 180, carried to seven places of figures; and another table of the square-roots of all the natural numbers from 1 to 1000, and likewise of the reciprocals of these numbers, published in the 4th volume of Dr. Hutton's *Miscellanea Mathematica*.

In the editor's treatise concerning the investigation of the binomial theorem, we have a brief history of its invention. Though this theorem has been very generally ascribed to Sir Isaac Newton, and has been called by his name, Dr. Hutton has clearly shewn, in his introduction to the new edition of Sherwin's Mathematical Tables, that it was known, in the first and simplest case of it, to Mr. H. Briggs 40 years before it was discovered by Sir I. Newton, and published by him in his *Arithmetica Logarithmica* in the year 1624: it was, however, little known to mathematicians till about 60 years after this period. Dr. Wallis appears to have been ignorant of it till a little before the year 1685, in which he published his Algebra: for he tells us that he had lately been made acquainted with it by a letter of Newton to Oldenburgh, written in 1676. From this letter and others, printed in the *Commercium Epistolicum*, it appears that this theorem had been discovered by Sir Isaac Newton about the year 1665, when he was only 23 years old. It is probable that Sir I. Newton had not seen Briggs's book at this time, and consequently that he was an *inventor* of it, though not the *first inventor*. The whole evidence is concisely summed up by Baron Maseres in the following passage, with which we shall conclude this article:

'We may, upon the whole matter, consider the Binomial Theorem, in the case of integral and affirmative powers, as having been first invented by Mr. Briggs before the year 1624, and published by him in that year in his *Arithmetica Logarithmica*, but in such a manner, and in such expressions, as did not much engage the attention of mathematicians towards it; since it does not seem to have been generally known among mathematicians till it was afterwards published in the year 1685, as an invention of Mr. Isaac Newton, by Dr. Wallis in his Algebra. And we may consider it as having been invented a second time by Mr. Newton about the year 1665, and extended by him at the same time to the other cases of fractional and negative powers, and also expressed in the very short and convenient algebraic notation—which has contributed so much to give it currency amongst mathematicians. And, lastly, we may consider it as having been communicated by Mr. Newton to Mr. Oldenburgh and Mr. Leibnitz, and probably also to his friend and patron Dr. Isaac Barrow, the master of Trinity College Cambridge, and a few more of his ma-

thematical friends in the year 1676, in the letter above-mentioned; and as having afterwards been communicated to the world at large in extracts from the said letter to Mr. Oldenburgh, which Dr. Wallis published in his Algebra in the year 1685.'

ART. VIII. Mr. Macaulay's *Rudiments of Political Science.*

[*Article concluded. See Rev. for January*, p. 36.]

HAVING terminated his observations on the several kinds of *opposition to the measures of Government*, the author proceeds to consider whether the arrangement of mankind into political communities had been formed originally on any settled plan or system; or whether it had arisen from accident, or mere local circumstances, or natural boundaries, such as seas, lakes, rivers, mountains, deserts, &c. He appears to think that the latter cause generally occasioned the division of mankind into different states or associations, and that system was wholly out of the question. Here he lays down a principle which, in some measure, though not entirely, may be thought to answer an objection that we started in the course of our Review, but which we will not now repeat, as our readers will easily recollect what it was, when they peruse the following short extract:

'It may sometimes happen, that the inhabitants of one part of the territories of a state may judge, that their political happiness would be more effectually promoted, by a separate government, extending no farther than their own district. They may found this judgment on a difference of local circumstances, or on their opinion of the imperfections of the constitution acquiesced in by the rest of the community. In any such case, whether the judgment be well or ill founded, reason and justice would dictate, that a political separation should take place, if consistent with the safety and prosperity of the whole. Various difficulties may occur in the application of this rule to particular cases: but such difficulties do not invalidate the general doctrine. There is not a human right or duty, the particular determinations of which may not afford room for difficulties; and which may not be attended with embarrassments in practice: but such difficulties and embarrassments furnish rather cavils than objections against the right.'

The author then makes some observations on *a state of nature*, which he considers in a twofold sense; one denoting the condition of man as an individual abstracted from improvement; the other his condition as abstracted from civil government. The former he pronounces to be absolutely ideal, and incapable of being realized; the latter he considers as no less imaginary, and asserts the supposition of its existence to be an unnecessary fiction; from which he is led to another assertion, that the fiction of the social compact is as unnecessary as that of the state of nature. Whatever might have been the case at the original

original formation of the first political community, our author observes that it is not now left to a man's choice whether he will belong to civil society or not, unless he can find his way into a desert; that residence determines the political community to which he belongs; that the obligations of a citizen are contracted by birth and education, previously to his knowlege or volition; and that the consent of a native citizen, or of a stranger who adopts a country, is indicated by continued residence.

When our author says that residence constitutes the evidence of citizenship, he adds that, in order that it may be an indication of consent, the citizen must be at liberty to depart; that a supposed right in civil government to enforce *involuntary* residence is not necessary to the ends of civil government, nor is such right inherent in it; that, on the contrary, it is a fixed principle in politics that to enforce the permanent residence of citizens is unwarrantable and unjust, unfavourable to political happiness, and incompatible with the fundamental rights of civil government. Speaking of the forms of government in general, he points out a difference between governments and constitutions.

'The various modes (says he) which have been adopted for the government of political communities, have been denominated forms of government, and constitutions. Forms of government are usually understood to refer to the possession of the authority and powers of civil government, chiefly those of legislation and administration; and to denote, whether those powers are accumulated in one person, or variously distributed among several. Political constitutions, besides denoting the general distribution of the powers of government, include also the particular regulations which prevail respecting the manner in which those powers are to be exercised. Hence it is evident, that the same form of government may be found in different countries, with a different constitution in each of them; but that identity of constitution necessarily implies identity in the form of government.'

Here our author takes occasion to censure the celebrated distich,

> "For forms of government let fools contest;
> Whate'er is best administer'd is best."

'Notwithstanding the peremptory decision (says he) with which Mr. Pope pronounced the maxim contained in these lines, and the appearance it assumes of being the result of profound political knowledge and reflection; if it be any thing more than a quibble, it is certainly too superficial to deserve much serious refutation. Administration, in its usual acceptation, does not comprehend the whole business of civil government, as this maxim seems to suppose. But whether that term be understood to denote the whole, or only part of the functions of civil government: it is obvious, that the wisest of mankind may worthily employ their time and talents in examining which

which of human forms of governments and constitutions is most likely to secure a good administration, and in communicating to others the result of their examination, and also in supporting it by suitable arguments. None will surely venture to maintain the palpable absurdity, that, in this respect, all constitutions are alike. Are the functions of civil authority likely to be so well discharged, when the arbitrary will of an individual, whatever be his character, is the only rule of administration; as when the abuses of power are restrained or corrected by salutary regulations or effective limitations? Yet if there be any difference in this respect, some forms of government must be preferable to others. Founders of political constitutions and legislators have generally been revered and extolled as the most venerable of human characters, and the greatest benefactors of mankind. Mr. Pope, to be consistent, must have ranked them with fools.

'Mr. Pope was probably led to pronounce the sentence under consideration, by his peculiar fondness for applying to various subjects the opinion, that external form and appearance are of no consideration, in comparison with internal qualities. Thus,

"Worth makes the man, and want of it the fellow;
The rest is all but leather or prunello."

'But in applying this favourite maxim to forms of government, he appears to have been led away by his imagination, or rather by mere sound, without any consultation with his judgment. Although the word *forms* be employed to denote the various distribution of the powers of civil government, yet every one knows, that form thus employed, conveys a meaning widely different from form when applied to the person of a man, or to many other subjects. It also implies a great deal more, than whether a man's head shall be bound with a fillet, or encircled with a golden diadem; or whether he shall bear a staff in his hand, or have a golden sceptre carried before him by another. Yet some such trivial circumstances would appear to constitute the whole distinction between different forms of government in Mr. Pope's opinion. Hence we may remark, how illogical it must be to convert a simile, or poetical allusion, into a general maxim; or a metaphor into a serious argument.'

Mr. M. then points out the importance of developing the characters of the different forms of government; because, in the opinion of many able political writers, national characters depend principally, if not wholly, on forms of government and constitutions, combined with general education.

The author remarks, in one of his sections, that 'the science of politics has not yet attained perfection, although it has been gradually advancing towards it.' We agree with him in this opinion: but we must at the same time observe that, in the present times, men act as if they thought the principles of political science were the most plain, and that they were not above the level of the meanest capacity. A taylor does not attempt to interfere with the shoemaker, nor the carpenter with the smith or weaver; each acknowleges the other to be most

expert

expert in the trade which he has respectively been taught: but, now, every man is a politician; he who knows not how to drive a waggon, to steer a ship, or even to row a boat, thinks himself not unequal to the task of governing empires, and forming constitutions for the government of mankind. Whether this presumption be a blessing to society or otherwise, we will leave to the sober sense of mankind to determine.

Thinking the division of governments, under two general heads of monarchies and republics, rather vague and indefinite, Mr. Macaulay gives a classification of his own under the following eight different heads:

'1. Simple monarchy.
'2. Simple aristocracy.
'3. Simple democracy.
'4. Monarchy combined with aristocracy.
'5. Monarchy combined with democracy.
'6. Aristocracy combined with democracy.
'7. The mixed form, partaking of monarchy, aristocracy, and democracy.
'8. The federal form.'

He then informs us that he means 'to inquire into some of those peculiar characters which discriminate the several general forms of government,' enumerated under these eight heads: but the performance of this task is to be sought in another publication, that is to form a sequel to that which we are now reviewing. He cannot refrain, however, from observing, even in this stage of the business, that simplicity is not an adequate test of the goodness of a constitution; and that a machine is not the less useful for being complicated. His remarks on this head are very judicious; and, as they are short, and have some novelty of allusions, we were inclined to lay them before our readers: but, as we have already exceeded our limits, we deny ourselves this gratification.

The Appendix contains 'accounts of some governments among the American Indians, as reported by the early discoverers, or by subsequent travellers.' The general result of these accounts is, that almost all the nations conquered by the Spaniards in America were under regal governments, of which some were hereditary, and others elective; that, of the sovereigns by whom these nations were governed, several had absolute authority, while the power of others was limited by a high-privileged nobility, which in some nations is said to have been divided into higher and lower; that Tlascala, and a few other states, though represented by the Spaniards to have been under republican governments, appear to have been only confederacies of independent and perhaps absolute chiefs, who had coalesced for the mutual defence of themselves and their subjects against the power either of the Mexican government or other neighbouring monarchies; that Canada was under the dominion

dominion of a great Lord, who was carried to France, where he died; that on finding he must accompany the French, he appointed a regent to govern his people in his absence; that in several tribes even women were vested with a portion of public authority; nay that, in some, hereditary chieftainships descended in the female line, though not to a female, but to the male heir of the nearest female relation of the last possessor. The accounts of the English discoverers or settlers in America concur, in those points, with the French and Spaniards. In Virginia, the dominions of the Prince descended not to his sons or children, but first to his brothers, and then to his sisters according to their seniority, and after them to the heirs male or female of the eldest sister; and so of the rest, but never to the heirs of the males. The English settlers found that all the American tribes, which they visited, were under the government of kings, of whom several were tributary to a supreme king or emperor. This latter prince is represented as living in 1607 in great barbaric state or magnificence: he is said to have had an usual body of guard of forty or fifty of the tallest men in his country, but which he increased to the number of 200, when he received a visit from the English. All his subjects reverenced him not only as a king, but as a demigod, and obeyed him with fear and devotion. He had under him thirty inferior kings, or werowannees, who had power of life and death, but were bound to govern according to the custom of the country; and to pay tribute of skins, beads, copper, pearl, deer, turkies, wild beasts, and corn. Yet he would make his own robes, shoes, bows, arrows, and pots, and hunt, plant, and do every thing like the rest. A daughter of this great king visited England in the reign of James I., and was introduced to the royal family. She was afterward married to an English gentleman, and some of her descendants are said to be now living in America. Mr. M. thinks it probable that the despotism of the governments of the American Indians has been gradually softening through their intercourse with Europeans. From the testimony of the historians of all nations, he is of opinion that it is established beyond all possibility of doubt, that those Indians had not only enjoyed the benefit of civil government, but had been accustomed to the permanent and even hereditary authority of chiefs, of whom many if not all were absolute.

No. II. of the Appendix contains remarks concerning some customs observed in America, which were very similar to customs formerly prevalent in Asia, Africa, and Europe; first, the worship of the sun by the sacrifice of human victims, especially prisoners of war. This horrid custom, our author observes, prevailed antiently in Asia, Africa, and Europe, and among

among the most polished as well as the most barbarous nations in those vast regions. 'Whatever, (says he,) may have been the origin of this superstition, its prevalence in America, as well as on the old continent, appears unaccountable, without the supposition of an antient communication between those different quarters of the world.' The Germans offered human victims to Mercury; and this, our author insists, was the name under which they worshipped the sun: that the Gauls and Lusitanians offered the like to Teutates and Mars; that the Scythians used to sacrifice every hundredth captive to Mars; that the Messagetæ sacrificed horses to the sun; that even the great Cyrus king of Persia, then the most polished of princes, when he took Sardis the capital of Lydia, ordered a pile or altar to be raised, on which he intended to sacrifice Crœsus and 14 Lydian youths, by burning them in honour of some god, doubtless the sun, the great object of the Persian worship; and that though the life of Crœsus was spared, probably the sacrifice was performed, and some other victim substituted for the Lydian king. History also says that, when the Persian army came to the river Strymon in Europe, the Magi, who were the Persian priests of the sun, buried alive nine boys and girls of the inhabitants. Nay even the polished Romans were not free from this abominable and sanguinary superstition; for Livy relates that, though it was not usual with them to offer human sacrifices, yet, to appease their gods, they once buried alive two Gauls and two Greeks; namely, a male and female of each of these nations, in a place where it had formerly been customary to sacrifice human victims. The Carthaginians not only sacrificed prisoners of war, but their own children; and even the philosophic Druids could pollute themselves with the blood of men immolated to their gods. On the whole, Mr. M. observes that the difficulty of accounting for this superstition, on any natural principles, must be regarded as a strong presumptive proof, that America was originally peopled from some country in which the worship of the sun, and the practice of sacrificing human victims to that luminary, had antiently prevailed.

Pursuing this train of reasoning, he observes that scalping, which at present appears to be almost peculiar to the American Indians, was formerly practised by the Gauls and other northern nations. He quotes Livy and Diodorus Siculus in support of this assertion; the former of whom, speaking of the Gauls, says—*In conspectu fuere Gallorum equites, pectoribus equorum suspensa gestantes capita, et lanceis infixa, ovantesque moris sui carmine,* and Diodorus Siculus, speaking of the same nation, relates that the Gauls who sacked Rome employed the first day after

the victory which they had obtained over the Romans, in scalping those whom they had slain, agreeably to the custom of the country.

The authority of Herodotus is quoted to prove that the practice of scalping was established among the Scythians; who, that author says, were accustomed to present to their king the scalps which they had taken, and the person who produced no scalp was not entitled to any share of the plunder. That the Romans themselves so late as the time of Marius, and under his command, could bring themselves to practise the same abominable act, is made to appear from a passage in Paulus Orosius, in which the idea of scalping is very unambiguously expressed.

No. III. of the Appendix touches on the political condition of women in several rude nations, as recorded in history; and Mr. M. observes that it seems altogether different from the theory on that subject, which has been assumed in some modern systems, and which lay it down as a maxim that the slavery of the fair sex may be considered as one of the distinctive characters of a rude state of manners. This theory, though full of gallantry, he maintains to be void of truth. The female inhabitants of the most civilized states of antiquity, the Grecian women, were condemned to a sedentary life,—to the employments of managing the internal household affairs, and manufacturing woollen garments.

'They were even confined to a part of the house detached from that of the men. It is true, that their occupations were not so laborious as those of the Thracian women; but they were as unequivocal indications of servitude, considering the state of society, together with the progress which the arts had made in Greece. Accordingly, Plato, the most refined of the Grecian philosophers, comprizes the duties of a virtuous wife, in the due management and care of her household affairs, and in obedience to her husband. The Spartan ladies indeed formed an exception to this description of the general condition of the Grecian women: they were not permitted to lead sedentary lives. Lycurgus thought that the manufacture of garments might be left to slaves; but that free women ought to be trained with a view to the more important purpose of bearing children. Accordingly the Spartan females, from their infancy, were exercised, equally with the males, in running and wrestling, and other exercises of strength and agility; and public games were celebrated, at which the women contended with each other for superiority in performing those exercises. The intention was to harden and invigorate their constitutions, and thereby to qualify them for becoming the mothers of strong, vigorous, and healthy children. Yet the Spartan ladies were excluded from the deliberations of the public assemblies, and even from the public tables at which the men always dined; although the privilege of admission to both was the great characteristic of Spartan freedom. Lycurgus has been blamed for not subjecting the

the Spartan women to the same rigid discipline which he had instituted for the men: it has also been said, that he made the attempt, but found it impracticable. However this may be, it is evident, that the licentiousness, for which the Spartan women were so remarkable, may be justly attributed to the want of occupation, which was entailed upon them by the institutions of Lycurgus. They were not permitted, like the women of the Sauromatæ, to go on military expeditions, and to partake with the men, in the dangers and glories of warfare: nor could they, like the Thracian women, bestow their attention on the labours of agriculture; or on the feeding of flocks and cattle. They were not allowed, like the women of other Grecian states, to follow the more sedentary employments of the distaff or the loom; nor were they admitted to the public assemblies, or tables of the men. Much of their time must therefore have been spent in idleness, which would naturally be followed by its usual attendant, profligacy. Some of the institutions of Lycurgus were also peculiarly unfavourable to modesty, the great guardian of female virtue.

'If then we allow our opinion, on this subject, to be guided by facts instead of theory; the instances, which have been specified, appear sufficient to convince us, that in estimating the relative conditions of the sexes, at different periods of the progress of manners and refinement, it is not always just to infer the slavery of women at some periods, from the circumstance of occupations having been allotted them, which at other periods may be reckoned servile.'

Still attacking this theory, he quotes instances of supreme political authority being possessed by females in some of the rudest nations, in America, in Germany, in Britain, in Asia, and other countries. The instances from British story are these:

'Queen Boadicea, according to Tacitus, appealed to her subjects, for the ancient prevalence among them of the custom of going to war under female direction: but in the war then proposed to be waged against the Romans, this princess did not claim the chief command, merely on the ground of antient usage, and the rights of the family; she addressed them, she said, as one of the common throng; one, however, who was eager to revenge the cruel injuries which she had recently sustained. Tacitus represents also Cartismandua, queen of the Brigantes, as possessed of considerable power and influence, which chiefly rested on the nobility of her descent: as if this historian had been describing modern times, he says, that with regard to supreme political authority, the Britons made no distinction between the sexes.'

In No. IV. of the Appendix our author passes from women to Alexander the Great, and he would insinuate that it was more from policy than vanity that this conqueror of the world wished to pass for the son of Jupiter; because the belief of such a descent would facilitate his conquests by giving nations an idea that he was invincible, and would the better enable him to

retain them when it should be thought that he was under the particular protection of the father of the gods.

The Vth and last number of the Appendix gives Plato's, Socrates's, and Aristotle's classification of forms of government, for the particulars of which we must refer our readers to the work itself;—and here we shall close our review of a publication which we have read with interest, and on which, without wounding either justice or sincerity, we can bestow a considerable portion of praise. Indeed, it manifests extensive reading, a deep understanding, and a sound judgment. We look forwards to the appearance of the second part; to the execution of which, with honour to himself and benefit to the public, we are not afraid of pronouncing Mr. Macaulay fully equal.

ART. IX. *Travels in the Year* 1792, *through France, Turkey, and Hungary, to Vienna:* concluding with an Account of that City. In a Series of Letters to a Lady in England. By William Hunter, Esq. 8vo. pp. 450. 6s. Boards. White. 1796.

MR. Hunter has prefixed to these letters an itinerary, giving an account of posts and distances, according to the rude customary method of computation by multiplying the number of hours by the supposed rate of travelling, in those parts of the author's route in which, it may be presumed, he had no better means of information. Among his inducements for publishing these letters, the introduction of his political opinions and moral reflexions, and the relation of his sufferings in the course of his travels, were not, perhaps, the least; yet his remarks and reflexions have not always, in any great degree, the merits of novelty:—they however serve to display his just abhorrence of arbitrary power;—of the dreadful effects of which he has seen so much, in the desolation of many fine countries, and in the horrid oppressions of their unfortunate inhabitants.—Hence we are not surprized to find, throughout the volume, that overflow of partiality for the writer's country and fellow-countrymen, which English travellers have been remarkable for displaying in their recitals and publications. Happily, indeed, for us Britons, we possess so many advantages, natural and social, and in so eminent a degree, that a great superiority over most other countries may be claimed by us, without justly incurring the charge of undue partiality.

In his journey through France, Mr. H. strongly expresses his dislike of the republican party; which censure, in course, will recommend his political remarks to his English readers in general: with exception, however, of those who may not wholly

wholly approve the appearance of any encomium on the old monarchy, unchecked by legal and wholesome restrictions, such as are wisely provided by the British Constitution, to prevent those excesses which ever flow from power,—always naturally thirsting for farther extension.

Mr. H.'s account of his journey from Smyrna to Vienna, though perhaps superabounding with moral reflections and common remarks, will probably be perused with interest and advantage by those who may have occasion to pursue the same route. His character of the Turks may be selected as a specimen of his manner of writing:

'With the origin of the Turks you are already well acquainted; and it would be superfluous, whilst I am addressing myself to you, to enumerate the various causes which combined to render them not only a respectable but a formidable nation.—But that vigour and persevering activity which, at the beginning of their history, shone forth so conspicuously, and which, at one time, were tearing up every obstruction which checked the progress of their arms, have, long since, totally disappeared.—At present, they are an enervated, a superstitious, an ignorant and a sluggish people; the declared enemy of the arts and sciences; and the firm opposer of every useful institution.—Too stupid to comprehend, or too proud to learn, or too infatuated to be convinced, although they are surrounded on almost every side by civilized and enlightened nations, their attachment to opinions which are founded in folly, and upheld by prejudice, does not diminish.

'When we consider what a long period of time has elapsed, since the light of reason first began to dispel the thick cloud of ignorance which darkened the face of Europe, and, by degrees, to rouse, to inform, to refine, and to illumine the understanding of man, we are astonished that this people should have remained stationary, and, in spite of the influence of example, should still be guided by an unshaken adherence to their former notions and errours.

'Whilst we are making the remark, we feel inclined to investigate the cause whence such a blind, deep-rooted veneration originates.—Is it occasioned by the natural disposition of the people?—Surely not.—Does it then arise from the vices of a government, which is peculiarly framed to deaden the faculties of the mind, and to eradicate the feelings of the heart?—Much may, no doubt, be attributed to its influence; yet that wonderful degree of mental apathy and bodily indolence, which they have gradually allowed to overwhelm them, appears to me to be principally derived from a still more potent source.—It is the ridiculous doctrines of their religion (engrafted in a moment of enthusiasm, and cultivated and strengthened by the imposing arts of succeeding ages) which, though first used as an instrument to excite, have been since employed as an engine to crush the restless propensity of man.

'The firm belief of predestination, which is a principal article of faith, and one of the indispensable duties of a Mussulman, is, per-

haps, the most powerful political machine, which stupidity ever submitted to, or craft ever devised. Whether obedience is to be insured, or sedition promoted, it is equally calculated to impose on the credulity of the multitude; and to the prevalence of this absurd tenet, many of the revolutions, which have happened at Constantinople, may be traced.

'A Turk regards every occurrence of his life with the same torpid indifference; and, being fully persuaded, that no exertion or prudence can prolong his happiness, or avert his destruction, it very frequently happens, that neither the prospect of security, nor the approach of danger, can animate his perceptions, or awaken him from his lethargy.—Grave and uncommunicative, rather from habit than from nature, as if the pleasures of society were totally estranged from his breast, he trifles away his life in the listlessness of indolence and inactivity; and, as if entirely separated from the concerns of the world, and uninterested in the welfare of his species, he scarcely fulfils one duty which can render him serviceable to his fellow-creatures. —If he reads the Coran a specified number of times; prays at stated hours, either at home or at mosque, five times a day; and conforms to a few of the positive ordinances of his Prophet; he imagines that he has discharged every thing which is either requisite or important, and that, as a recompense for such exact and scrupulous obedience, he has secured, in a future state, the endless and voluptuous enjoyments of his ideal paradise.

'Superstition, which is the mother of the strangest absurdities and contradictions, notwithstanding the fatalism of the Turks, disposes them to celebrate eclipses with extraordinary solemnity.—If one happens to occur during the night, they are roused from their slumbers by the cries of the Muezzins; and, on hearing the summons, they instantly rise; repair to their mosques; and, by vows and supplications, endeavour to avert the menaces of such an alarming omen. How easily might these stupid fears be removed by a little knowledge in astronomy! But superstition and ignorance must ever go hand in hand.

'Their religion is supported at an immense expence.—Its ministers, of whom the Mufti is the head, are innumerable; and the revenues of some of the royal mosques amount to the almost incredible sum of 60,000 l. sterling. The Mufti is appointed by the Grand Seignor. He is Sovereign Pontiff, expounder of the law of Mahomet, and supreme director of all religious concerns.—He is regarded as the oracle of sanctity and wisdom; and having an extensive authority, both over the actions and consciences of men, his office is one of the most dignified and lucrative in the empire.

'The Turks are very proud, which is one great cause of their gravity and their taciturnity. Laughter and familiar conversation are, in their ideas, derogatory from dignity. They affect to hold, in thorough contempt, the Greeks, the Jews, the Armenians and the Franks, whom they abuse in the streets, calling them infidels and christian dogs.—The Greeks are oppressed by them in numberless ways; and as for the poor Jews, they are the objects of such complete obloquy and scorn, that they are buffeted, and plucked by their beards,

beards, wherever they are met.—In some few respects, however, the Turks are well-meaning, hospitable and charitable.—The bestowing of alms, is one of the principal duties of their religion, and there are various institutions, in different parts of the empire, for the relief of poor Mussulmen; for the erection and maintenance of hans or inns for the accommodation of indigent travellers; and for enabling the needy to perform their pilgrimage to Mecca, Medina and Jerusalem, which pious expedition every believer in the faith of Mahomet is bound to undertake, at least once in the course of his life *.

'They are are also very careful of their domestic animals. Of their horses they are passionately fond; and such is their respect for dogs, that at Constantinople there is a public charity for their support.

'Their seminaries, for the instruction and enlargement of the human understanding, are not very numerous. They would ill accord with the principles of a government, which can only last in proportion as ignorance prevails. Yet there are, both at Constantinople and Brusa, royal colleges, where the students are instructed in Arabic and the knowledge of the Coran. This is all the scholars are permitted to learn, and all the masters have the wisdom to teach.

'Friday, among the Turks, is more respected than any other day in the week, because they believe it was on that day, Mahomet fled from Mecca to Medina.

'In their persons, independent of their dress, they are cleanly, their religion enjoining frequent ablutions; and, for the convenience of the public, fountains are erected on all the principal roads of the empire.—These ablutions are, indeed, so often repeated, that the punctual observance of them must be very troublesome, and, in many instances, highly unnecessary and ridiculous; yet the Turks, in this respect, are very conscientious.—But whilst they are so exact and pertinacious, in attending to the outward forms and ceremonies of their religion, its essence and spirit are, in most cases, neglected; and whilst they rigidly observe what they might with innocence omit, they openly violate what it is criminal to disobey.—Unfortunately for the world, this reproach is, I fear, applicable to every other country as well as Turkey; for such is the folly and fallibility, or the perverseness and obduracy of human nature, that the most sacred obligations are very frequently, either openly infringed, or artfully evaded, when they are repugnant to our ideas of happiness, or inconsistent with our views of pleasure, convenience or profit.'—

'The Turks are very fond of chess, which is a game that corresponds with the gravity of their tempers. An anecdote was not long since related to me, which proves, at once their partiality for this

'* The pilgrims for Mecca set out from Constantinople in a caravan in the month of May, and repair to Damascus, where they join the other pilgrims from Natolia and Asia. Afterwards they unite with those that come from Persia, and from Egypt, and other parts of the Ottoman empire. The whole number commonly amounts to 60,000 pilgrims. See Habesci's Present State of the Ottoman Empire, p. 96.'

amusement, and their indifference about matters of much higher concern.—An Aga had incurred the displeasure of his Sovereign, and the warrant for his execution arrived, whilst he was engaged at chess. The game was nearly over, and he begged the officers, who were the messengers of his fate, to delay the sentence for a few minutes, that he might have the satisfaction of beating his adversary. His request was granted; and, when the game was finished, he thanked them for their civility and condescension; kissed the order which deprived him of life; and submitted, with the greatest composure, to the stroke of the executioner.'—

'With regard to the women, you must depend on the accounts of others, as no man, but he to whom they belong, is ever permitted to see them.—As, however, I have mentioned them, I shall beg leave to add, that my ideas of their happiness are totally opposite to those of a justly celebrated female writer*; and, I think, that by a reference to the strongest principles of our nature, the force and propriety of my opinion may be easily established.

'In a country where a plurality of wives is authorized by law, and where one man, in addition to this license, is also permitted, without any breach of the morality which he has been taught, to immure in his haram† as many female slaves as his purse can purchase, the sex must infallibly be tyrannized over and degraded. It is deprived of its natural rights. It is denied its natural protection. It is forbidden the chaste enjoyments of reciprocal friendship and love. It is robbed of its dignity and its honour, which are its brightest attractions. It is compelled to pay obedience to a wretch whom it despises, and whilst it despises, to submit to the gratification of his lust.—Can any thing be more unjust? Can any thing be more horrible?—Are these the suggestions, the dictates of Nature?—No!—They are an abandoned perversion of her purest, her mildest, her most valuable

'* Lady Mary Wortley Montague.'

'† The Haram is the term given to the apartments in which the women are confined.—They are always in a retired part of the premises, and are surrounded and secured by lofty walls. They are said to be, in general, fitted up with splendour and taste. Before them, are spacious areas, which are partly paved with marble, and decorated with fountains, shrubberies and parterres of flowers. They have large doors and windows, and are extremely well ventilated. The haram is strictly and vigilantly guarded by Eunuchs, and no man, except the master, is allowed to enter. Locks and bolts cannot, however, confine the instincts of nature, and the women, with the assistance of the Jews, contrive to carry on many intrigues, particularly at the season of the Bairam, when they are often permitted to go to the public baths, and even to walk about the streets.—I have been speaking all along, of the women belonging to the rich, for the higher the quality of the person, the closer the confinement. The women of shopkeepers and people of that description are not watched by Eunuchs, and go to the public baths three or four times a week. The master of the house could not afford the expence of such an attendance, or of baths at home.'

senti-

sentiments.—They are a shameless, insulting tyranny, achieved by the powerful and strong over the weak and helpless: and, whatever is so wide, so revolting a deviation from those propensties and principles, which Nature has, with her own hand, in distinct and indelible characters, written in our hearts, cannot possibly be productive of any thing but hatred, discontent and misery.'

The author's character of the modern Greeks (*Christians*, such as they are!) is not, on the whole, much more favourable to them, than his account of their haughty oppressors the Mohammedans is to the bigotted followers of the Arabian Prophet: but there can be little doubt that the poor Greeks would make a more respectable appearance in the pages of history, and in the descriptions of travellers, could they throw off the galling fetters of that horrid slavery which oppresses their bodies by cruelty, and debases their minds by the most deplorable ignorance.

Art. X. *Letters on Christianity:* by James Edward Hamilton, Esq. 8vo. pp. 280. 4s. Sewed. Johnson, &c.

In the xith vol. of our New Series, p. 59. we took notice of a former work by Mr. Hamilton, containing a variety of singular opinions respecting Christianity and the primitive fathers. The letters before us are in a great measure a repetition of his former *Strictures*, with the addition of some novelties of the same stamp. He professes, in this recapitulation and continuation, to consult the advantage of 'general unlearned readers:' but what advantage unlearned readers are to derive from these letters it is difficult to conjecture. Some learning is necessary to understand them, and to examine the subject about which they treat. Simple as we believe the genuine doctrines of Christianity to be, the circumstances of its history involve much learned discussion; and of its written evidence men of learning are alone capable of exercising an accurate judgment. To examine antient writings, or to decide how far their testimony is valid in favour of Christianity, does not surely fall within the province of the unlettered reader; and to make the appeal to him in the present instance is rather to invite him to infidelity, than to furnish him with any materials which he can employ in its refutation; unless Mr. H. supposes that the bare assertions of a gentleman so erudite as himself form sufficient evidence, and that his doubts and conjectures are enough to involve in suspicion the whole of the Gospel History. Indeed we cannot accuse him of the false modesty of bringing his sentiments into public notice in the lowly garb of doubts and queries; for this modern Gnostic

rather prefers positive unqualified assertions. *e. g.* 'The kingdom of Assyria must be looked on as a fiction.'—'The Hebrew Scriptures are only a translation of the Septuagint.'—'Justin is an impudent liar,'—'and the whole history of Christianity an absurd lie.' In this way Mr. H. proceeds; and after a variety of bold statements without sufficient proof, he concludes in the form of a mathematical demonstration; 'hence it follows, that every sect of Christianity is founded upon a rotten foundation; that Christianity itself originally owed its birth to delusion and imposture; was indebted for its extension to its own admirable ecclesiastical polity, supported by the civil power, and to the most rigorously unrelenting persecution;—*quod erat demonstrandum.*'

Mr. H. will not allow the Protestants to know any thing of the true Christian faith;—as to the dissenters from the church of England, he says they cannot be Christians; and because of the discordant opinions of those who have termed themselves Catholics, he decides that it cannot be said with truth that 'the gates of hell have not prevailed against the church,' and of course, that these words could not have been spoken by Christ.

On Unitarians he is particularly severe; their hypothesis, he contends, is wholly unsupported by Scripture and the Fathers. So earnest is he in behalf of the doctrine of the Trinity as an essential part of Christianity, that he discovers it where even Trinitarians themselves would not always look for it. He says, (p. 73.) 'If there be not a Trinity, why should St. Paul say, Rom. xi. 36. *for of Him, and through Him, and to Him, are all things: to whom be glory for ever.* The three *Hims* allude to the three Hypostases; and *whom* to *one* Ousia, or Substratum, or Divinity, which they form.' Can any remark be more childish? Not all the writings of the Fathers, which he stigmatizes as stupid and ridiculous forgeries, can produce any thing more weak and puerile:—but there is some design concealed under this weakness. Having asserted the history of Christianity to be *an absurd lie,* he labours to make the religion itself appear as *absurd* as possible, by assigning to it the strangest dogmas, which he terms the *beauties* of Christianity; clearly perceiving that, if his representation be admitted as just, he may spare himself the trouble of demonstrating the Christian religion to be a *lie,* at least, to the protestant world. If Christianity be the thing that he makes, who in his senses will dream of its having a divine origin? We protest, however, against his representation. We contend that the scriptures do not justify his statements; and that, as to the Fathers, it is exceedingly strange that he should condemn them as spurious, and then quote them as genuine authorities

authorities or evidences of the true original Christian doctrine. If they be palpable forgeries, made long after the period to which they pretend to belong, they cannot be adduced as testimonies in proof that certain doctrines did exist or were prevalent in that period; nor can they justify Mr. H. in saying that what are called by some the corruptions of Christianity are as old as Christianity itself.

It is unnecessary, however, to combat the eccentricities of this writer; who must, before he can think of making converts, produce better evidences for his various bold positions than are to be found in these letters; which he confesses to have been hastily written, and we think he might have added, too hastily published. If we have not been early in passing our judgment on them, it has not been from design, nor from any disrespect to the author: but it has happened in the chapter of accidents, that they have been included in the list of our arrears.

The author's faith, however, must not be passed in silence. He pourtrays Christianity as a system, or rather tissue, of nonsensical tenets, in order to contrast it with the simple system of the Gnostics, which he exhibits as perfectly consonant with reason when perfected.

'First, it taught *one God* and *a future life only*: this the necessary consequence, it may be said, of the existence of an Almighty provident Being. They had no Scriptures: for, as surely as you have Scriptures you will have commentators, the consequence of which will be, that, in process of time, the commentary will take place of the text, or rather, the text will be understood according to the commentary: and, as the interpretations must frequently differ, Scripture will be differently understood, which must create confusion and strifes: to discover its true sense, certain individuals, called Priests, will be appointed to apply themselves solely to find out the real meaning of Scripture, which will be only adding fuel to the flames. The unlearned will determine for themselves according to the difference of their faculties, and will breed up their children in their respective faiths. The Priests of the different persuasions, wishing to monopolize the provision intended for all the Priests of all the sects, will irritate their respective adherents against each other, and in the end teach persecution—thence convulsions in the State—murders—rapine, &c. &c. So persuaded am I of the mischiefs necessarily resulting from written communications of the Divine Will, that, had the Gnostics acknowledged any such, I would hold them equally with the Catholics to be originally a set of impostors.'

Yet after this Philippic against *Scriptures*, he acknowleges that his beloved Gnostics had a *writing* which they venerated, that is to say, a *Scripture*:—but, says he, it contained only a short narration. That does not signify. According to his reasoning, it may, by interpolations and commentaries, soon be-

come long; and the least matter of *Scripture* may be converted by artful and wicked priests into as complete a Pandora's box, as Scriptures more voluminous.

The Gnostics, Mr. H. concludes, acted under a divine impulse, and were very numerous throughout the whole Roman empire: but of this he brings no proof,—because, as he says, the writings of the Gnostics, and of the Heathens who flourished from the time of Augustus to the Council of Nice, have been mostly destroyed, and the chasm filled up with forged narrations; in which class he is pleased to put *the writers of the Augustan history—Dion Cassius—Herodian*, &c.

In this *sweeping* way he endeavours to set up Gnosticism in preference to Christianity; and proceeding in this manner, what may not a bold genius accomplish?

ART. XI. *The History of Hindostan; its Arts, and its Sciences*, as connected with the History of the other great Empires of Asia, during the most ancient Periods of the World: With numerous illustrative Engravings. By the Author of Indian Antiquities. Vol. I. 4to. 1l. 11s. 6d. Boards. Faulder. 1795.

VARRO, whom Cicero calls "the most learned of the Romans," was wont to divide history into three classes: the *fabulous*, the *poetical*, and the *chronological*. Indeed, this *last* alone deserves the name of history; for mythology and poetry are often so blended, that we are at a loss to determine which is the most probable, and which the most antient; that is, whether the poet *found* the fable, or *made* it. At any rate, neither of them, we repeat it, deserves the name of history. Hence the Grecian history before the Olympiads, and the Roman before the *Fasti-Consulares*, are nothing but tissues of traditionary legends, containing indeed some facts, but facts disguised, exaggerated, and obscured with a veil of darkness.

We know not to which of the Varronian periods the author of the work before us wishes to refer his History of Hindostan, but we must absolutely class it either in the first or the second. We had expected that Mr. Maurice, having already paved the way to genuine history by five volumes of *Indian Antiquities*, would at length have begun his historical career in the manner of Herodotus and Livy. Again, however, we are plunged into Antediluvian mythology, through a mass of 600 pages: nor do we observe a single *historical fact* related in the whole volume.—Nevertheless, we have read the work with pleasure; and, without approving the ingenious author's system, we can bear willing and well-founded testimony to his diligence, his ingenuity, and his splendour of diction. This last quality, indeed, we do not deem very appropriate to historical composi-

tion: but many readers will judge otherwise; nor do we wish, by this remark, to prejudice any one against the work; especially as the author has formally entered his protest 'against all attempts to judge it by the rules of criticism which are applied to history in general.'

Instead, then, of entering into minute criticisms on this volume, we will satisfy ourselves with laying before our readers a summary of its contents; and this we are enabled to do in the author's own words, from the very neat analysis which he has prefixed to the chapters.

'Chapter I. Of the Hindoo COSMOGONY—Various Accounts of it in the different SASTRAS—A few of those Accounts submitted to the Reader—Some striking Circumstances of Similarity between the HINDOO, the HEBRAIC, the PHOENICIAN, the EGYPTIAN, and GRECIAN Systems of the COSMOGONY pointed out, as in their Account of the INCUMBENT WIND, or SPIRIT, agitating the ABYSS; of WATER being the PRIMEVAL ELEMENT; of the MUNDANE EGG; and of the Principle of GENERATIVE LOVE—Of the CREATION of the four great CASTS or TRIBES.

'Chapter II. The CHRONOLOGY of the BRAHMINS extensively considered—The Doctrine of the Indian YUGS, or four grand Periods of the World's Existence; viz. the SATYA YUG—the TRETA YUG—the DWAPAR YUG—and the CALI YUG—Their Astronomical Calculations examined, and demonstrated to be fallacious—The romantic Dreams of astronomical Mythology asserted, in every Period of the ancient World, to have perplexed all genuine Chronology, and to have obscured all serious History—The Assertion proved in a Retrospect towards the early History of the CHALDEANS, the EGYPTIANS, the PERSIANS, and the INDIANS—The Result of the whole Argument is, that on a System of Computation so baseless and so precarious, no Hypothesis subversive of the MOSAIC HISTORY, and the HEBREW CHRONOLOGY, CAN possibly be erected.

'Chapter III. The early History of the most ancient Nations asserted to be nothing more than the History of the Revolutions of the SUN, MOON, and PLANETS,—the Annals therefore of those Nations not worthy of a Place in serious History.—The History of the SURYA-BANS and CHANDRA-BANS of INDIA probably originated in the same Source, and, consequently, highly suspicious—This Assertion particularly proved by a Variety of Facts, collected from the ancient History of Egypt, as given by Manetho, whose Annals are doubtless astronomical, himself being A PRIEST OF THE SUN AT HELIOPOLIS—The great Use of ASTRONOMY in settling obscure Points of History. The Ignorance of the Ancients in regard to the Phænomena of COMETS, of their Nature, and periodical Returns, afford strong Evidence against their arrogated Antiquity, as well as in part overthrow the Arguments advanced by M. BAILLI to establish their Pretensions to such high Proficiency in ASTRONOMY as he has imputed to them—This Chapter concludes with examining whether the Claims of the EGYPTIANS to be the oldest Nation in the World, ought to be admitted, and upon what Foundation those Claims were founded—

founded—The absolute Futility of all Claims of the Kind shewn from the uncertain Meaning anciently affixed to the Term YEAR.

'Chapter IV. The Subject of the YUGS, or four grand Periods, during which the HINDOO Empire is asserted, in the Brahmin Histories, to have flourished, resumed—The Birth of BRAHMA, the grand HINDOO EPOCH of the World—BRAHMA and OSIRIS probably the same mythological Person—The fourteen Sons of Brahma, called MENU's, an astronomical Progeny—Agriculture and Husbandry, the constant Employ of the Shepherds of CHALDEA, probably gave Existence to the FIRST SPHERE; and, in particular, to the earliest Asterisms of the ZODIAC—In the more advanced State of Society DEIFIED MORTALS were elevated to that Sphere; and the animal Figures of the ZODIAC became their representative Symbols upon Earth—The EGYPTIANS proved not to have been the first Inventors of the Constellations, from the Want of Agreement of those Constellations with the Seasons and Mythology of Egypt—The Names of the particular Æras of the Indian Chronology stated, and their Meaning investigated—The Day and Year of BRAHMA applicable to celestial Beings alone—The Indian Month, according to the old Mode of computing Time in that Country, consisted only of fifteen Days, being regulated by the BRIGHT AND DARK PORTIONS OF THE MOON'S ORBIT—Their Year was proportionably contracted—The exaggerated Details of that Chronology therefore a gross Imposition upon the Common Sense and Reason of Mankind—With a brief Summary of the Arguments and Facts stated in the preceding Pages, the Indian Chronology is for the present concluded.

'Chapter V. The Author, enlarging his Retrospect towards the Annals and Events of other ASIATIC Kingdoms, with which those of the vast Empire of INDIA are so intimately connected, proceeds to the Discussion of a Question previously proposed; Whether there were not, in the remotest Ages, a more ANCIENT SPHERE than that which has descended to us from the Greeks: a Sphere allusive to an earlier Mythology, and to the Transactions of a more ancient Race—To investigate with proper Attention this important and novel Subject, he in this Chapter advances, with Mr. COSTARD, an Astronomer of equal Celebrity and Learning, upon the firm Ground of CLASSICAL ANTIQUITY, and considers in a summary Manner what the best Greek Writers have asserted relative to the Rise and Progress of Astronomy in GREECE—He then traces the Progress and Improvement of that Science in Arabia, and Europe—The whole intended as preparatory to an Examination of the hieroglyphic Figures engraved on the Celestial Sphere, and of the Oriental SOLAR and LUNAR Zodiacs, in the subsequent Chapters.

'Chapter VI. In the Chapter immediately preceding, the Reader having been presented with the abridged History of ASTRONOMY, according to the GREEKS, in the present Chapter is introduced to a wider Survey of that Science; and a more ancient Astronomical Mythology than that of Greece is gradually unveiled. Lest the Author should appear to have been guided in this Survey by the Spirit of HYPOTHESIS, rather than the Love of TRUTH, and to have selected, as Objects of Discussion, such Constellations as may appear more

particularly favourable to that Hypothesis, he examines, at considerable Length, the ancient History of all the Constellations mentioned by HESIOD and HOMER; and proves, that so far from being of Grecian Origin, they were known immemorially, but under other Appellations, by the Astronomers of CHALDEA, INDIA, PHOENICIA, and EGYPT—The Constellations thus mentioned by HESIOD and HOMER, as useful in Husbandry, are only SEVEN in number, viz. SIRIUS, ORION, ARCTURUS, PLEIADES, THE HYADES, BOOTES, and THE LESSER WAIN.—These are considered separately, and in the Order in which they are here enumerated.

'Chapter VII. The true Epoch of Empires to be fixed, and the Period of their proudest Glory to be partly ascertained, by an attentive Examination of the astronomical Mythology prevailing in particular Æras—Egypt, for Instance, flourished in its meridian Splendour, when the DOG STAR, rising heliacally, received the Adoration of that Nation—China, of which Empire the DRAGON has immemorially been the symbolical Device, when the Star α in Draco, being in the solstitial Colure, was considered as the POLE STAR, benignant to a maritime and commercial Race—Chaldea, when the Pleiades rose heliacally, and Taurus opened the Year—Persepolis was founded, and the Persian Empire established, when, according to the ancient astronomical Records of that Nation, the Sun was in the first Degree of Aries; a Circumstance farther proved by Persian Coins of a most ancient Date, stamped with the sign of the Ram—The Æra of the Phœnician History, commencing with the Building of Tyre, and the Worship of Hercules, is probably to be fixed when Leo was the solstitial Sign, for the Triumph of Hercules over the Nemæan Lion, by which is allegorically to be understood the SUN in his Strength in the Lion of the Zodiac, forms the first of the TWELVE LABOURS of that Hero. The Epoch and various remarkable Periods of the INDIAN Empire, *possibly* to be determined by the same astronomical Criterion—The primitive Oriental Denominations of the SEVEN PLANETS inquired into, and the Greek Names proved to be either the same Words, with different Terminations, or else literal Translations of Asiatic Appellatives.

'Chapter VIII. The respective Hypotheses of M. Bailli, and M. Du Puis, considered—The Possibility stated of there being in Chaldea, Persia, and India, some Remains of ante-diluvian Astronomy, preserved by Noah in the Ark, among the precious Fragments of the Sciences of the Old World—Nothing irrational or impious in the Adoption of such an Hypothesis, since by it the very early and astonishing Proficiency in Arts and Sciences of the ancient Indians may be accounted for, without granting the enormous Claims to Antiquity set up by those Brahmins and their Defenders.

'Chapter IX. The gradual Progress of the ancient Chaldeans in Astronomy considered—The LUNAR ZODIACS of that Country, of Arabia, of India, and China, examined and compared.—The SOLAR ZODIACS of the Oriental World, particularly that of Egypt, investigated, and the particular Circumstances in which they vary pointed out.

'Chapter X. The more conspicuous of the remaining Constellations examined; and the greater Part of them proved to have Reference

ence to the Events of the first Ages of the World; and nearly all to a more ancient Mythology than that of Greece—The Astronomical Investigation concluded—The Result of the whole Survey stated; viz. that Astronomy, so far from subverting, gives a decided Support to the Truth of the MOSAIC RECORDS, and consequently to CHRISTIANITY.

'Chapter XI. Recapitulation of the Subjects discussed in the preceding Chapters—Oriental Fables relative to ADAM examined—The real Situation of Paradise inquired into—The SATYA, or perfect Age of India, alludes to Man in Paradise; the two succeeding Ages, noted in Sanscrit Records, understood historically and morally, have Reference to the decreasing Age and declining Virtue of the Ante-diluvians.—The FALL OF MAN, an acknowledged Truth in India, forming the Basis of the Metempsychosis, and giving Birth to the horrible Penances of the YOGEES—The GIANTS of Moses, and the Brahmins, and their asserted LONGEVITY, considered.

'Chapter XII. The three prior YUGS having been proved to have their Foundation in astronomical Calculation, no regular History of the Events asserted to have taken place in them can be expected;—not, however, to be wholly rejected as fabulous, since it is not improbable but that the most ancient Sanscrit Annals may contain the History of some Ante-diluvian Princes, consonant to the Ante-diluvian Records of Moses—The Ten Generations of Berosus, the Chaldean, and of Sanchoniatho, the Phœnician Historian, accord in Number, and a Variety of Circumstances, with those recorded by the Hebrew Legislator to have flourished between the Æra of Creation and the Deluge.—Alorus, the first Babylonian Monarch, the same with the first Aurite of Manetho's Egyptian Dynasties, and the Surya of India. SWAYAMBHUVA MENU, the domestic Appellation of the Indian ADAM—the Substance of a PURAUN concerning him and his Family—In the SOORS, or good Genii of India, are discovered the Mosaic Sethites, or Sons of God; in the ASSOORS, or evil Genii, of gigantic Form and Depravity, the impious Race of Cain—Some striking Features of Similitude pointed out in the Characters of various Ante-diluvian Personages mentioned in the History of Moses and the Brahmins—The Tubal-Cain of Scripture, the Vulcan of Egypt, and Agni of India—Seth, probably Casyapa; Jubal the Indian Apollo—Sketch of ANTE-DILUVIAN ARTS AND SCIENCES—The extreme Profligacy of the Ante-diluvian Race, according to the Brahmins, as well as Moses, brings on the general Deluge; that Event detailed in the History of the MATSYA AVATAR, or first Incarnation of VEESHNU in the Form of a Fish.

'Chapter XIII. containing the Oriental Accounts of the general Deluge. That there has been a general Inundation of this terraqueous Globe, proved from the unanimous Voice of all Nations, and innumerable Eastern Traditions—from the abrupt Appearance of the Surface—from the disordered Strata of its internal Regions—and from an infinite Variety of fossil Bodies, animal and marine, dug up in Climates where the Animals could not possibly have existed when alive—Plants and Animals, for instance, peculiar to the East Indies and America, found fossil at the greatest Depths in Siberia, in Germany, and in Britain—particular Accounts of the Remains of an

Elephant,

Elephant, an Hippopotamus, and a Crocodile, dug up in Britain—Far more probable, from the Appearance of them, that they were deposited in those Northern Countries, by the Waters of the Deluge, than that they were Natives of those Regions, and perished there, at the remote, imagined Period, when the Line of the Ecliptic ran through the Centre of Asia, and, the Arctic Circle being included in the Northern Tropic, the Climate of Siberia was sufficiently genial to cherish the Inhabitants now found only in the Torrid Zone—All the great recorded Inundations of the Globe, in ancient Periods, to be referred to the Noachic Deluge—and all the Indian and Platonic Doctrines, relative to the successive Deluges and Conflagrations of the Earth, to be traced to traditional Fragments of the Ante-diluvian Sethite Prophecy on that Subject.—Mr. Whitehurst's System, relative to Volcanoes, which (he asserts) principally contributed to bring about the Deluge, the most rational and judicious.—The MATSYA, or FISH AVATAR—the VARA, or BOAR AVATAR—the COURMA, or TORTOISE AVATAR—successively detailed.—All have immediate Reference to the Deluge of Noah.'

From this summary, the reader will learn what matter is presented to him, and may readily guess what entertainment he is likely to receive.

It was once our intention to make remarks on many parts of the work: but, when we considered to what a length this would necessarily lead us, we dropped the design. The author's style and manner are already well known to our readers, from the copious specimens which we have given of his *Antiquities*. We have still to regret that he is too florid and poetical, and still to wish that he would learn to condense and methodize.

The engravings that accompany this volume, and which are well executed, are *The Indian Isis*, *Asiatic Devices allusive to Cosmogony*, the *God Creeshna*, *The Zodiac of Egypt*, the *Oriental Zodiac*, the *God Veeshnu slumbering*, the *Matsya Avatar*, the *Vara Avatar*, and the *Courma Avatar*.

ART. XII. *The History of the Ancient and Royal Foundation, called the Abbey of St. Alban*, in the County of Hertford, from the Founding thereof in 793, to its Dissolution in 1539. By the Reverend Peter Newcome, Rector of Shenly, Herts. 4to. pp. 314. 10s. 6d. Sewed.

THIS is the *second* volume of a work which has been already noticed in our Review *. Dr. Nicolson, in his English Historical Library †, has remarked "that we still want a more copious *notitia* than any of them seem to have thought on; such an one as should give us a just account of the foundation of those houses; the men of learning that flourished in

* See vol. xiii. New Series. p. 396. † P. 22.

them;

them; their rules, interests, contests, &c." When no better can be obtained, however, we must rest satisfied with that which offers, however doubtful or imperfect it may be. Mr. Newcome, in a considerable part of his history, derived great assistance from Matthew Paris; who, though superstitious and biassed, might be regarded on the whole as capable and faithful; yet his work is defective, and after him the helps that present themselves are irregular, imperfect, or scattered in different writings and collections, which must render information more tedious and difficult; and at last, it may frequently happen, but of slight interest or importance, and at the same time doubtful. The lives of the abbots, in their regular order, are here continued to the time of the dissolution. John of Wheathamstead is reputed one of the more famous in the catalogue, and he is such chiefly on account of his assiduous care in preserving and improving the Abbey, its rights and domains, in every place and of every kind; the church, in particular, was considerably amended and ornamented by him; to which, if we are rightly informed, (though not, we think, directly noticed here,) several *wheat-ears* prettily carved in stone continue to bear witness. Some books he also presented to the library, and of some he appears to have been himself the author, one of which had the title of *Palearium Poetarum*; they have all perished. That he was an active benefactor, in many respects, to these monkish institutions, is indeed very evident, but that he was a man of real and considerable learning is by no means clear: indeed, in those dark times, when superstition passed for piety, and priestcraft for truth, useful knowlege and solid erudition were rarely found; the few who were at all inclined to contribute to genuine and virtuous edification were restrained and cramped by their prejudices, fears, and interests; or were obliged, for their own emolument and ease, to join in deluding and enslaving others.

In a list of expences for repairs and improvements, which in this abbot's time were very considerable, we observe the following article: 'For the making of Gorham upon Luke 41.' This Gorham was a monk of the house. John's *Palearium* is rated at 40s. The superintendence of John was distinguished by the contest between the Houses of York and Lancaster, so warmly prosecuted in the reign of Henry VI.; and two of the battles which it occasioned were fought near, or partly in the town of St. Alban. Some glimmerings of light and tendencies to reformation had also appeared in the time of former abbots: but John allowed them no countenance; very industrious in repairing, ornamenting, and enriching his abbey, the removal of superstitious follies and the introduction of intellectual light

were

were no part of his plan. His bigotted and contracted mind allowed him to enjoin a cruel and degrading penance for William Redhed, a maltman of Barnet, who confessed that he had in his possession *(oh! infestum scelus et immane)* 'a book written in the vulgar tongue, which he had often read and taught others to read, which book did teach heresy.' It is conjectured to have been Wicliffe's translation of the Bible, on account of which this honest man was so injuriously and wickedly treated.

Wicliffe, notwithstanding the persecution excited against him, quietly left the world in the year 1387: but Mr. Newcome takes no notice of him, nor of the Lollards, as the Papists contemptuously called his followers, together with some other events of that period, till the abbacy of William Heyworth, which continued from 1401 to 1421, and was immediately succeeded by that of John of Wheathamstead. As very little is said or can be learned concerning Heyworth's administration, the blank is supplied by recurring to events of a former period; and, to a protestant divine, these events, which were the first dawnings of reformation, must be supposed interesting and important. Our author, however, does not regard them with all the liberality which the firm friends to liberty and truth might expect. While he acknowleges that some *few* seeds were then scattered, which grew to future improvement, his view of the subject appears partial and perplexed; he writes rather in a confused manner, and gives us an idea of being under the restraint of fear. Of Wicliffe, a man so justly distinguished in the annals of honourable fame, he speaks with cautious and doubtful regard. A respectable and well-informed writer of our church, and of the present day, has said with some reason concerning that faithful confessor, "To this intuitive genius Christendom was unquestionably more obliged than to any name in the list of reformers *." Mr. Newcome reminds us of the charge of *enthusiam* brought againſt Wicliffe by an ingenious but subtle and partial historian †, which Mr. Gilpin, the author whom we have just cited, with so much propriety refutes; "If Mr. Hume had not been under the influence of prejudice, it is impossible but a person of his liberal cast of mind must have admired the noble freedom and rational manner, with which this great reformer opposed the slavish principles of his times ‡." The opinions of the Wicliffites, the present writer mentions under the reproachful term of *pestilent*

* Lives of John Wicliffe and his Disciples, &c. by William Gilpin, second edition, p. 50.

† Mr. Hume. ‡ Gilpin's Lives, &c. p. 84.

heresy,

heresy, which he particularly does on the supposition of their objecting to measures in the state as well as in the church. A wise and good man must be inimical to oppression, whether civil or ecclesiastical.—The death of Sir John Oldcastle or Lord Cobham is thus mentioned:—'This instance of severity happened in 1417, and it was *so seasonable*, that we read no more of the Lollards.' Of the statute *de Heretico comburendo*, bloody and barbarous as it is, Mr. N. speaks with perfect *sang froid*, and seemingly approves the execution of it in the above instance: but Lord Cobham's integrity and virtue are well supported in the records of history; and the story of a numerous assembly collected and headed by him in St. Giles's Fields, with designs against the king, the princes, and the nobility, is considered as a fiction, invented to render the Lollards odious to the king (Henry V.), and to obtain his licence for their persecution *:—it is therefore with some degree of surprise that we find Mr. Newcome relating it as a fact. There are historians who would exhibit the Wicliffites or Lollards as the cause of the insurrection in the reign of Richard II. under Wat Tyler and others; our author, however, frees Wicliffe himself from any communication with them, and does not say that it was directly abetted by his followers. Here again we would refer Mr. N. to Mr. Gilpin's Lives, and particularly to that of Lord Cobham, whence we will make a very short extract relative to the assembly in St. Giles's Fields: after other pertinent remarks, it is added, "This strange affair, we may imagine, is differently related by different party-writers. The popish historians talk of it as of a real conspiracy, and exclaim loudly against tenets which could encourage such crimes. Among these the ingenious Mr. Hume has chosen to list himself, and, on no better authority than Walsingham, a mere bigot, hath, without any hesitation, charged Lord Cobham with high treason †." Mr. Hume must be acknowleged, in some instances, to affect singularity; and, by a strange kind of perverseness, he appears occasionally on the side opposite to truth and liberty. We incline, therefore, with Mr. Gilpin, to consider the exaggerated narration of the assembly in St. Giles's Fields, as one "among other instances of the zeal of the clergy of that day, in propagating calumny ‡."

In our account of the first volume of this work, we offered some remarks which are applicable to the present, and need not be repeated: but we may observe that, though our author had before expressed a disapprobation of *altars*, he blames the

* Rapin's History, vol. 4. p. 201, 2, 3, 4.
† Gilpin's Lives, p. 141. ‡ Ibid. p. 140.

rejection

rejection of small chapels in which such tables or *altars* were placed. There is some perplexity in his manner of treating the subject, whatever there may be of truth. 'The papal church (he says) relied on externals too much, the reformed rejected them too much, as if all men were as wise as themselves. If the popish worship laid too much stress on externals, the reformers abstracted too much; whereas mankind stand in need of sundry helps, and even some sensible objects in proportion to their spiritual understanding. And the reformed religion, as it proceeded on the foundation of better instruction, and higher mental improvements, so must it be continued, and be made to prosper by the like means of spiritual edification.' Surely there is obscurity in these periods; the first two seem to be chiefly tautology; as to the last, it is not very easy to determine whether it pleads for the use of exterior objects, or for more abstract means of intellectual instruction. If the New Testament be regarded as a rule, nothing can be more clear than the *simplicity* of the Christian doctrine and worship.—We find it difficult to assent to that 'most humble submission, and most perfect obedience,' with which the devout are supposed in these chapels to have 'poured forth all the thoughts of their hearts.' We rather apprehend that their devotions were the constrained effect of ignorant superstition, often accompanied with fancy and levity, or with dread and terror, according greatly with those heathenish rites and customs, which left a man as much prepared for any kind of vice and injustice as before, and indeed promoted them. The following short paragraph tends to confirm this opinion:—'In 1431, the Lady Anna Tirrell of Stokebrewern in Sussex gave a golden cup enriched on the foot with various gems and pearls, praying in the grant, that 'such a sacrifice may be made in the same, (being intended for the Eucharist,) as may be acceptable to the holy abbot, and obtain for her remission of all her sins.'

This writer, though apparently cautious and timid, does, however, as in the first part, intermingle with his history objections to the popish system: when relating the additions made to the church in the time of John VI. he adds,—'We see here six chapels, and within and without twenty-three altars: these were all accessible at all hours of the day and night, and were doubtless frequented by numbers of devout persons. But the worship they offered was more like the dictate of fear, than the free adoration of love and reverence. These persons were *liable* to great error and superstition, being taught by a priest as ignorant as themselves, and more self-interested. Altars and chapels *might be made great helps to o*

proper devotion; but here, for want of early instruction, they served only to increase error and superstition, and *subject* the votaries to a base *subjection* to their spiritual guides: whereas the reformers provided a rational worship, founded on a knowledge of divine truth.' This last sentence reminds us of a remark which we have somewhere seen, obvious indeed, but worthy of attention,—"Happy would it have been for their posterity, had that illustrious company, intitled *Reformers*, unmoved by the calumnies of their adversaries, and regardless of that variety of sentiments that sprang up among their own adherents, protested with the same firmness against exercising authority in matters of faith, as they did against submitting to it."

Whether Mr. Newcome be an advocate for *religious houses*, as they are called, we presume not to determine: but we remark that his indignation is excited at their suppression, and he summons the actors to a higher tribunal. We have often declared our disapprobation of the conduct of Henry VIII. and his courtiers, which possibly in some instances may have been exaggerated. The overthrow of an useless superstition, and of an insolent tyranny over the consciences, the reason, and rights of mankind, is surely a subject of joy and triumph: besides which it is to be remembered, that considerable parts of the spoil have been applied for the benefit of the public in general, or for the service of the English church in particular.

It is now time that we should take our leave of this author, who has exerted laudable diligence in collecting and disposing his materials. If we have advanced any remarks that are rather unfavourable, we trust they are merely such as candour allows and fidelity requires. The book may, in several respects, furnish both amusement and instruction: but, as it is of a local nature, it will interest those most who are acquainted with the spot. The style is generally plain, but not on the whole so correct and pleasant as might be wished.

This volume has two good plates; the first 'a ground plot of the monastery as it was in the reign of Henry III. 1250;' the other 'a ground plan of the church as it was in the time of Henry VI.' to which is added an useful map of the county of Hertford, apparently executed with care.

ART. XIII. *Ellenore*, a Ballad originally written in German by G. A. Bürger. 4to. 2s. fol. 5s. Johnson. 1796.

THIS is the translation to which we some time ago alluded, as being the earliest, in point of time, of the various English versions of this fashionable ballad. We are persuaded, also,

also, that it will by no means be deemed inferior to the rest in point of poetical merit, and on some accounts a more decided praise will be assigned to it. It is written in that *ballad form* which we ventured to suggest as the most suitable to the subject, and to the manner in which the original writer has treated it. The familiarity of dialogue, and the licence of coining words that echo to the sense, seem to us more happily to coincide with this style than with a more polished strain. How far the imitation of the old English diction and spelling was an improvement might reasonably be doubted, if the author had not taken the liberty of transferring the scene from Germany to England; and the time, from the late wars to the period of Richard's crusade to the Holy Land:—an alteration that certainly improves the romantic character of the tale, and removes (as uncle Toby says) *out of harm's way* the supernatural machinery. We shall lay before our readers an extract from this translation, conveying the same part of the story that we selected from the other versions:

'And so despair did rave and rage
Athwarte her boiling veins;
Against the Providence of God
She hurlde her impious strains.

'She bet her breast, and wrung her hands,
And rollde her tearless eye,
From rise of morn, till the pale stars
Again orespred the skye.

'When harke! abroade she herde the tramp
Of nimble-hoofed steed;
She herde a knight with clank alighte,
And climbe the stair in speed.

'And soon she herde a tinkling hand,
That twirled at the pin;
And thro her door, that opend not,
These words were breathed in.

"What ho! what ho! thy door undo;
Art wachting or asleepe?
My love, dost yet remember me,
And dost thou laugh or weepe?"

'Ah! William here so late at night!
Oh! I have wachte and wak'd:
Whense art thou come? For thy return
My heart has sorely ak'd.'

"At midnight only we may ride;
I come ore land and see:
I mounted late, but soone I go;
Aryse, and come with mee."

' O William, enter first my bowre,
And give me one embrace:
The blasts athwarte the hawthorn hiss;
Awayte a little space.'

" Tho blasts athwarte the hawthorn hiss,
I may not harbour here;
My spurs are sett, my courser pawes,
My hour of flight is nere.

" All as thou lyest upon thy couch,
Aryse, and mount behinde;
To-night we'le ride a thousand miles,
The bridal bed to finde."

' How, ride to night a thousand miles?
Thy love thou dost bemock:
Eleven is the stroke that still
Rings on within the clock.'

" Looke up; the moon is bright, and we
Outstride the earthly men:
I'le take thee to the bridal bed,
And night shal end but then."

' And where is then thy house, and home,
And bridal bed so meet?'

" Tis narrow, silent, chilly, low,
Six planks, one shrouding sheet."

' And is there any room for me,
Wherein that I may creepe?'

" There's room enough for thee and me,
Wherein that we may sleepe.

" All as thou lyest upon thy couch,
Aryse, no longer stop;
The wedding-guests thy coming wayte,
The chamber-door is ope."

' All in her sarke, as there she lay,
Upon his horse she sprung;
And with her lily hands so pale
About her William clung.

' And hurry-skurry off they go,
Unheeding wet or dry;
And horse and rider snort and blow,
And sparkling pebbles fly.

' How swift the flood, the mead, the wood,
Aright, aleft, are gone!
The bridges thunder as they pass,
But earthly sowne is none.

' Tramp, tramp, across the land they speede;
Splash, splash, across the see:
" Hurrah! the dead can ride apace;
Dost feare to ride with me?"

Ding-

Ding-dong, and *hurry-skurry*, are phrases which we should not have admitted; and *sarke* [for a *shirt* or *shift*] is a word better known on the other side of the Tweed than in England; though probably first brought into the island by our Saxon ancestors.

Art. XIV. *A Treatise on Nervous Diseases;* in which are introduced some observations on the Structure and Functions of the Nervous System; and such an investigation of the Symptoms and Causes of these Diseases as may lead to a rational and successful method of Cure. By Sayer Walker, M. D. &c. &c. 8vo. pp. 240. 4s. Boards. Phillips. 1796.

It will scarcely be expected, that, on a class of diseases so numerous, varied, and complicated, as those which are popularly called *nervous*, much can be said either new or precise in the compass of a small volume. To give a general view of their nature, and to suggest a general plan of treatment, subject to the particular application of the intelligent practitioner, is all that can be reasonably desired from the writer who confines himself to a *sketch*; and this is done with sufficient success in the treatise before us.

The work begins with a neat summary of the anatomical and physiological doctrine concerning the structure and functions of the nervous system. This is followed by a detail of the symptoms of the diseases usually called nervous, as they affect the *primæ viæ*, the circulating system, the respiration, secretions, and other functions of the body; and likewise as they operate on the mind. In this enumeration, it would have been satisfactory to have found somewhat more *characteristic*; for, when all irregularities of the action of the stomach and bowels are reckoned among nervous symptoms, scope is given for an almost infinite extension of the idea of nervous disease; in like manner, when all the variations of mind from a state of sound judgment and steady action are said to be concomitants of nervous disease, every inequality of temper, either proceeding from original conformation, or from early association, may be confounded with morbid affection.

A short chapter on the subject of nervous diseases succeeds; which is followed by a more important one, containing remarks on the termination of nervous diseases, and their diagnosis from other affections which bear some resemblance to them. With respect to the diagnosis, we are properly told, that the general mode of distinguishing nervous symptoms in any part, from organical defects or morbid states of that part, is by considering whether these symptoms appear alone or

in connection with a series of others usually denominated nervous.

The difficult topic of the various causes, operating in the production of nervous diseases, is cursorily treated in chapter 5th. Of the occasional causes, that to which most is attributed is the deranged state of the *primæ viæ*. Others suggested are fulness and inanition of the vascular system, the state of the hepatic system, passions of the mind, &c. As to the proximate cause, we are referred to an *irregularity* in the functions of the nervous system; which is, in fact, nothing else than throwing us back on the definition of nervous disease: but who can approach nearer to precise ideas on this head?

The method of cure occupies the remaining and longest chapter. On this subject, many good and wholesome rules are laid down, but they are such as common sense and a general knowlege of medicine will dictate, and their *application* is the really difficult matter. The most useful points appear to us to be the caution against a too ready adoption of the cordial and nourishing plan, and the great attention enjoined to a proper evacuation of the intestinal canal.

From some circumstances, we are led to suppose this work rather intended for general readers of a literary turn, than for medical practitioners; and to such it may be considerably useful, by conveying more rational ideas of complaints with which they are likely to be acquainted, than casual inquiry might afford.

ART. XV. *An Account of the Manner in which Potatoes are cultivated and preserved,* and the Uses to which they are applied, in the Counties of Lancaster and Chester, together with a Description of a new Variety of the Potatoe, peculiarly convenient for forcing in Hot-houses and Frames. By H. Kirkpatrick. 8vo. 1s. Johnson. 1796.

LANCASHIRE has ever taken the lead in the culture of potatoes in England; and as this Account of its practice appears to be tolerably accurate, it cannot fail of being acceptable to the public. Mr. K.'s remarks on cutting sets for planting are not, however, precisely what might have been expected from a man of Lancashire: yet they are the result of experience and observation in that county; and, as they tend to unsay much of what has been learnedly spoken, of late, on this subject, we think they are entitled to general attention.

'Potatoes of a moderate size are generally used for planting, and a bushel of these will produce more sets than two of the largest sort. I suppose every person knows that it is requisite there should be an eye in every cutting, if it has more it is not detrimental, but if it has

has none it will never shoot. Endeavour to make your cuttings nearly of an equal size, and not some very small and others very large; if this is disregarded and a setting stick is made use of, the large ones will not reach the bottom of the hole, and will not receive that advantage from the manure which they would have done if in contact with it.

'If you choose large potatoes for setting (which some prefer) you must cut out the eyes about an inch deep, making the part you take out about as large as a walnut or pigeon's egg. Plants cut from these large roots will occasion a great quantity of fragments, the middle or heart of the potatoe being left entire and useless, but these remains may be given to the animals in the farm yard, so that the loss will not be considerable. I do not know of any particular important directions that can be given about cutting the potatoes for sets. It is common to cut the smaller ones into two, and some that are larger into three parts. It is apparent at first sight, that the eyes near the root or tail of the potatoe put out weaker sprits than those upon the opposite end or crown; and most people throw away these weaker ones, supposing them not so prolific, or incapable of producing such strong plants as sets from the other parts of this root. Many persons are bigotted to their own method of cutting, and think there is some peculiar excellency in their execution of this business. But I apprehend there is very little advantage arising from their supposed superior skill. It is common in this neighbourhood for farmers to hire out a field (which they wish to improve) to different persons, to plant with potatoes. This being divided into beds, or ploughed, and drills opened by the farmer, such portions of it are taken by different persons as they judge will yield them a quantity of potatoes sufficient for their consumption. The farmer lays a proper quantity of dung upon this ground at his own expence, and places it in small heaps at equal distances. If the land is drilled, this is also performed gratis by the landowner, but if it is dug it is at the expence of the person who hires it. The sum paid for every rod or perch of this field, containing eight square yards, is now about two shillings; whether it is dug or ploughed the price is nearly the same. If there was any great advantage arising from superior skill in cutting the potatoes it would appear when they are got up; but I have never observed any considerable difference in the quantity gathered from equal dimensions of the ground planted with the same sort of potatoe, though sometimes twenty or more different persons have exercised their several talents in this operation.'

The following incidents furnish a valuable fact, in the natural habitudes of this inestimable plant:

'A change of ground as well as seed has been recommended as favourable to the increase of this vegetable. Every person acquainted with land must acknowledge the superior excellence of fresh land as favourable for all kinds of produce: but I know two pieces of land near where I live, which have been constantly set with potatoes, one for the term of fourteen years, the other for more than double that time, without any abatement in the crop. The owners of these plots

of land say, they gather as much, and as good produce from them now, as they did the first year they appropriated them to this purpose.'

The method of fatting pigs with potatoes in Lancashire is not generally known: it is, briefly, as follows:

'In Lancashire and Cheshire, pigs are, I believe, universally fattened for bacon in the following manner. Potatoes are boiled and mixed hot with as much oatmeal as can be kneaded into them; this mixture is made into balls, which are given to the pigs in such quantities as they require.'

It appears towards the close of this Account, that the pride or profit of authorship was not Mr. K.'s only object in writing his book: as the following short extract will shew.

'I have a seedling potatoe which I can recommend to gentlemen for forcing, and the only one that is proper for this purpose. Every kind of potatoe which I have seen forced, runs too long in the stalk, and cannot be kept in proper compass. This sort is not above two inches high in the open ground, and will not exceed a foot in the stove. It is an early kidney, the handsomest shaped potatoe I ever saw, of a pretty size, and of a fine flavour: it has every thing to recommend it, and is really a great curiosity when growing. The price is five shillings per pound. No gentleman who is curious, and wishes to have early potatoes in his stove or hot-bed, will think the price too high.'

This is, in truth, raising the culture of potatoes to a degree of refinement.

Art. XVI. *Observations on Mr. Belsham's Memoirs of the Reign of George III.* By Major John Scott. 8vo. pp. 166. 2s. 6d. Owen. 1796.

In minds of extreme sensibility, the tale of distress occasioned by the rod of unfeeling power, or by the grasp of rapacious avarice, excites emotions of horror blended with indignation, which are little compatible with the calm research and the deliberate judgment that are requisite to ascertain the reality of the facts, to which such sensations owe their existence. To stand forth the magnanimous protector of distant realms, or the eloquent and disinterested advocate of millions who are unable to plead for themselves, is a character peculiarly adapted to enflame the emulation of persons of this description; and while they weep over ideal woes, and paint with the darkest colours of a Salvator Rosa, the fancied monsters of their own creation, their hearts applaud the motives which actuate them in the positive commission of injustice; and the world can scarcely condemn the pernicious effects of so amiable a weakness. These remarks are, in our opinion, not a little applicable

cable to Mr. Burke, in the management of the late impeachment; and they may, possibly, in some degree, characterise the work of Mr. Belsham, in respect of those passages on which Major S. justly animadverts in the pamphlet before us. While, however, we admit that Mr. Belsham has viewed the measures of our Indian government through a highly unfavourable medium; and that the epithets which he is pleased to annex to various transactions are generally applicable only to his statement of them, and seldom to the transactions themselves; we cannot help thinking that the Major has indulged in a wantonness of censure, which is little, if at all, exceeded by the historian of the present reign.

We will state the object of this publication in the words of the author:

'Subsequent to the acquittal of Mr. Hastings, Mr. Belsham has published a second edition of his memoirs. I had entertained sanguine hopes, that he would himself have corrected the errors in his first edition. I have been disappointed. In the following sheets, therefore, I have performed my promise, and I hope I have proved that Mr. Belsham has not only most grossly calumniated his countrymen, but that he has endeavoured to cast a stigma upon Great Britain, which upon a cool and dispassionate examination she will not be found to deserve.'

In attributing the famine, which spred its doleful influence over a great part of Hindustan in the year 1770, to a monopoly established by Lord Clive, aggravated by the ejection of the Zemindars, Mr. Belsham certainly ascribes too extensive an effect to those pernicious measures: an effect which must manifestly be traced to physical causes, in which it actually originated. Individual Zemindars had been occasionally dispossessed under the Mogul system of finance, when convicted of malversation, or suspected of disaffection: but the universal ejection of the hereditary landholders of an extensive kingdom, and the letting of their lands to persons uninterested in the permanent prosperity of their respective districts, was certainly not less unprecedented than it was unjust and impolitic. That mischievous system, however, was adopted before Mr. Hastings's arrival; and if continued, as the Major asserts, in consequence of positive injunctions from this country, that circumstance is surely sufficient for his personal exculpation.

It is very remote from our intention to enter into a particular discussion of all the topics involved in the Major's relation of the origin of the Rohilla war: but our duty as reviewers does not permit us to overlook historical mistakes; and many very important errors occur in his account of that unfortunate nation. We must add that those who correct others, with

the tone assumed by our author throughout this publication, should be particularly attentive to correctness in their own statements.

'They were (says he) Afghan Tartars, who invaded the province of Kutteir, now called Rohilcund, after Nadir Shah had entered Hindustan. Notwithstanding various attempts to expel them, Ali Mahommed, their chief, was quietly fixed in possession of that district in 1746. On his death in 1749, he appointed three persons guardians to his sons, one of whom, a man of obscure origin, named Hafiz Rehmet Khan, had originally been a trader, then a soldier of fortune, not born in Rohilcund, but an invader of it under Ali Mahommed. For a son of Hafiz Rehmet therefore to talk of the tombs of his ancestors being at Bisuli, is an imposition which could only have been attempted on a supposition of our total ignorance of the history of the Rohillas.'

Not having immediate access to Mr. Hamilton's translation of "the History of the Rohillas *," we lay before our readers a literal version of such passages of an original Persic history, which is in our possession, and was written by a person in the service of the late Nabob Fyzulla Khan, as relate to the above extract; in which, it will hence be perceived, there are nearly as many mistakes as sentences.

"No sooner had the Sultan Humain [contemporary with our eighth Henry] restored the throne of Delhi to its pristine vigor, than immense numbers of Afghan families descended from the mountains, and settled in the environs of Bareilly, Moradabad, and Sumbul, comprehended under the general denomination of Kutteir: some employed themselves in agriculture, others in commerce, and many engaged in the service of the rulers, the Rajahs, and Zemindars. They were followed many generations afterward by two brothers, named Shah Alum Khan and Hussein Khan, who, emigrating from the same country, settled where the rest of their tribe were previously established. The former left two children, Daud Khan and Hafiz Rehmet Khan, whose reputation for valour, munificence, and piety, will never be effaced from the page of memory. Daud Khan, having distinguished himself in various actions, obtained the command of a troop of horse. In that command, he was succeeded by his son Ali Mahommed, on whom a considerable Jaghir in the same suba was settled for the maintenance of himself and his forces."

This extract, corroborated by other authorities which we deem it unnecessary to cite, will justify us in remarking, on Major Scott's narrative, that the Rohillas did not enter Kutteir as invaders, but as immigrants, and nearly two centuries before the period assigned by him; that the Nabob Ali Mahommed Khan was born there; that the *obscure foreigner*, whom he appointed guardian to his sons, was his uncle, and

* See Rev. vol. lxxvii. p. 395.

born

born there also; and lastly, that the son of Hafiz Rehmet Khan might correctly state that the tombs of his ancestors were at Bisuli.—'I have given one specimen of Mr. Belsham's accuracy, and shall stop here,' says Major S.: *mutato nomine*, we shall follow his example.

The conduct of Mr. Hastings with regard to the stoppage of the tribute to the titular sovereign of Hindustan, the receipt of presents, Mahommed Reza Khan, Cheyte Singh, and the Begums of Oude, successively engage the attention of our author: but we apprehend that a renewal of these discussions could scarcely prove interesting at this period. A biographical account of Mr. Francis concludes the work.

Although we have judged it requisite to correct certain historical inaccuracies in the Major's production, and might have stated our unqualified dissent from many of his conclusions, (particularly regarding the circumstances which justify warfare,) yet on the whole we sincerely concur with him in opinion that, if Mr. Belsham aspires to the character of an impartial historian, (and what is an historian without impartiality?) he should studiously revise every passage of his work, that is calculated to convey to posterity an injurious reflection on the conduct and principles of the late Governor General. They have stood the test of the most rigorous examination; they have resisted the united attacks of genius, enthusiasm, and eloquence; and singularly presumptuous must that individual be, who would oppose his private opinion to the deliberate judgment of the highest tribunal of the nation. As literary men, we sincerely participate in the eventual triumph of a personage of splendid talents and of comprehensive knowlege, and a distinguished patron of literature; and notwithstanding many mistaken maxims of policy, which pervaded his administration, we consider that generous imprudence which hazards the loss of reputation and office, for what it deems the national interests, better calculated to attract public esteem, than the wary apathy and the selfish circumspection which probably characterized some of his opponents.

Art. XVII. *A View of the Causes and Consequences of the present War with France.* By the Honourable Thomas Erskine. The XIth Edition. 8vo. pp. 138. 2s. Debrett. 1797.

If the use of a literary journal were confined to the information of contemporaries, and to the perusal of the present moment, it would be scarcely necessary for us to take an enlarged notice of a production which has excited such interest, and has obtained so extensive a circulation, as the pamphlet now before

before us. Much, doubtless, of this interest is to be ascribed to the name of the author: much to the nature of a subject on which a great part of the public have been led, by national calamities, to review that judgment from which such calamities have flowed: much, also, to the spectacle, rare among us, of a man plunged in the difficulties of a science so profound, and in the distractions of a practice so complicated, as that of the law of England, yet finding leisure to devote his mind to public affairs, and to soften the "harsh and crabbed" learning of his profession with the graces and accomplishments of polite literature. There have, indeed, in other times, been Bacons, Clarendons, and Somers's; and Lord Mansfield, at a more recent period, possessed all the talents and endowments of an elegant scholar: but he employed them only in adorning that deep and ingenious reason with which he enlightened jurisprudence. Lord Thurlow and Lord Loughborough, though justly celebrated as political orators, and distinguished as much in the senate as at the bar, never addressed the public as political writers:—they never ventured to submit their reasonings, stripped of all the aids of elocution, to a deliberate and scrutinizing perusal in the closet. To this severe tribunal, however, Mr. Erskine has appealed;—and with a confidence in his own powers which the event has proved to be just, he has submitted to the rigorous examination of the impartial and the adverse a full discussion of one of the most momentous subjects that ever divided human opinion.

In this production, there are doubtless a few negligences, which, with a less ardent mind and a less occupied life, the author might have escaped; and a few harshnesses which a more practised writer might have avoided:—but to compensate these defects, there are excellencies and beauties which mere skill in the mechanism of composition never could have produced. His style in narrative is easy, flowing, and animated:—It is the style of an orator and a gentleman, without coldness, without constraint, without affectation.—His reasoning is simple without being obvious, and deep without being abstruse:—He possesses the happy and most singular faculty of conveying argument in the form of narration, and of presenting events in such a shape that they suggest to every understanding the inference which ought to be drawn from them:—He exemplifies the art of giving to a mere historical deduction all the effect of laboured reasoning:—Amid the apparent simplicity of narrative, he displays the substance without the pedantry of logic:—Nor are there wanting occasions on which he discovers all the fire of eloquence, and exhibits all the opulence of a happily gifted and richly endowed mind:—but the occasions on which he gives

gives the rein to his genius are rare, because they are selected with taste and judgment, and because the nature of his subject does not often call for such exertions. The pamphlet is, besides, written throughout with the urbanity of a man liberally bred, and deeply imbued with that refinement which is acquired by familiar intercourse with the most civilized part of civilized society. It is distinguished by an uniform candour towards the opinions, and even conciliating deference for the prejudices, of his opponents. There are no zeal and alacrity to impute ill intentions. The only art or labour, employed in representing human conduct, is for the benevolent purpose of reconciling the most ambiguous actions of men with the best motives from which they can by any possibility arise. The most zealous advocate of established institutions, and even the most bigotted adherent of established abuses, must acknowlege that the love of liberty is blended in this pamphlet with that profound reverence for the laws of our country, for the conſtitution of our ancestors, for quiet, for order, and for religion, which have in all ages adorned and ennobled the writings of all wise and virtuous men. The author is too enlightened a judge of human nature, and too well informed by the experience of human affairs, to separate from liberty those venerable objects, without which, he knows, and he *feels*, no true liberty can exist. Full of reverence for the memory and the example of our forefathers; full of love for the British constitution, which he desires to improve, because he desires to preserve it; in the midst of his admiration for the highest principles of liberty; he never suffers himself to forget the caution, the prudence, and (we had almost said) the fearfulness, with which the short-sighted judgment of man ought to apply them to any existing order of political society.

We have thus sincerely delivered our opinion on the general merits of this publication; and if we have characterized with more dilatation, and applauded with more warmth and energy, than we usually exert, our feelings must warrant our conduct; —those feelings which, we trust, are well known to the world; and which can neither be torpid nor lukewarm on the subject that this pamphlet discusses, and at such a period as that in which it appears.

Large extracts, or an elaborate analysis, can scarcely be necessary in reviewing a work which must be in the hands of most readers: but we shall select one or two specimens; which, few and short as they shall be, we are confident will abundantly justify the opinion that we have delivered. The first relates to a country which is at present placed in a situa-

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tion so critical, as most strongly to interest the feelings of every Englishman:

'I never shall be the defender of popular excesses, nor of commotions which can endanger the peace of my country; God forbid that I should: but I know they never can arise, if men, who stand on the vantage ground in society, will only behave with common honesty and common sense. It is not yet too late for the higher orders of this country to consider well this subject. Let me implore them, while yet practicable, to give a safe direction to a spirit which neither Laws nor Wars will repress.

'This spirit is at present high in Ireland, and the recent zeal of that brave and virtuous people has completely detected the false and pernicious calumnies upon both countries. It has demonstrated that a desire to reform abuses in the government is not at all connected with disloyalty to its establishment, and that the restoration of a free constitution by the wisdom and spirit of a nation has no alliance with, but, on the contrary, is utterly abhorrent to a submission to foreign force.

'The late attempt upon Ireland ought nevertheless to make the deepest impression upon the government of England. The very sensation occasioned by it, and our congratulations upon the support of the elements, is in itself a condemnation of the measures pursued in that country.

'If Ireland were conducted as she ought to be, what dependence, in God's name, could we have to place upon the winds? Could a protective government of three millions of men, happy under the enjoyment of our free constitution, have occasion to look to a weather-glass for its safety against twenty thousand men? or could any thing but a hope of disunion, held out to an enemy by the effects of a narrow policy, have suggested so weak and feeble an expedition?

'This is a hope that will remain unextinguished in France, and which may be expected to produce future and more dangerous expeditions, unless satisfaction be given to the feelings of that country. It is a dangerous mode of reckoning, that because the people have not manifested their discontent by inviting an enemy, they are therefore to be considered as contented; or, that their wishes may be the more safely neglected. It is justly observed by Locke, that nations, instead of being prone to resist their governments without cause, require long continued neglect and provocation to rouse them even to a reasonable and justifiable resistance. But he follows this observation by reminding the rulers of states and kingdoms, that this disposition leaves them neither justification nor protection when their authorities are subverted; and that the degree of disgust, which will at last surely overturn them, is not matter of safe or rational calculation: that the progress of disaffection is insensible and invisible, and that it is frequently hurried on to the fatal conclusion by accidents neither to be foreseen nor resisted.

'These reflections ought to suggest the propriety of securing this most valuable part of the empire from the possible danger of a better

concerted attack. This ought to be done, not merely by more watchful operations (as I have purposely shunned all consideration of the details of departments), but by setting the watch in the interests and affections of the Irish people.

'Nothing can accomplish this but the absolute renunciation of that jealous and restrictive system of government, which characterises the present administration every where, but more than any where in that kingdom. To rule with security over that people, or over any other, in the present condition of the world, they must be set at their ease, and made happy by every indulgence within the compass of their government. To make the interest of supporting any civil establishment universal, the privileges it confers must be made universal also. To inspire the multitude with indignation at a foreign enemy, they must be made to feel practically the privileges which his invasion strikes at, and the social blessings it would destroy.

'It is said, that when peace arrives it may be prudent to consider these great objects. But without instant consideration of them, peace may never arrive at all. If I had the princely dominion of Ireland, and were lord of all her soil, I would choose that moment for reforming her parliament, and for complete emancipation, when the enemy was plying upon her coasts: not as acts of sudden fear, but of sound wisdom and critical justice. To withhold from great bodies of a people the freest and fullest communications of all the privileges of their government, when its existence is externally threatened, is to bandage up the right arm when an enemy is approaching, and, by robbing it of its circulation, to deprive it of its strength.

'But the Irish people flocked with loyalty to the standard of their country. For that very reason it should be crowned with the garland of constitutional freedom. Let the present moment be seised of making reformation a spontaneous act of liberal and enlightened policy, instead of being hereafter an act of cautious prudence, which may destroy its grace and effect. Let all the concessions of government in both countries be the concessions of wisdom and beneficence; and not, as was happily expressed by a great writer, like the restitution of stolen goods. Let the people of both countries receive the greatest degree of freedom which the true spirit of our constitution is capable of dispensing, and we may then smile at all invasions, whatever reach of coast our enemies may possess. Under such a system, instead of riots and murmurings, by coercive acts of parliament, every man would be a volunteer with a courage which no mutiny bill can inspire, and every house and cottage in Great Britain and Ireland would be a barrack for the soldiers of their country.

'These are unfortunately not abstract and speculative reflections; they would have been so formerly: but they are now taught by the awful times we live in. It is the use of history and observation to be a guide for the future.'

The next passage which we shall present to our readers is, in our opinion, an example of a topic of great public importance as soberly considered and as soundly reasoned, as any with

with which we are acquainted in the works of political writers:

'But supposing the practicability, or the effects of such a system in Great Britain to be altogether false and visionary; admitting, for the sake of argument, that the agitation of the French Revolution was too violent, and its principles, from the very beginning, too *disorganising* and mischievous for regular governments, under any restraints, to have *intermeddled* with or even acknowledged, nothing would follow from the admission in favour of the war; because a sincere yet armed neutrality on the part of Europe would have been the surest and the most obvious course for dissolving the new republic, or, at all events, of recalling it the soonest to some *social* order of things.

'France was at that time (according to the authors of the war) torn to pieces by the most furious and nearly *balanced* factions, which made her government a mere phantom, *competent* only to evil, and incapable of good. Be it so.—For that very reason we should have observed the most perfect, and even the most soothing neutrality. Heterogeneous bodies, having no principle of union capable of constituting a substance, and which, if left to themselves, would separate and disperse, may be bound together by external force, and passed through a furnace till they unite and incorporate. This was precisely the case with France. She was rent asunder by the internal divisions of her own people, but cemented again by the conspiracy of kings. Her great leaders were banded against each other, not only from the most deadly hatred and the lust of dominion, but separated by the most extravagant zeal for contradictory theories of government, whilst the people were tossed to and fro, the alternate victims of repugnant and desolating changes. In this unexampled crisis, persons, capable upon other occasions of judging with accuracy and acuteness, were looking by every mail for the utter destruction of the French government; but they had lost the clue to the mystery, or rather to the plain principle which preserved it: the British minister was the guardian angel that hovered over France, and the sole creator of her ominous and portentous strength. The necessity of resisting by combination the external war with which he surrounded her, counteracted the separation arising from her internal commotions. It raised up a proud, warlike, and superior spirit, at the call of national independence, too strong for the inferior spirits, whose enchantments were dissolving her as a nation; and by the operation of the simplest principles of unalterable and universal nature, rather than from any thing peculiar in the characteristic of Frenchmen, consolidated her mighty republic, and exhibited a career of conquest and glory unequalled in the annals of mankind.

'In the same manner the cruel confiscations and judicial murders, which, under the same tyrannies destroying one another, disgraced the earlier periods of the republican revolution, may be mainly ascribed to the same predominant causes. If France had been left by other nations to the good or evil of her own changes, the proscriptions which prevailed for a long season could not have existed in the same

same extent in any civilized nation, nor even in a nation of human beings: but the reign of terror (as it was well called) must be always a reign of blood, because there is no principle of the human mind so mean or so merciless as fear. In proportion, therefore, as the government of France was shaking by external conspiracies, and trembling for its existence, it became of course more subject to internal agitation by the revolts of its own subjects. Had it not therefore been for our unhappy interference, royalists of the old school, and royalists of the monarchical revolution, bending before the storm of national opinion, and seeing no great standard hoisted for their protection, would have really or seemingly acquiesced in the new order of things; they would have given little offence or jealousy to the state, and, what is far more important, the state itself, unimpelled by the terrors of revolt and the expences of war, would not have had the same irresistible motives for seizing upon the persons and property of its subjects; and thus numerous classes of men, possessing dignities and property, which have been chased from their country, or swept off the face of the earth, would have remained within the bosom of France, inactive, indeed, for the present, but whose silent and progressive influence hereafter might have greatly affected the temper, if not the form, of the government, at no very distant period.

'This was precisely the case in England upon the death of Charles the First: the nobles and the great men of the realm submitted to the protectorship of Cromwell, and Europe acquiesced in it. Cromwell, therefore, executed his authority according to the new forms, but without any system of proscription. The high men of the former period continued to exist, and with all the influences of property, which remained with its ancient possessors; the monarchy might, therefore, be said to have been rather in abeyance than abolished, and when the return of Charles was planned and executed, every thing stood in its place, and conspired to favour his restoration. But if the nations of Europe had then unsuccessfully combined to restore monarchy in England, as they have lately to restore it in France, the consequences would have been exactly similar. The monarchical party in England would have undoubtedly flocked to the standard: they would have endeavoured by force, or by intrigue, to dissolve the commonwealth; those who were taken would have been executed as traitors; others would have been driven out of England as emigrants; their great estates would have passed into other hands; a title to them would have been made by the new government to those who, as in France, became the creditors of the public during an exhausting war; the whole body of nobility and great landed proprietors would have perished in England; and Charles the Second could no more have landed at Dover than Louis the Eighteenth could offer himself before Calais at this moment.

'It may be asked, why the sagacity of that arch statesman Cromwell did not foresee the consequences I have appealed to? and the application of my whole argument is concluded, and becomes invulnerable by the answer. The answer is—he could not do it. The

powers of Europe and his own subjects, through their interference, did not furnish him with the occasion. Neither in England, nor in France, nor in any other country, will men bear bloody murders, or cruel confiscations, but under the pressure of some actual or apparent necessity to form the tyrant's plea. This plausible and unfortunate plea was given by confederated Europe, but principally by England, to the tyrants of France; and thus the Republic became not only consolidated for the present, but the return of such a state of things was inevitably prevented, as might have led to a restoration in France like that which followed the commonwealth in England.'

The following passage appears to us just in its views, generous in its sentiments, and eloquent in its expression:

'The writings of Mr. Burke have had a great and extensive influence in producing and continuing this fatal contest. Let us avail ourselves, then, of the great wisdom of his former writings to lay the foundations of peace.

'When an extraordinary person appears in the world, and adds to its lights by superior maxims of policy and wisdom, he cannot afterwards destroy their benefits by any contradictions, real or apparent, in his reasonings or in his conduct. We are not to receive the works of men as revelations, but as the chequered productions of our imperfect natures, from which, by the help of our own reasonings, we are seasonably to separate the good from the evil. This is the true course to be taken with all human authorities. It is a poor triumph to discover that man is not perfect, and an imprudent use of the discovery to reject his wisdom, when the very fault we find with his infirmities is, that they tend to deprive us of its advantages. Differing wholly from Mr. Burke, and lamenting the consequences of his late writings, I always think of the books and of the author in this kind of temper. Indeed when I look into my own mind, and find its best lights and principles fed from that immense magazine of moral and political wisdom which he has left as an inheritance to mankind for their instruction, I feel myself repelled by an awful and grateful sensibility from petulantly approaching him *.

'I recollect that his late writings cannot deceive me, because his former ones have fortified me against their deceptions. When I look besides at his inveterate consistency even to this hour, when all support from men and things has been withdrawn from him; when I compare him with those who took up his errors only for their own convenience, and for the same convenience laid them down again, he rises to such a deceptive height from the comparison, that with my eyes fixed upon ministers, I view him as if upon an eminence too high to be approached.

'The principles upon which Mr. Burke founded the whole system of his conciliation with America, were not narrow and temporary, but

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'* If reference is had to the arguments of the author during the state trials, in the trial of Mr. Paine, and upon several other occasions, he will be found to have uniformly pursued this course with regard to Mr. Burke.'

permanent

permanent and universal. They were not applicable only to a dispute between a mother country and her colonies, but to every possible controversy between equal and independent nations; they were not subject to variation from the tempers and characters of the contending parties, because being founded in human nature they embraced the whole world of man.

'The maxims of pacification which he laid down were plain and simple, but for that very reason were the wiser. Wisdom does not consist in complexity; the system of the universe is less intricate than a county clock.

'The first grand maxim which I before adverted to, and which, in truth, includes all others, was, that peace is not best sought, "*through the medium of war, nor to be hunted through the labyrinth of endless negotiation; but was to be sought in the spirit of peace, and laid in principles purely pacific.*" He inculcated, that crimination and recrimination was not the course by which any human controversy was to be ended; and, above all, he protested against the ruling vice and impolicy of the present administration, who have never had any definable system of peace or warfare, who have always mixed the bitterness of reproach with propositions for conciliation, and have uniformly brandished the sword in one hand with more irritating menace, at the very moment they were holding forth the olive branch in the other.

'This we did also in the American war—the repealing acts which we passed to soothe America were generally carried out in the same ship with new penal bills to coerce them. This induced Mr. Burke in Parliament to express his doubts of their efficacy:—"You send out an angel of peace, but you send out a destroying angel along with her, and what will be the effects of the conflict of these adverse spirits is what I dare not say. Whether the lenient measures will cause passion to subside, or the severer increase its fury: all this is in the hands of Providence; yet now, even now, I should confide in the prevailing virtue and efficacious operation of lenity, though working in darkness and in chaos. In the midst of this unnatural and turbid combination, I should hope it might produce order and beauty in the end *."

'I have never passed this sentence through my mind, where it has been present for many years, without being deeply affected by it. Its eloquence is only valuable as it makes the moral and political truth sink deeper into the understanding and the heart. The angel of peace dressed in smiles and cloathed with her own mild attributes, is not merely described as triumphing in the blue serene, where only ordinary passions are to be opposed to her; but, as if Mr. Burke had looked forward to his own picture of the French revolution, he trusts to her operation, though working in darkness and in chaos, in the midst of unnatural and turbid combination, and looks forward from her presence to order and beauty in the end.

'The unalterable effect of this genuine spirit and principle of peace, it is but justice to Mr. Burke to say, he has never fled from.

'* Mr. Burke's Speech in the House of Commons, 29th of April, 1774.'

He is in this perfectly consistent with himself; he, of course, does not agree with the plan I am suggesting, because he proposes no peace with France, because he thinks the peace of the world would be sacrificed by its attainment: but if he could once be brought to agree that peace was desirable, I would be contented to stand or fall as he subscribed to what I am proposing. Grant but the premises of his late writings, and all his deductions are full of the same vigour, and lighted up with the same eloquence, which distinguish every thing he has written. It is his false premises only, that lead him astray, and make such havock in the world. But ministers have no sort of excuse for their conduct; they profess to be sincere in desiring peace, yet they refuse to pursue the only methods by which, between man and man, or between nation and nation, it ever was, or ever can be permanently secured.'

If men illustrious for their talents were always to treat each other with such candour and generosity, they would better consult that common interest which they have in preserving, unimpaired, the veneration of mankind for splendid accomplishments and extraordinary endowments. This lasting interest survives the petty and temporary animosities of controversy and faction; and it is so large as to comprehend every form of mental excellence, wherever it is scattered among the various sects and parties which divide mankind. Men of genius often forget that, in their zeal to inspire the public with contempt for their antagonists, they teach them to despise genius itself; which, notwithstanding its occasional misapplications, is, on account of its general benefit, the natural and reasonable object of the reverence of mankind. The indecent and furious squabbles of men of talents, who disregard their own dignity and that of their opponents; their rage of misrepresentation; their scurrility of invective; their neglect of that decorum with which the consciousness of their superiority, and the elegance of the studies in which they are conversant, ought above all men to inspire them;—these are the causes which have lowered the dignity of genius, and have damped the admiration which mankind are equally *bound* and *disposed* to pay to that which, except virtue, is the best and highest of the gifts of Heaven.

Art. XVIII. *Fiesco; or the Genoese Conspiracy.* A Tragedy. Translated from the German of Frederick Schiller, Author of the Robbers, &c. By G. H. N.* and J. S. 8vo. pp. 230. 3s. 6d. sewed. Johnson. 1796.

The modern or *Gothic* drama (for so the German critics seem agreed to call the form of stage-play which Shakspeare

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* One of the gentlemen concerned in this translation is by birth a German.—*Advertisement.*

introduced)

introduced) chiefly excels the antient or Greek drama by the magnitude of action which it can embrace, in consequence of relinquishing the unities of place and time. (See M. R. vol. xviii. p. 121.) The usurpation and punishment of Macbeth, or the conspiracy of Venice, would have appeared, to the artist of antiquity, subjects of too enlarged and comprehensive a class to be drawn within the limits of a single dramatic representation. It is most difficult, and consequently most meritorious, to excel in this more spacious walk of tragedy; to seize the spirit and bearing of such gigantic events; to delineate them in few and well adapted scenes; and to bring before the spectator, without the aid of narrative, the causes and consequences of such complex enterprizes. The hero of a Greek drama, however important from birth or station, is never known to the audience but as a member of a distressed family: while the hero of a Gothic drama, an Egmont or a Fiesco, may be introduced as superintending that higher order of interests which involve the fortunes of his country or his kind. The varieties of ethic peculiarity and of conflicting passion proportion themselves to the complication of the business of the scene; and a whole volume of Eschylus or Euripides may be perused without noticing so many well-discriminated characters, or so many truly tragic situations, as are sometimes compressed within a single poem of Shakspeare or Otway, of Goethe or Schiller.

The story of the play before us has been taken from Cardinal de Retz's *Conjuration de Fiesque*, and comprehends the whole conspiracy at Genoa against the hereditary consequence of the Doria family; in which Count Fiesco, the hero of this piece, was engaged probably from ambitious motives, and his coadjutors from democratic views. Some deviation from the real catastrophe of that event, (according to which, the Count was accidentally drowned,) became necessary by the nature of the drama; which does not allow the interposition either of chance or of a particular providence. In other respects, but with the addition of domestic anxieties, the historical outline has been observed in the plot; which it will not therefore be necessary to narrate.

Of all the extant tragedies of the class which we have already described, perhaps no one embraces a greater compass of event, no one exhibits a greater variety of character, no one includes situations more pathetic, than the present: but the interest arising from the incidents is not always on the increase; still less the pathos, which is at the highest in the scene between Verrina and Bertha in the first act; and the treatment of Julia is unworthy of an accomplished gentleman, and needlessly

lessly degrading to the hero. The least successful scenes are those between Julia and Leonora. Schiller is accustomed to paint the passions in all the vigor of feeling, but in all the nakedness of nature. He is therefore most qualified to draw those characters which neither sex nor decorum may be supposed to restrain. He forgets to superinduce the varnish of a dissembling refinement; and he describes the niece of Duke Doria as venting her spite and triumphs with all the vulgar insolence of a favoured chamber-maid.

This tragedy is by no means so extravagant as that of *the Robbers*; yet even here it may be perceived that the author delights in the enormous. His passion is always prodigy. All those instances to be found in history, whether real or fabulous, from which affrighted nature recoils, have been the chosen aliment of his imagination. That which recedes farthest from discipline and civilization, and leads to the wildest exorbitance of crime, is best adapted to the energy of his gigantic efforts.

The translation is faithful, somewhat abridged, smooth, and elegant: but we cannot pronounce it altogether worthy of so transcendant an original. In the original, Verrina, in the phrenzy of despair, says to his daughter—"*Genoa's liberty is lost! – Fiesco is lost!—Do thou turn* WHORE!" The unlettered muse of Schiller, like the energetic muse of Shakspeare*, disdained to use any but the strongest term, the most expressively appropriate to his apprehension in the moment of such accumulated distress. Our timid translators have substituted—

'*And thou may'st become a prey to dishonour!*'

This may be decent, but it is not TRAGICAL. It destroys the association of the three greatest woes which Verrina could imagine. Similar instances might be produced:—but suffice it to observe, with our translators, whose modesty at least is truly commendable, that 'it is not easy to do entire justice to such a writer as Schiller.'

MONTHLY CATALOGUE,

For FEBRUARY, 1797.

HISTORY.

Art. 19. *A brief History of the Wars and Treaties in which England has been engaged*, from the Restoration of King Charles II. to the present Time. With a Sketch of the Causes of the French Revolution, and of the Motives which led to the War between the

* "Villain, be sure thou prove my love a whore!"—OTHELLO.

Confederate

Confederate Princes, and the French Nation. 8vo. pp. 62. 1s. 6d. Robinsons. 1796.

OF the numerous and important military transactions carried on during the last 130 years, it is impossible, in a small pamphlet like the present, to give more than a very rapid and imperfect sketch; in consequence, the author has confined himself to a specification of the successive increase of public burthens, and a short enumeration of the objects of each war. These he has drawn out and contrasted in a very striking manner.

EDUCATION, *&c.*

Art. 20. *A Manual, or Little Book for Grown Persons*, containing I. Institution of Marriage. II. Duties of Husbands and Wives. III. Of Polygamy. IV. Divorce. V. Parental Authority. VI. Duties of Parents. VII. Of Children. VIII. Of Brethren. IX. Of Sisters. X. Of Masters. XI. Of Servants. XII. On Government. XIII. Power of the Magistrate. XIV. Measures of Submission. XV. Love of our Country. Extracted from the Works of the late learned and Reverend Henry Grove. 12mo. 6d. Smeeton.

The ample title-page precludes any observations on this work. The name of Grove is a sufficient recommendation.

Art. 21. *Sheridan improved.* A general Pronouncing and Explanatory Dictionary of the English Language. By Stephen Jones. Second Edition. 16mo. 4s. Boards. Vernor and Hood.

Mr. Jones in his preface has noted several provincialisms and omissions in the late Mr. Sheridan's Dictionary; and these he has corrected. The size of the work renders it very suitable for a school-book. For our account of this Dictionary in its primæval state, see Rev. vol. lx. p. 241. and vol. lxxxi. p. 57.

MATHEMATICS, *&c.*

Art. 22. *A Practical Introduction to Spherics and Nautical Astronomy*; being an Attempt to simplify those useful Sciences. Containing, among other original Matter, the Discovery of a Projection for clearing the Lunar Distances, in order to find the Longitude at Sea; with a new Method of calculating this important Problem. By E. Kelly, Master of Finsbury-square Academy. 8vo. pp. 210. 6s. Boards. Johnson. 1796.

This work is not the hasty production of an uninformed and careless writer, who, ambitious of appearing under the character of an author, proposes to avail himself of the credit and advantage which he might thus obtain in the exercise of his profession. Mr. K. is well acquainted with the subjects to which he directs the attention of the reader, and he has applied his knowlege to a very useful purpose. Spherical geometry and trigonometry are undoubtedly of great importance in astronomy and navigation; and the practice of projection is a pre-requisite to the solution of many problems that often occur in these branches of mathematical science. Though persons who are much conversant with these subjects will not find any thing very interesting in this volume, they will peruse it with pleasure; and to learners it will be intelligible and useful.

The principal object of the author was to adapt his instruction to scholars, and particularly to young persons of this description, who have not previously acquired any considerable knowlege of the elements of geometry. If this had not been his obvious and avowed intention, he might have rendered this work more generally acceptable, by introducing a scientific demonstration of the principles of stereographic projection, in which is founded the practice that he has so well illustrated. This might have been comprized in a very small compass, and he is well acquainted with those writers who would have aided him in supplying this defect. An acquaintance with the theory of projection would have afforded satisfaction to many persons, who have occasion to recur to the mechanical practice of it; while those, who have neither leisure nor inclination to study the grounds of the operations which they perform, might have omitted the demonstration of the principles, and restricted themselves to the practice. We think that in some parts of his work the author has been needlessly diffuse, and that the defect which we have mentioned will be regretted by many readers.

'It is not presumed,' (says Mr. K., and thus he anticipates and obviates the objection just stated,) 'that this work should supersede the use or necessity of those learned systems already published, being rather intended as an introduction to them; but it will be found particularly useful to persons who cannot devote much time to mathematical investigation, and who chiefly want that part of the science which is applied in nautical practice.'

This book is divided into two parts. The *first* comprehends spherics; in which the author, after a great variety of definitions, introduces an account of the construction and use of those lines on Gunter's scale, and on the sector, which are applied in stereographic projection. He then proceeds to the solution of the most important stereographic problems. In those sections that are appropriated to spheric trigonometry, he explains and applies Lord Napier's general rule, founded on the five circular parts, and sometimes denominated the Catholic proposition; and he exemplifies the principles of trigonometry in the solution of quadrantal triangles and oblique spheric triangles, both with and without a perpendicular. To this part he has annexed improved solutions of certain cases of spheric triangles, that deserve attention; with general remarks on the correction of proportional errors, and two tables exhibiting the solutions of right-angled and oblique spheric triangles.

The subject of the *second* part is nautical astronomy, or 'the application of spherics to those problems of astronomy which are most useful at sea, such as finding the azimuth, amplitude, time, latitude, longitude, &c. all of which are solved both by projection and calculation.' This part terminates with 'a comparative view of the most approved methods of working the lunar observations, illustrated by figures, shewing the principles and rationale upon which those calculations are founded.'

The various projections of the sphere are familiarly illustrated and made intelligible to learners, by exhibiting the positions of the globe that correspond to each projection; and astronomical problems, of

the most useful of which the author has selected a considerable number, are solved by the globe, by projection, and by calculation. Mr. Kelly's account of the several methods that have been proposed, and that are generally practised, for determining the longitude, is concise and clear, and sufficiently comprehensive for those to whose benefit his views have been principally directed.

The author's new projection for solving a lunar observation is either founded on principles which he has not explained, or is merely tentative and casual in its effect. Concerning this method, however, he very justly observes that, although it gives a result which is surprisingly exact, especially when neither of the observed bodies is very near the horizon or the zenith, the problem is too complicated to admit of a solution perfectly accurate by such a simple projection. His new method of working the lunar observations is an improvement of the common trigonometrical solution, as it is performed merely by sines without the interference of cosines, by taking the zenith-distance instead of the altitude:—but without tables calculated to seconds this method is impracticable. To those, however, who are in possession of Taylor's tables, this mode of operation is sufficiently obvious, and will be thought, in cases that require great exactness, most eligible.

The figures in this work are formed on a large scale, correctly drawn, and neatly engraved.

Art. 23. *Arithmetical Questions on a new Plan:* designed as a Supplement to the Author's engraved Introduction to Arithmetic, and intended to answer the double Purpose of Arithmetical Instruction and Miscellaneous Information. To which are subjoined Observations on Weights and Measures, with a complete Collection of Arithmetical Tables, and explanatory Remarks. For the Use of Young Ladies. By William Butler, Teacher of Writing, &c. The Second Edition, enlarged. 8vo. pp. 208. 4s. Boards. Dilly.

In a book of common arithmetic we did not expect to find that variety of information which this work contains. The author's reading has been very extensive; and his researches seem to have been directed with a particular view to this publication. There is scarcely any subject, nor any kind of knowlege, to which he is not desirous, with a very laudable zeal, of engaging the attention of his pupils; and instead of composing a mere treatise of arithmetic, he has compiled an universal common-place book for their instruction. While he is professedly employed in teaching them the common rules and operations of numerical computation, he takes occasion to introduce a variety of topics in astronomy and geography, biography and chronology, mechanics and philosophy, natural, civil, and ecclesiastical history, politics and government, ethics and theology; and he ranges with them, generally in prose, but occasionally in verse, through the whole circle of sciences, sacred and profane. We applaud the assiduity and labour displayed in this work, as well as the motives that induced the author to devote so much time to the compilation of it: but we much doubt whether this plan of communicating general instruction will be as efficient

efficient as it is comprehensive. Those who have been concerned in the education of young persons well know that it is possible, by aiming at too much, to defeat their own purpose; and to prevent that success which, with more moderate views, they might reasonably expect. If the attention of the learner be distracted by a variety of different subjects that have no immediate connection with each other, and his memory be overloaded with facts and dates that are incidentally introduced without any natural relation to the main object, his progress in the pursuit of useful knowlege is more likely to be retarded than promoted. The mass of matter, which this industrious author has collected together, overwhelms the arithmetical rules and examples, which are the principal objects of this treatise; and the scholar will be apt to forget that he is learning arithmetic, while he is expected to acquire any competent knowlege of the collateral subjects that are crouded together into so small a compass. As a book of reference, this treatise will be found instructive and useful; and it would probably have been more valuable in this view, if the author had contented himself with pursuing his course of arithmetic without interruption, and had arranged his other materials in the form of an appendix, with occasional references for the direction of his scholars, and for the particular exercise of such as were most likely to derive any considerable advantage from it. When we regard it, however, as a Supplement to the Author's engraved Introduction to Arithmetic, it appears to have been his design to communicate miscellaneous information in this way more than the knowlege of arithmetic: but, after all, there is a great degree of confusion, compensated by very trivial advantages, in thus blending miscellaneous subjects with the operations of arithmetic.

Without judicious selection on the part of the teacher, and very diligent application on that of the learner, this book will, we apprehend, be much less useful as a treatise of arithmetic than many others of a more compendious kind, which have fallen under our frequent notice: but, as a work of general instruction and amusement, altogether unconnected with arithmetical rules, it does honour to the compiler, and deserves to be recommended.

Art. 24. *An Introduction to Arithmetic and Algebra.* By Thomas Manning. 8vo. pp. 312. 6s. Boards. Rivingtons. 1796.

Although the ingenious author of this treatise does not profess to introduce into it any novelty or variety beyond what occurs in many other books on the same subjects, he has rendered it peculiarly instructing and interesting, by his mode of illustrating the grounds and reasons of the most obvious and common operations. He does not satisfy himself with merely laying down a rule, which the learner is to apply mechanically to the solution of the questions and examples that are subjoined: but he explores the principles of the rule, and elucidates, in minute detail, the *rationale* of each operation that is performed. This circumstance constitutes what we conceive to be the principal and distinguishing excellence of Mr. M.'s work, and cannot fail to recommend it to persons who are desirous of learning arithmetic and algebra, without the assistance of a tutor, and without having recourse to any other book.

The

The four fundamental rules of arithmetic are scientifically and very satisfactorily explained; and the algebraic part comprehends vulgar and decimal fractions, with the extraction of roots, and extends to the solution of quadratic equations. The author acknowleges that he has availed himself of the publications of other approved writers: but few instances will be found, in which he has adopted any thing without considerable additions and alterations. The chapter on the permutations and combinations of quantities contains a concise, and yet sufficiently intelligible, explication of this curious and useful part of science; and the author has introduced the subject with peculiar advantage, as a preliminary to the investigation and solution of the binomial theorem. His demonstration of this theorem is a very valuable addition to the work.

The following advertisement is prefixed, and we transcribe it for the information of those who have encouraged this publication. 'As the present work has very much exceeded the limits originally expected by the author, he finds himself under the necessity of either totally omitting, or of delivering in a future volume, some of the articles which were mentioned in his first proposals, but for which he could not find room in this publication. Respecting these, it is his intention to fulfil his obligations, by immediately submitting them to the public—should their decision on the present attempt justify him in hazarding a second.'

LAW.

Art. 25. *Term Reports in the Court of King's Bench,* from Hilary Term 29th George III. to Trinity Term 30th George III. both inclusive. By Charles Durnford and Edward Hyde East, of the Temple, Esqrs. Barristers at Law. Volume III. A new Edition Corrected, with Additional References. Royal 8vo. 19s. Boards. Butterworth. 1797.

We have already noticed the republication of the two former volumes of this useful work, in their present commodious size, and have only now to inform our readers that this is executed exactly on the same plan.

Art. 26. *Modern Reports,* or Select Cases adjudged in the Courts of King's Bench, Chancery, Common Pleas, and Exchequer, from the Restoration of Charles II. to the 28th Year of George II. The 5th Edition, corrected, with the Addition of Marginal References and Notes, and 381 Cases. By Thomas Leach, Esq. of the Middle Temple, Barrister at Law. Royal 8vo. 12 Volumes. 6l. 9s. Boards, 7l. 7s. bound. Robinsons, &c. 1796.

The first four volumes of the present publication were noticed in our 13th vol. N. S. p. 82.; and to that article we must refer for the character of the work.—It is necessary for us now only to observe that the whole is completed, and to extract from the preface the account which Mr. Leach has given of the new matter introduced in this edition.

'The promised assistance of several respectable characters in the profession, induced the editor to hope, when he first engaged in the undertaking,

undertaking, that he should be able to amass a sufficient collection of *MSS. cases* to continue the work, by an additional volume, through the several chasms which have been left open by subsequent reporters, to the commencement of the Term Reports; but this hope, to the extent in which he indulged it, has, for the present at least, been disappointed. He has, however, been enabled to introduce a great variety of *new cases from original MSS.* into the present edition. In the 7th volume will be found a collection of cases argued and determined in the courts of King's Bench, Common Pleas, and Chancery, from *Easter Term* in the 6th year of George II. to *Michaelmas Term* in the 18th year of George II. The cases are 155 in number, 67 of which are not reported in any other book.—Part of them appear from the MSS. to have been taken by a Mr. Wright; the remainder are certainly the production of Luke Benne Esq. an eminent Barrister at Law, of that period.

'In the 9th volume will be found an additional collection of cases in the court of Chancery during the time of Lord Hardwicke, from *Michaelmas Term* in the 10th year of George II. to *Trinity Term* in the 28th of George II. These cases fill 283 pages, are *ninety* in number, and 52 now for the first time reported; they were all of them, except the last 13, printed from a collection of MSS. cases preserved in the library of the late Samuel Salte Esq. of the *Inner Temple*, and many of them bear the author's name, which is printed as it appeared in the original MSS. The last 13 cases in this volume were kindly sent to the editor through the hands of one of the proprietors of the work, by Charles Butler Esq. of *Lincoln's Inn.*—To the xith volume is added a collection of select cases in the King's Bench, from *Trinity Term* in the 4th year of George I. to *Michaelmas Term* in the 4th year of George II. They are 136 in number, 78 of which are not reported in any other work.—These cases were selected from a collection of Law MSS. the production of Jonathan Wells, Esq. Barrister at Law.—The indexes to the 1, 2, 3, 4, 5, 6, 7, and 11th volumes, have been carefully corrected.'

It would have been much more convenient for the reader, and would have occupied less room, if these indexes had been incorporated: but we are sorry to observe that law editors seem, of late, not less attentive to the *size* and *price* than to the usefulness of their publications.

Art. 27. *An Abridgment of Penal Statutes*, which exhibits at one View the Offences and the Punishments or Penalties in consequence of those Offences, the Mode of Recovering, and Application of the Penalties, the Number of Witnesses, and the Jurisdictions necessary to the several Convictions, and the Chapters and Sections of the Enacting Statutes, including the fifth Session of the 17th Parliament, 1795. The 4th Edition, with large Additions and Annotations: to which are subjoined, extracted from Reporters of the best Authority, and inserted under their proper heads, a great Variety of Adjudged Cases. By William Addington Esq. of the Public Office Bow-Street. 4to. pp. 950. 14s. Boards. 1795.

'The first edition of this work, which was in 8vo. appeared in the year

year 1775, and was noticed in our 54th volume, p. 162;—the compiler since that time has had the opportunity, in successive editions, of improving on his original plan; and we are happy in having it in our power to say, that the usefulness of the publication is considerably augmented. The nature and contents of this volume are so fully set forth in the title page, as to render any farther account of them unnecessary.

Art. 28. *The Law of Evidence*, by Lord Chief Baron Gilbert; considerably enlarged by Capel Lofft, Barrister at Law. To which is prefixed some Account of the Author; his Abstract of Locke's Essay; and his Argument in a Case of Homicide in Ireland. Vols. III. and IV. Royal 8vo. 18s. Boards. Longman, Dilly, &c. 1792. 1796.

Of the first two volumes of this work, of the alterations made in the arrangement of it by Mr. Lofft, and of his reasons for such alterations, we gave an account in our 10th volume, N. S. p. 243.—It is scarcely necessary for us, on the present occasion, to say more than that the original plan is now completed by the publication of the volumes before us, and that in the middle of the last volume we find the following extraordinary, and to us unaccountable, note:

'From circumstances which need not here be detailed, the copy furnished by Mr. Lofft was abruptly discontinued at this part.—It was found necessary, therefore, that the work should be concluded in the best manner that such a conjuncture would permit. The following pages, with the general index of principal matters, and part of the synoptical index, were compiled by a gentleman, who, though wishing *on this occasion* to remain totally unknown to the profession, apologizes to them for the inadequate manner in which he is conscious his task has been fulfilled; and rests his plea for excuse on the known difficulty of pursuing a plan laid down by another with whom he had no concurrence or communication.'

We cannot dismiss this article without remarking that, though the Chief Baron's abstract of Locke's Essay, and his argument in a case of Homicide in Ireland, might very properly be inserted in a collection of his works, there is no propriety in introducing them into the present publication; and that the edition before us appears to be somewhat overcharged with superfluous matter.

Art. 29. *A Practical Arrangement of the Laws relative to the Excise:* Wherein the Statutes and Adjudged Cases affecting Officers, Smugglers, Prosecutions, Licences, and the Commodities subject to Excise, are carefully digested: and the whole System of the Excise Laws placed in a clear and perspicuous Point of View. To which is added an Appendix of Precedents of Convictions, &c. By Anthony Highmore, jun. Solicitor. 8vo. 2 Volumes. 18s. Boards. Butterworth. 1796.

Though the public have, of late years, been presented with various books on the subject of the Excise laws, yet we have seen no production on this important topic, so comprehensive and useful as the work now before us. As the statutes and adjudged cases relative

tive to the Excise, are become very numerous, a practical arrangement was found desirable.

In the first volume of the present collection, besides some useful observations on revenue in general, and on the revenues of Great Britain, (which are chiefly taken from Smith's Wealth of Nations, and Stewart's Political Economy,) Mr. Highmore has treated in separate chapters of the establishment of the hereditary Excise, of the court of Exchequer, of the duties of officers, of proceedings by and against officers of Excise, (in which he considers both their privileges and restrictions,) of licences, and of the consolidation act.—In his second volume, he has confined his attention to the laws affecting excisable commodities; and, for the sake of an easy reference, he has arranged the articles subject to the duties in alphabetical order.

It is proper to observe that the whole of this work is confined to the laws of Excise, and to those duties and regulations which are committed to the management of the Commissioners of that revenue; therefore, the reader must not expect to find those particulars noticed, though of an exciseable nature, which have given rise to other laws and regulations, and which are committed to different jurisdictions; such as the salt duties, and the laws for regulating the leather trade.

Art. 30. *A Summary of the Proceedings in Doctors' Commons*, in a Cause instituted by Charles Colin Campbell, Esq. against Harriet his Wife, for Adultery; comprehended in the Speech of the Surrogate, who pronounced Sentence in that Cause (on the second day of March, 1796), in the Court of the Commissary of Surry. 8vo. 1s. Allen and West. 1796.

In February 1793, Captain Campbell brought an action in the King's Bench against Major Hook, for criminal conversation with the plaintiff's wife, *who was the defendant's niece*, and the jury found a verdict for the Plaintiff, with 3000l. damages.—Soon afterward, the Major published a defence, in which he endeavoured to exculpate his character by invalidating the testimony of the witnesses, which he represented as inconsistent and improbable.—This pamphlet we noticed in our 9th volume, N. S. p. 97. In consequence of the verdict, Captain Campbell instituted proceedings in Doctors' Commons for the purpose of obtaining a divorce *à mensa et thoro*, and the present publication contains the sentence of the Judge on the final hearing of the cause, and a summary of the evidence adduced by both parties on the occasion.—We are informed in an advertisement, that the present pamphlet is published on account of the speech said to have been delivered in Doctors' Commons by Doctor Coote, (the judge,) having been imperfectly and maliciously represented in a daily paper, and introduced to the notice of the public by a letter with the signature of Archibald Hook:—this speech, as there retailed, we have been unable to procure: but we have now before us a separate publication containing the Doctor's judgment, evidently written by a hostile pen, and which we conceive to be the same that made its first appearance in a newspaper. These two accounts we have read, as also a letter addressed to Doctor Coote by a witness in the cause, which

which is likewise of a hostile nature; we have also carefully examined the evidence on both sides, which is printed in a large 4to. volume; and we are obliged to declare that we see no reason to impugn the justice or the impartiality of the judge's decision, which pronounced a sentence of divorce between the parties.—The evidence brought to support the plaintiff's action, and his subsequent application for a divorce, (a *qualified* not an *absolute* divorce,) appear to us clear, connected, positive, and in a great measure unimpeachable; and such as we know, from *the very best authority*, satisfied the mind of the noble Lord before whom the cause was tried at Guildhall.

In the pamphlet before us, we find the following sensible observations; to which, and to the inferences drawn from them, we give our entire assent.

'Thus have I gone through the evidence in every material point, preserving my mind as a *tabula rasa* with regard to any undue impression. In comparing and contrasting the different statements, I shall have occasion to examine the particulars of the case. At present, I will advance some general observations relative to the probability or improbability of the accusation and the defence.

'The *dilemma* may be thus stated. Either the husband has been guilty of a foul conspiracy against the reputation and the happiness of his wife, and many witnesses have conspired to accuse her falsely of gross criminality; or the uncle and niece, regardless of the prohibitions arising from consanguinity, and forgetting the matrimonial ties by which the lady was bound to another, have committed the crimes of adultery and incest. One of those two events must have happened.

'It is improbable, on the one hand, that a husband, whose character no imputation has injured, should be so extremely profligate as to charge his wife not only with adultery, but even with incest, without any foundation or just cause, for the infamous purpose of extorting money from the uncle of the lady. This supposition, I repeat, wears an aspect of great improbability; and it becomes still more difficult of belief, when coupled with the evidence of the witnesses, and with the consideration that the character of one only has been impeached: the others remain entitled to general credit, on the respectable footing of fair repute; it cannot be supposed, that they have joined in perjury to entail disgrace and misery upon two persons against whom they had no cause of malignity or ill-will.

'The other improbability is the commission of incestuous adultery. We must remember, that, when Major Hook returned from India, he was a stranger to his niece. It may be supposed, that he was suddenly captivated, and even infatuated, by her personal attractions; that he did not endeavour, with due firmness, to subdue the rising passion, but suffered it to gain strength, and establish itself in his heart, so as to prompt him to the exercise of the arts of seduction, at the expence of the honour and virtue of his relative. However the mind may revolt at an intercourse of this nature, the incident is less improbable than that of the conspiracy; and, if the witnesses of either party should have been guilty of perjury, the chance is apparently greater against the veracity of the lady's friends than against

 that

that of the other witnesses; for, when persons give testimony in a loose and negative way, they will more easily satisfy their consciences with regard to perjury, than if they should speak in terms of positive assertion: they will find some pretext of evasion, some subterfuge of equivocation, by which they may rescue themselves, in their own opinion, from the guilt of perjury; while such opportunities are less likely to arise in the case of those who swear positively to a particular fact. Upon this ground, the credit of Mrs. Campbell's witnesses may more reasonably be questioned than that of the deponents who favor her husband, with some allowance, however, for the difficulty of proving a negative.'

It is not improper to add that the Dean of the Arches, after having heard the cause on the appeal of Mrs. Campbell, confirmed the decision of the court of Surry.

Art. 31. *An Assistant to the Practice of Conveyancing;* containing Indexes or References of the several Deeds, Agreements, and other Assurances, comprised in the several Precedent Books of Authority now in print, *from the time of* Sir Orlando Bridgman *to the present period,* with short Remarks on the distinguishing Qualities of each Precedent; and cursory Observations on the peculiar merit of the Conveyancers, by whom they were respectively prepared. By James Barry Bird, of New Inn, Esq. 12mo. pp. 194. 3s. Clarke and Son. 1796.

An index to the precedents contained in the various volumes of conveyancing, which have appeared of late years, promises to be an useful work to those gentlemen who are engaged in that department of the profession; similar tables have been published of writs and other entries, and have been consulted with advantage.—The authors quoted in the present publication are, Bridgman, Lilly, Horsman, Williams, and Powell. Why is Wood omitted? Surely Mr. Bird does not mean to insinuate, though his words bear no other explanation, that Wood's book is valuable only on account of the additional matter introduced by Mr. Powell in the last edition. The plan of the present work appears to us to be an useful one, but the author has not allowed himself sufficient time, according to his own acknowlegement contained in his preface, to make it so extensively serviceable to the profession, as a little more labour might easily have rendered it.

AMERICA.

Art. 32. *Letter from Thomas Paine to George Washington,* President of the United States of America. 8vo. 1s. 6d. Symonds. 1797.

Like Luther, Thomas Paine excels in a shrewd and vulgar drollery, which accommodates his speculations to the taste of the multitude; and this has not prevented him from detecting many new truths, and from placing many important opinions in a very striking point of view. Minds which are prone to the ridiculous have often, perhaps commonly, the reasoning faculty unshackled; they care little for all that is decent, venerable, and overawing, in either religion or authority: but they seldom attain to a conception of the heroic in conduct

conduct or in sentiment. Confidence, or even heart-felt praise, they have nowhere to bestow; and they are too easily betrayed into frivolous irritation and personal satire. The habit of depreciating every thing *without* favours vanity *within*. The financial and religious speculations of Mr. Paine have lessened his literary reputation; and this letter will tend to depreciate his personal character: – it betrays the captiousness of self-conceit.

There is, it seems, an article of the American constitution, which enacts that 'any citizen of the United States who shall accept a title, place, or office, from any foreign king, prince, or state, shall forfeit and lose his right of citizenship of the United States.' The detention of Mr. Paine under Robespierre occasioned applications to the American resident at Paris, for interference:—but no official reclamation of his personal liberty ensued; and this Mr. Paine attributes to the intentional inaction of General Washington; whose conduct is defended on the ground of the article just cited. Mr. Paine denies having accepted an office under a foreign state; because a convention to frame a constitution is a different thing from an actual government; and, having refrained from accepting any deputation since the termination of the anarchy, he contends that his right of citizenship remains inviolate. This quibble, in our opinion, ought not to avail him: the members of a convention, *exercising sovereign power*, ought certainly to come under the description of persons holding offices in foreign states. Had the French Convention been, like our Convention of Saint Alban's in 1647, or like that of North America, an assembly of persons arrogating *no* power, elected by the friends of liberty for the mere purpose of discussing the best mode of improving the public institutions, and relying on the reasonableness of their wishes alone for their ultimate influence over the legislature, the case would have been very different.

Mr. Paine has failed to convince us that his non-reclamation by the American government was, in the President, a dereliction of official duty. He also complains of it on the ground of personal ingratitude and inhumanity; of this we are less able to judge. In revenge, he attacks the military skill of General Washington, which he pronounces inferior to that of the Generals Gates and Green. It is difficult to know enough of the state of the American army, adequately to estimate the utility of General Washington's persevering caution: yet to us it appears probable that a single marked defeat might have dispersed and dispirited irrecoverably the soldiers of independence, whereas no advantage, equally decisive, could ever have resulted from a victory.

Mr. Paine also attempts to find fault with a regular complimentary letter, presented by the American resident to the Parisian Committee of Public Safety; and he inveighs against the President of the United States for countenancing Mr. Jay's commercial treaty with England: – a treaty useful to this country, no doubt, but not more so than she had a right to expect. A wise people will always, in commercial treaties, prefer that nation which has the largest body of rich, skilful, and honest merchants and manufacturers: as, in treaties offensive and defensive, it will prefer that nation which has the largest body of military or naval skilful and courageous forces.

Art. 33. *A Letter to the People of the United States of America*, from General Washington, on his Resignation of the Office of President of the United States. 8vo. 1s. Debrett.

The worshippers of virtue will look back with triumph on the conduct of the disinterested statesman of America, " the God of this new world," who here accompanies with benevolent counsel his farewel benediction to the people of an empire which he has created and illustrated. Not gifted by nature with the passions which inspire eloquence, which communicate enthusiasm, which conquer dangers by impetuosity, and which hew away difficulties with the sword, he has chosen the more certain road to utility, by exercising in the field the courage of fortitude rather than of impetuosity, of constancy rather than of assault; and by displaying in the senate that soundness of talent, and that calmness of temper, which secure the permanent advantages of judgment in decision, and prudence in action. His retrospective observations are modest, dignified, and affectionate; his prospective animadversions are firm, temperate, and important:—they respect the danger of geographical parties, as opposed to the integrity of the national union; the danger of club and factious politics, as opposed to the influence of the representative body; and the danger of national partialities and animosities, as opposed to the equitable independence of North America in respect to European feuds and squabbles.

With a becoming deference for the penetration of future legislators, no remedy is indicated for these tendencies to evil. It may, however, be allowable to suggest that a new division of the empire, into provinces more numerous, would probably tend to strengthen the federal at the expence of the local governments, and thus to increase the cohesion of the whole:—That a new organization of the executive power, which should substitute (as in France) a directory of ministers dismissible by rotation, for the solitary direction of a president, would probably impede the facility of disruption, in case the Western and the Atlantic States should happen with local unanimity to vote for distinct presidents:—That the establishment of some uniform public religion, embracing simply the agreed opinions of the contending sects, would probably counteract the severing tendency of the Northern States to puritanism of morals and manners, and of the Southern States to libertinism. We acknowlege ourselves sceptical as to the danger of club-politics, where the right of suffrage is extended to the majority; and we believe that the excessive influence of such combinations is symptomatic of a vicious constitution of government. It will always suffice to require the individual signature of every person present in such associations on all their public acts, in order to exhibit these assemblies in the light of an inefficacious minority of the community. To the danger of national sympathies and antipathies, nothing needs be opposed but instruction:—nothing but the profuse translations of the rival demands of European statesmen, and the circulation of those works of the European philosophers which have best supported the principles of a liberal reciprocity in commerce, the mischief of bounties, duties, drawbacks, and prohibitions, the mischief of privileges and monopolies in all cases, and the incalculable advantages

vantages of uninterrupted order and tranquillity, honesty, peace, and justice.

AGRICULTURE, BOTANY, &c.

Art. 34. *Thoughts on the Nature and Advantages of Care and Oeconomy in collecting and preserving different Substances for Manure.* By Thomas B. Bayley, F. R. S. and Honorary Member of the Board of Agriculture. Second Edition. 8vo. 6d. Knott. 1796.

This valuable little pamphlet contains a catalogue of various manures, with remarks on their properties, and the modes of collecting and preparing them. In these remarks, however, we meet with little that is new; and, indeed, the main purport of the paper appears to be merely that of rousing the farmer to a sense of his neglect, and to furnish him with some general ideas, on this important part of rural economy.

Conceiving it to be very capable of producing these beneficial effects, we recommend it, with much earnestness, to men of landed property, as a fit present to their tenants. For every sixpence thus laid out, we think they may fairly reckon on pounds in return.

Mr. Bayley was fortunate in the first thought, and is entitled to public thanks for pursuing it. We hope that he will continue to improve on it, as new editions are required.

Art. 35. *Hortus Botanicus Gippovicensis;* or, a Systematical Enumeration of the Plants cultivated in Dr. Coyte's Botanic Garden at Ipswich, in the County of Suffolk; also, their essential Generic Characters—English Names—The Natives of Britain parcularized—The Exotics where best preserved, and their Duration; with occasional Botanical Observations. To which is added, an Investigation of the Natural Produce of some Grass-Lands in High Suffolk. 4to. pp. 158. 10s. 6d. sewed. Messrs. White; 1796.

A catalogue of plants, which happen to be cultivated in a provincial botanic garden, barely comes within the plan of our journal; all that we have to say of the publication before us is, that the plants are very numerous,—that the arrangement is good,—and that the observations are frequently just.

For the satisfaction of the practical botanist, in agriculture, we shall give a short specimen of this work, from Dr. Coyte's 'Investigation of the Natural Produce of some Grass-Lands in High Suffolk;' of which we have this short account:

'The following experiment was made in order to discover the produce of some of the grass-lands in High Suffolk which have not been plowed up in the memory of the oldest occupier: botanically shewing those different species of grasses, and other plants, and their relative proportion to each other.

'In order to ascertain this from different parts of such lands, I had four large plats of *Tannington-Green* brought to me in the winter, taken as far distant from each other as the Common (which contains nearly two hundred acres) would properly admit of, and carefully planted near my residence, that whatever plant made its appearance might be

constantly under examination, and minuted down at the time of its coming up.

'What led me principally to this inquiry, was to come at some degree of knowledge of the pasture for the cows on these dairy farms, that the grasses, and other plants, or the assemblage of the whole together might be discovered, for the benefit perhaps of occupiers and owners of lands in other counties; as the butter made in this part of the county of *Suffolk*, is acknowledged to be of most excellent quality, and by some thought superior to that of any other. The collective knowledge, therefore, of the natural produce of these lands, and the easy method of procuring the grass-seeds found here, may render this enquiry of some use and benefit in Agriculture. For the *characters* of many of the plants I met with, I have quoted my worthy friend, the author of Flora Londinensis.'

The result of this experiment was, that the native sward of this common, which has doubtless been in a state of close pasturage during a length of years, afforded twenty-five distinct species of herbage; including most of the finer grasses and more valuable legumes *.

NOVELS.

Art. 36. *Le Curé de Wakefield*, &c. The Vicar of Wakefield, translated into French. By J. B. Biset. 12mo. 3s. 6d. sewed. Cadell jun. and Davies. 1796.

It may be numbered among the incidents that are fortunate to our national reputation, when any of our literary master-pieces,—and such undoubtedly is the Vicar of Wakefield,—fall into the hands of a skilful translator. A novel which describes our rural domestic manners with the inmost nationality, and which is executed throughout in so delicate and idiomatic a vein of humour, must have been peculiarly difficult to transfuse, especially into French:—yet this has been accomplished with great felicity by M. Biset; whose volume, with a few corrections, will deserve a place among the classical translations. P. 42. *du patient Grissel*, should be read *de la patiente*:—a few other errors may be found. The poetry is less successful than the prose.

Art. 37. *The Disappointed Heir:* or, Memoirs of the Ormond Family. By A. Gomersall. 12mo. 2 Volumes. 7s. Sewed. Richardson. 1796.

This work will rank with those novels which one neither laments to have read nor to have missed reading; which may be taken up with innocence and laid down without impatience; and which neither convulses the reader by ludicrous images, nor renders him melancholy by pathetic scenes, nor terrifies him by horrid incidents. It, however, inculcates and enforces moral maxims, and is not deficient in interest.

Art. 38. *The Contradiction.* By the Reverend William Cole. 12mo. pp. 248. 5s. Boards. Cadell, jun. and Davies. 1796.

* See our Review for May last, page 93. Also that for June, page 240.

It

It is not enough for a novel to be innocent; it ought also to interest and amuse. The reverend author of the work before us writes like a worthy man, but he is very deficient in his attempts to emulate the style of the unrivalled STERNE. The comic Muse is scared by this gentleman's black coat; and therefore we would advise him to confine his future attentions to her graver sister, Urania.

Art. 39. *The Neapolitan*, or the Test of Integrity. By Ellen of Exeter (Mrs. Mackenzie). 12mo. 3 Vols. 10s. 6d. Sewed. Lane. 1796.

The tale here recorded might have been interesting, if condensed into a much smaller compass: but it drags heavily, with tedious minuteness, through seven hundred pages.

RELIGIOUS *and* POLEMICAL.

Art. 40. *Remarks on a Publication intitled 'A Serious Admonition to the Disciples of Thomas Paine, and other Infidels.'* By Abraham Binns. 8vo. 6d. Sewed. Printed at Stockport. 1796.

The Author of 'A Serious Admonition' would infer the truth of the Scriptures from the different manner in which Voltaire and Romaine are reported to have met death; Mr. Binns resists this inference as betraying much weakness of argument, and protests against any attempt at defending revelation by substituting invidious comparisons for fair and calm investigation. He objects also to the author of 'A Serious Admonition,' that he inculcated prayer for the spirit, as necessary to give powerful efficacy to the Scriptures; and he observes, 'if the Scriptures either cannot be understood, or, if understood, can produce no salutary effect but by the co-operation of their author, the word of God, and the repeated operations of God, are a perpetual libel on each other's efficacy, just as if any author should publish a book, suppose of moral and philosophical tracts, in such a manner that the reader could not understand so as to be benefited by the work, except while the author was present to give it effect.' Here, however, Mr. Binns is not perfectly correct, nor does his '*just as if*' apply. Prayer, if it be only considered as an act of serious and heart-searching meditation, may give a more powerful efficacy to the doctrines of Scripture, than the mere naked conviction of their truth; nor would it take from the merit of a moral tract, to say that it can produce no salutary effect on the mind, temper, and conduct, unless to the reading of it, and the acknowlegment of its excellence, be superadded devout reflection of our duty in the presence of God. Prayer, in this respect, is co-operative with or assistant to religious instruction; and it is a fact that the Scriptures, considered only as a treatise of morals, will be more profitably read with than without it. As to praying 'to experience their efficacy through the spirit,' perhaps the writer, on whose pamphlet Mr. B. comments, may mean no more than to express a sense of his dependence on the power and blessing of the Creator in the use and application of this mode of instruction; and can any one assert in truth, that it is a libel on any work, that it does not produce a complete effect by its own single and independent agency? Are not effects in the natural world produced by a combination of various concurring causes? Is it a libel

on agriculture to say, that it cannot be effectual without the 'skiey influences?' We do not mean to countenance the wild doctrines that have been advanced about the spirit; we only would observe, in answer to Mr. Binns's remarks, that it does not necessarily follow that the belief of the truth of revelation supercedes the fitness or propriety of prayer to its Divine Author; nor that it argues any defect in the former, that it contains exhortations devoutly to address the latter. As Mr. B. wishes to state things fairly, he will not be offended with these hints. He is for taking no mean advantages in the way of argument with Deists, but is for meeting them in broad-day, in the open field, and proving in fair combat the superior strength of the Christian's lance.

Art. 41. *Answer to Payne's (Paine's) Age of Reason.* With a Short View of the Obedience which Christians are bound to yield to the Powers that be. By David Wilson, V. D. M. Pittenweem. 8vo. pp. 123. 2s. Printed at Perth. Sold by Vernor and Hood, London.

This reply to Mr. Paine's attack on the Scriptures is divided into seven sections, in which the answerer treats of Moral Evidence,—absurdity of rejecting Moral Evidence;—Moral Evidence, as affording security against imposition;—consistency of the Mosaic account of the Creation, with Natural Philosophy;—Mystery, Miracle, and Prophecy;—consistency of Scripture; and of the confirmation of the authenticity of Scripture history, by very antient, and often contemporary writers. His motive in this publication, which he modestly confesses to have compiled from former defences of revelation, is to resist the progress of infidelity, which, he is informed, has made some converts in his neighbourhood. Much as we would commend his zeal, we cannot always applaud his temper, nor acknowlege the strength of his reasoning. He should not have ventured on a philosophical expositiom of Genesis, without being more of a philosopher; indeed the attempt was not necessary for his argument, after having allowed that Moses might have learnt the contents of the book of Genesis from tradition. Had Mr. W. with other defenders of revealed religion, admitted the beginning of the book of Genesis to contain *the mythology* of the Jews, how much would it abbreviate controversy, and silence objections!

In an appendix, Mr W. cautions his readers against adopting the wild theories of some modern reformers, and exhorts them to fear the king, to contribute to his support, to honour him, and to keep at a distance from men of restless tempers. There are some Scotticisms in the pamphlet, viz. 'it will not be *pled*,'—'had it been *awanting*,'—'in the instance *condescended to*.'—We have also the words *homologation* and to *homologate*, &c.

Art. 42. *An Essay on the Folly of Scepticism*; the Absurdity of dogmatising on Religious Subjects; and the proper Medium to be observed between these two extremes. By W. L. Brown, D. D. Principal of the Marischal College, Aberdeen, and Successor to the late celebrated Dr. George Campbell. 8vo. 3s. Sewed. Crosby, &c. 1796.

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A republication of the work reviewed in Art. 83. of our Review for January 1789, vol. lxxx. p. 90.

POLITICAL.

Art. 43. *A Letter from the Right Hon. Edmund Burke to His Grace the Duke of Portland*, on the Conduct of the Minority in Parliament. Containing *Fifty-four Articles of Impeachment* against the Rt. Hon. C. J. Fox. From the original Copy in the Possession of the Noble Duke. 8vo. pp. 94. 2s. 6d. Owen. 1797.

It is generally known that this pamphlet appears without the sanction either of the writer or of the noble personage to whom the letter was addressed; and that, in consequence, an injunction has been obtained from the Court of Chancery, prohibiting the sale of it, and of any extracts from it. No doubt exists that its contents were really addressed by Mr. Burke to the Duke of Portland; and indeed it bears sufficient internal evidence of its origin Of the means by which it has thus been forced into day-light from the recesses of private confidence, we know nothing: nor shall we make any remarks on this violation of decorum and of honor, under the circumstances of obscurity which attend it.

Legally forbidden to extract any parts of this pamphlet, and restrained by our own feelings from combating positions which are not properly exposed to public attack, we shall not enter into any examination of its contents. Reflecting, however, on the degree of publicity which it has obtained, we think ourselves justified in briefly stating its nature and design.

It appears that, in 1793, Mr. Burke addressed this letter to the Duke of Portland and the Earl Fitzwilliam, in justification of his own conduct and that of those noblemen, in seceding from the party with which they had formerly acted; and this justification he formed out of a detail of the principal measures adopted, and the decisive intentions avowed, by the great leader of opposition and his adherents, since the period of the French Revolution; accompanied by Mr. B.'s illustration of (in his opinion) the obvious tendency of such actions and such designs, and his firm and enthusiastic deprecation of their success. This enumeration, divided into numbered paragraphs, and flagitiously termed by the editor so many 'articles of impeachment against Mr. Fox,' contains little that strikes us (on a hasty perusal) as new and *importantly* new to the public. The avowed principles of the party in opposition, and their actions thence resulting, are well known to the world; and the light in which Mr. Burke views both the one and the other, and his determined hostility to both, have been equally manifest. Were the charges, indeed, which the letter contains, thrown as a gauntlet to the community, there are many of them which we should find ourselves required seriously to discuss, and some which we should feel ourselves obliged strenuously to oppose:—but the lists are not open, and we must retire from the field.

The style of this letter, though decisively impressed with the characteristics of Mr. Burke's manner, partakes more of the gravity of argument and the coolness of logic, at intervals enforced with energy, than of the brilliancy of expression and the exuberance of imagery

which generally distinguish his writings. It labours, indeed, under disadvantages in its present appearance, for many inaccuracies disfigure it which evidently owe their origin to the mode of its publication.

Art. 44. *Remarks upon the Conduct of the respective Governments of Great Britain and France*, in the late Negotiations for Peace. 8vo. 1s. Stockdale. 1797.

This pamphlet is by no means drawn up with the same skill as the "Remarks upon the Conduct of the Persons possessed of Power in France," (see Rev. vol. xx. p. 423.) and it will incur a proportionally slight animadversion.—It begins by repeating, as a ground of war, the addresses of the British clubs in 1792 to the French Convention, and their reception. If, in the time of Henry VIII., the British universities had transmitted to the Pope opinions unfavourable to a divorce patronized by the Court; and if these opinions had been noticed at Rome with a complacency corresponding to the sympathy of sentiment; would this have been a just ground of crusade against the Pope? The cases are absolutely parallel.—It proceeds to defend the recognition of a constitution which *does* interfere with the claims of neighbouring nations, in preference to those earlier constitutions of the French which *did not* interfere with such claims: on the ground that this new constitution resists clubs and universal suffrage.—At length, it comes to the point, and discusses the terms of peace insinuated by Lord Malmesbury. A war to reconquer Brussels for the Emperor may be defined a war to determine, whether the Netherlands shall be called in future Flanders or Belgium. This country is in any event to possess no atom of the territory.—A great value is next set on Pondicherry, Trincomalé, and the Cape. While the French held Canada, their vicinity deterred the Americans from deposing the preferable sovereign. The like will prove true of the East. The gift of these settlements to us will be a gift of rebellion; their possession will certainly be a loss.—Much also is said of the truly contemptuous dismissal of Lord Malmesbury: but of this a sufficient refutation may be gleaned from the ministerial pamphlets relative to Messrs. Chauvelin and Maret.—The concluding paragraph assures us of the growing resources of the country with a positiveness worthy of Lord Auckland, (see Rev. vol. xx. p. 335.) and asserts that the taxes are not burdensome:—an axiom which with ministers passes for a perpetual *truism*, and with the people for a perpetual *falsism*.

Art. 45. *The Iniquity of Banking*: or Bank Notes proved to be injurious to the Public, and the real Cause of the present exorbitant Price of Provisions. 8vo. 1s. Jordan. 1797.

We have repeatedly taken pains to counteract an impression, which is very likely to gain much ground whenever the stationary securities of government shall incur an alarming depreciation, as if all the paper currencies of the country were to share a common ruin (see for instance Rev. vol. xi. N. S. p. 336.). The notes of bankers merit, in our opinion, an honourable exemption from suspicion:—of those bankers, at least, who employ their money in private discounts, and do not collect the revenues nor deal in the securities of government.

ment. Their notes represent a property advanced to and employed by miners, farmers, manufacturers, and merchants, in a productive industry, whose success is very independent of political catastrophes. These notes, though not suddenly convertible into the values for which they stand, are at all times ultimately convertible into substantial commodities, and are in reality mortgaged on the stock reserved for immediate consumption, and on the fixed property of the industrious.

It is not merely at the *security*, it is also at the *utility* of banker's notes, that the present author aims his arguments. He maintains that they tend to increase the price of commodities. We apprehend this assertion to be radically erroneous. The price of all things resolves itself (see Wealth of Nations, book i. chap. vi.) into rent, labor, and profit. It is possible that the increase of circulable capital, produced by the coinage of banker's notes, may put in motion so much industry as somewhat to increase the competition for dwellings; and thus, by a very circuitous process, it may insensibly augment that part of price which is resoluble into rent. It will not be contended that they have operated to increase the wages of labor. It is certain that they must always operate, and very powerfully too, to diminish that part of price which is resoluble into profit; because they increase the competition of stock and capital in every branch of industry:—now this last is, in necessaries especially, commonly half the constituent price of the commodity:—so that banker's notes are probably the cause of cheapness, the cause that our enormous taxes have not yet placed the conveniences of life above the reach even of the rich. We agree, however, with our author, in thinking that bullion is rising in value; and we are surprised that the provincial bankers should not imitate the deeply weighed policy of the bank of England, in making all their engagements payable in the nominal and not in the actual coin. Forty notes, of five guineas value each, payable at an indefinite future period, are a better security to a creditor, than twenty-one notes of ten pounds value each: because the pound tends to depreciation, and the guinea to appreciation.

Art. 46. *Ambo;* the King and the Country: or the Danger of French Invasion repelled by British Union. 8vo. 1s. 6d. Clark.

Of the valuable pamphlet of Mr. O'Bryen, intitled *Utrum Horum?* an account occurs in our last vol. p. 403. This is a ministerial reply, of which the advocates for the ministry have little reason to be proud, and the party in opposition have no reason to be afraid.

Art. 47. *Democracy Vindicated. An Essay on the Constitution and Government of the Roman State,* by Walter Moyle; with a Preface and Notes by John Thelwall. 8vo. 1s. Smith. 1796.

Mr. Gibbon, who, with all his zeal for Mr. Burke's creed, has done much to bring sentiments *very* favourable to liberty into circulation, has bestowed a note of approbation (vol. iii. p. 70.) on the Essay here detached from the works of Walter Moyle, and reprinted for separate circulation; with the addition of a few but proper notes.

Art. 48. *A Letter to his Grace the Duke of Portland,* being a Defence of the Conduct of his Majesty's Ministers, in sending an Ambassador

Ambassador to treat for Peace with the French Directory, against the Attack made upon that Measure by the Right Hon. Edmund Burke; and an Endeavour to prove that the permanent Establishment of the French Republic is compatible with the Safety of the Religious and Political Systems of Europe. By James Workman, Esq. of the Middle Temple. 8vo. 2s. 6d. Owen.

Mr. Workman divides the substance of Mr. Burke's Letters into the following propositions, viz.

'1st. That his Majesty's Ministers should not have recognized and negotiated with the Government of the French Republic, because the true and lawful French nation is not now represented by that Government, nor to be found within the limits of geographical France, but in the foreign countries in which her lawful representatives are exiles.

'2d. That his Majesty's Ministers should not have recognized and should not negotiate for peace with the French Republic, because she is of a wicked and abominable character, being governed by infamous robbers and murderers.

'3d. That if we make peace with the French Republic, we shall not long be able to preserve our religion, property, constitution, or laws; and that the whole system of religion, laws, government, usages, morals and manners, now established in Europe, will be destroyed.

'4th. That we ought therefore to continue the war until we subvert the Republican Government of France and the whole system on which it depends; that we should oppose to it for this purpose a force, bearing some analogy and resemblance to the force and spirit which that system exerts; and that our resources for carrying on war are still great and abundant.'

These propositions Mr. W. distinctly examines, and candidly discusses, according to the order in which he has arranged them; and after an attentive perusal of his arguments and conclusions, we honestly think that he has completely repulsed all that Mr. Burke has advanced in support of his romantic principles of enmity towards the present French Government, and of his extravagant notions of the necessity for our eternally carrying on an exterminating war against that nation. Many readers may possibly deem the Author too favorable to the people with whom we are now at issue: but, making all reasonable allowance for every appearance of partiality, or prepossession, (arising probably and solely from a warmth of attachment to the great cause of freedom, and to the common rights of mankind in general, as well as to the interests of his own country in particular,) still we cannot but consider Mr. W.'s performance as constituting a decisive and well-written answer to Mr. B.'s famous Philippics.

Art. 49. *Adam Smith, Auteur des Recherches sur la Richesse des Nations; & Thomas Payne, Auteur de la Décadance & de la Ruine prochaine des Finances de l'Angleterre. Essai de critique publié dans toutes les Langues.* 8vo. pp. 140. Germanie. 1796.

Art. 49. *Adam Smith, Author of an Inquiry into the Wealth of Nations; and Thomas Paine, Author of the Decline and Fall of the English*

English System of Finance. A critical Essay published in all Languages. 8vo. pp. 120. 2s. 6d. Germany. 1796.

This pamphlet, of which we have an English and a French copy before us, comes in a questionable shape, and would probably impose on us had we not our suspicions awake. Its title merely indicates it to be *Smith* versus *Paine*, or to be a collection of passages extracted from "the Wealth of Nations" opposed to some assertions in "the Decline and Fall of the English System of Finance." When first it met our eye, we deemed this to be the sole object of the pamphleteer, and we gave him some credit for the thought of adducing Adam Smith to combat with and refute a writer who had quoted him as an authority. Professing himself likewise to be an impassioned spectator of public events, and to be, as far as man can be in civil society, independent of all governments, we were prepared to expect that mild and temperate investigation, which, avoiding the narrowness and obliquity of party, contents itself with a philosophic exposure of error, and with establishing general truths for the general good. We soon found, however, that this apathy and indifference were all feigned; and we were induced to believe that the author must be some emigrant, who writes for the meridian of England, under the character of one 'who is equally a stranger to England as to France.' Indeed, he does not seem very accurately nor very extensively acquainted with the state of either country: but he compensates for his want of knowlege by round assertions, and seems to think that he must convince, provided he manifests his hatred of Thomas Paine and the French Republic. As in courts of law many suits are lost by the advocate attempting to prove too much, so here the object of the writer is defeated from the same cause. Had he satisfied himself with the plan which the title announces, and which is in part executed in the first chapter, (intitled 'Antilogie de Smith & de T. Paine,' and which in the English edition might have been translated 'the Dissonance of Smith and Paine,') more in fact would have been accomplished than by his proceeding, as in chapter II., to a declamation on the situation of Great Britain, on the spirit of the present French Government, and on the situation of France with respect to Europe. Here he exhibits a flattering picture of Great Britain, and as frightful an one of France. He describes the wars of kings as preferable to those of democrats, as the former have only power for their object, while the latter seek to enslave; and he asserts that of ten villages destroyed, nine have been demolished by democrats; while, as a proof of the mildness of kingly compared with democratic war, he tells us that 'the sacking of the village of Bodegrave by the army of Lewis XIV. is the only monument of destruction in a war which lasted seven years.' Did this writer never read of the dreadful conflagrations of cities, towns, villages, churches, and castles in the Palatinate, occasioned by order of that monarch or his minister? Even among the horrors of democracy, he can scarcely find a more horrible scene of destruction than this must have been; and he is rather unfortunate in selecting Lewis, whose ambition desolated and impoverished Europe, as a prince whose warfare was mild; when in truth Republican France cannot exceed him in destructive proceedings.

It

It may be unnecessary to notice many passages in this part of the pamphlet. Suffice it to observe that we cannot subscribe to all its assertions.

The first chapter we deem the most valuable. It is subdivided into sections, or distinct heads, under which the extracts from Dr. Smith are arranged; as, 1. A political body is an immortal [*permanent*] substance. 2. The wealth of a state consists not in the quantity of gold and silver. 3. Gold and silver are merchandice. 4. The value of gold and silver has increased within this century. 5. Paper money has depreciated neither gold nor silver. 6. Price of labour. 7. A well regulated paper money has an equal value with gold and silver. 8. Rule of proportion of paper money to the quantity of gold and silver. 9. Internal guaranty of paper money. 10. External guaranty of paper money. 11. Theory of banks. 12. Bank of England. 13. Paper money of America. 14. The fall of American paper. 15. The present situation of America, &c.

The quotations from the "Wealth of Nations" under these and other heads are judiciously made, and set in opposition to the assertions of Mr. Paine. In the subsequent remarks, an exaggerated picture is drawn of the prosperity and resources of our country, while France is asserted to have 'neither fabrics, manufactories, commodities, labour, nor industry.' Such statements Credulity itself is unable to swallow. When this writer describes T. Paine as an ardent spirit hurried away by a fiery imagination, and instigated by a passion as full of rancour against England as it is of zeal for the French cause, he should have endeavoured to shun the other extreme; and, professing himself a Cosmopolite, he should have given less way to his partialities and prejudices: but it is much easier, on great questions, and in national disputes, to profess than to practise neutrality.

The author apologises for errors of the English edition. In a foreigner they are venial. We have only to lament that, in one or two places, it is necessary to consult the French edition in order to develope the author's meaning; *e. g.* p. 95, we read 'destroyed at the *arius*:' the French edition rectifies the error,—'*assommés au cirque.*'

Art. 50. *Which is the Oracle, Burke or O'Bryen?* By an Impartial Observer. 8vo. 1s. Boosey.

Mr. Burke cries "Havock! and slips the dogs of war." Mr. O'Bryen's preferable object, and "dear delight," is "peace*." The present observer joins earnestly with the latter; and his reasons for embracing the pacific system are well explained and fully vindicated. His language is temperate, but his style is not unanimated: occasionally it is pathetic, especially in those deductions from the argumentative parts of his performance, in which he points to our view the melancholy prospect of the ruin of the British Constitution, and the loss of our Empire, as the natural consequences of our indefinite and implicit adoption of Mr. Burke's wild and outrageous ideas, with respect to the war with France.

* For Mr. Burke's and Mr. O'Bryen's publications, see our Rev. for November and December 1796.

Art.

Art. 51. *Rights of Nature, against the Usurpations of Establishments;* a Series of Letters to the People, in reply to the False Principles of Burke. Part II. By John Thelwall. 8vo. 2s. 6d. Symonds, &c.

In our account of the first part of Mr. T.'s Letters, (see Rev. Dec. p. 470,) we took the liberty of reprehending the Author for his indecent treatment of Mr. Burke. It is with real satisfaction that we now observe him writing in a more temperate style, and expressing his sentiments in language less offensive to *lettered decorum*; and while he proceeds in this commendable strain of moderation and candour, we shall continue, with pleasure, to acknowlege the real merits to which his publications may justly pretend.

In this second part of his '*Rights of Nature*,' &c. he renews his attack on Mr. Burke,—'examines and confutes his false principles with respect to the natural equality, rights, and faculties of man; the origin and progress of civil society; the distribution and accumulation of land; the duty of governments to discountenance accumulation; the distinction and abuse of proprietor and labourer; the condition of the mass of the people, and comparison of the savage state with that of the negro slave, and with the amelioration in America and in France.'—He enlarges on 'the fatal consequences of accumulation, the altered condition of labourers, the tyranny of *monopolized knowlege*, and of the monopoly of arms,—the origin of nobility,' &c.; and he concludes with 'illustrations drawn from the Saxon establishments, the Norman conquests, and the tyranny of France;' under which last article, and throughout the whole of his Letters, the writer evinces his acquaintance with history, and with the nature, origin, progress, and revolutions of human society; and in discussing the principal heads under consideration, he fails not to introduce his refutations of the principles and doctrines of his great adversary, Mr. Burke; in which attempts it must be allowed that he is not always unsuccessful.

As a short specimen of Mr. T.'s mode of arguing, we shall quote a passage from his remarks on the *alarming* word INNOVATION:

'Was not the present *Church of England* an innovation? Is it not founded upon the ruins of that papal establishment, which, in spite of the proud pleas of prescriptive reverence, and the sanction of adoring ages, was obliged to give way, with its whole train of adulterous corruptions, and their cowled and mitred hosts of *pensioned* advocates, to doctrines more congenial to the sentiments of the nation, and the establishment of more simple rites? And, where did the reformers of those days look for their authorities?—To the Custumary of Rome—its legends of saints, and institutions of holy feudalism? No: these they rejected, as codes of obsolete prejudice and records of imposture, and appealed to the first principles (or what they regarded as first principles) of the religion they endeavoured to purify.

'Was not *Christianity* itself established (if that which Constantine established can be regarded as Christianity) upon the ruins of Paganism?—and did the first Christians appeal, for the principles and elements of their faith, to the codes and digests of the Pagan institution? or, did they refer to data which they accounted of higher au-

thority, more conformable to their reason, and more adapted to their nature and circumstances?

'Passing from religion to politics – from Constantine the Great to George the Third—is not our present establishment, with all the fruitful blessings of the *Brunswick succession*, an innovation on the prior establishment of the House of Stuart? And did not Sir Robert Filmer, like Edmund Burke, fulminate his anathemas, with pious rage, and dogmatise with *his first principles of prejudice and absurdity*, drawn from the Pandects and Institutes of expiring despotism? But the reformers and innovators of the age, with Somers, Locke, and Sydney at their head, appealed to the code of Nature for more genuine principles; and the clouds of sophistry were scattered by the rays of truth.'

A *third* part of this work is announced at the end of the present tract, 'should the public countenance encourage the author to proceed.'

POETRY, DRAMATIC, &c.

Art. 52. *The Battle of Eddington*; or, British Liberty. A Tragedy. 8vo. pp. 200. 3s. Elmsly, &c. 1796.

This is a second edition of a tragedy which we noticed in our ixth vol. N. S. p. 218. It now appears with its author's name, viz. Mr. John Penn, the grandson of Penn, the Cecrops of Philadelphia. The argument, taken from the history of Alfred, has been properly prefixed, since it could not easily have been discovered from the poem. We are sorry that we cannot rescind our former unfavourable opinion. If any gleams of dramatic talents appear, they must be sought in the character of Edmund. Of the odes which intervene, the following may be given as a specimen, but unaccompanied by any compliments to the author on his genius for this species of composition:

'*Edmund, Attendants.*

SONG.

'That harp, with Scotland's praise of old
Enchanting, o'er the festive hall,
Where Ossian sate, the amaze of all,
Now Britain's undistinguish'd deeds to unfold,
Wakes sweetly at the poet's call.
"Bless'd be the day," he sings, "the auspicious day,
When strong resistance curb'd our foes;
When, seen conspicuous o'er his vanquish'd clay,
The funeral mound of Hubba rose.

"Ye waves that lash the lofty shore,
Whence his returning squadron flew,
Ye might not Britain's virtue view
Alone; but from the grots of ocean hoar,
Far, far remote, on labour new
Intent, her chief obscur'd in base attire
His warlike limbs, and bore the charms
Of music to the haunt of licence dire,
That fury throng'd with adverse arms.

"Pleas'd

" Pleas'd at his mirthful mood, and pleas'd
At his soft harp's bewitching tone,
While he each secret spies unknown,
The warriors cherish the sweet bane, that eas'd
The heart of care; yet, threat'ning shewn,
Soon shall his myriads leave the forest-glade.
Near valour bursting from the bands
Of faint despondence, with resistless aid
Obedient faith still ready stands."

' O realm of ever-living strains,
Thus round thy lakes of Britain sings
Some bard, nor shall the slumbring strings
Pass silently the future wreathes she gains,
Or sway'd by one, or many kings;
Nor shall her sons of glory want their praise;
With arms, or counsels, skill'd from wrong
To guard a state, or trace the doubtful ways
Of science, or sustain the song.'

Letters on the Drama are annexed, which merit more approbation. Like the writings of the Greeks on works of art, however, they talk about it and about it, with neatness of style and parade of technical terms, but without much real precision or concatenation of idea. With the following opinion we coincide: it is taken from the writer's Letter on Dramatic Taste:

' People may err in their judgmeuts of a dramatic work, by not sufficiently considering the two different characters it is meant to unite, of a literary performance, and of a spectacle. There is nothing extraordinary or improper, that those who only understand it as a spectacle, should condemn it upon the whole, and they are perhaps the greatest part of its judges. It is different with other literary works, which are, comparatively speaking, all understood by their judges. Yet it does not follow that a play which is well received, must be more valuable than one which is condemned; nor, indeed, that any thing which is a beauty in another work, such as the scene of the grave-diggers in Shakespere, and the cypress-tree mentioned by Horace, should not be valuable when separately considered.'

In the 5th letter, the author declares against the doctrine of dramatical deception. This is an unfortunate opinion for a poet. The dramatist who does not believe in illusion will hardly aspire to produce it: he will undervalue probability; he will pursue admiration instead of sympathy; he will expend on decoration and stage-trick the talent which might have accomplished ethic or pathetic painting. In proportion as our actors have improved, our poets have declined; and they now rely, for the excitement of emotion, on the countenance and tones of the performer, not on the inherent character of their dialogue. The tragic writer who would estimate his own powers should get his productions tried by strollers in a barn.

The 9th letter, on tragi-comedy, offers strictures on a theoretical passage hazarded in our 18th vol. p. 123: but we remain of opinion that *double* plots, in which the progress of the one essentially acts on

the conduct of the other, may be used with good effect; that, provided *the unity of manners* be preserved, complete transitions of temper may be introduced; and that a *solemn* and a *ludicrous* fable may be combined into one inseparable and beautiful whole. *The Heiress*, *The Conscious Lovers*, and *The Tempest*, may serve as instances.

The 12th and concluding letter contains the author's own review of "the battle of Eddington," in which, in course, he differs from us in opinion: could he be supposed impartial, we should allow weight to his authority, having a higher opinion of his critical than of his poetical capacity.

Art. 53. *The Prejudices*, a Comedy, in Five Acts. By B. Frere Cherensi. 8vo. Chapman. 1796.

The prejudices here justly exposed to ridicule are the pride of pedigree, and the pride of property. Although this Comedy is not deficient in humour, character, or sentiment, yet we fear it would have been found wanting in *stage effect*, had the managers of Drury-Lane or Covent-Garden ventured to try the experiment; nevertheless, regarded as the author's *first attempt* in the English language, the composition will do him credit.

MISCELLANEOUS.

Art. 54. *An Appeal to popular Prejudice, in favour of the Jews:* in a Letter addressed to a Member of Parliament. 8vo. 1s. Johnson. 1796.

If it were an unfortunate circumstance for the poor Israelites in this country, that the character of Shylock should have been pourtrayed by the pen of our immortal Shakspeare, they may derive some consolation from the favourable reception of the character of *Sheva* on the stage, in Mr. Cumberland's comedy of *the Jew;* inasmuch as it is an indication that the public hatred of them is considerably abated. Certain it is, that they have been long the objects of the most violent and unchristian prejudices, and that the bad conduct of some individuals among them, for which the whole body is indiscriminately reproached, may in a great measure be attributed to the defective policy of our laws respecting them. Persecuting statutes generate vice, while a liberal system of government enlarges the sphere of virtue.

The author of this pamphlet appeals to the public in behalf of a persecuted people, and pleads for the Jews in a manner becoming a man of sense and a true Christian. He sees not the justice or the wisdom of those disqualifying statutes by which the Jews are oppressed. By admitting that people into our community, and by granting to them an equal participation of our civil rights, he thinks that they may be made valuable members of society, and become warmly attached to this country and its constitution. Whether or not our people at large are yet enlightened enough to admit of this, it is amiable to plead the cause of the oppressed, and to endeavour to convert the malignancy of prejudice into sentiments of compassion. To soften our Christian hearts in favour of the Jews, he relates the following anecdote:

'During

'During the time our army was on the continent, two Jews, a father and his son, were found within the lines, offering several articles to sale. As it was contrary to general orders, no doubt they subjected themselves to military discipline. But it was conjectured that they were spies; and, although this could not be proved, after a very minute examination, yet they were condemned to receive two hundred lashes each. The person who related the story to me, declared there never was a more affecting scene. It would have reflected honour even on a Roman spirit to have acted in the same manner with these Jews. The poor old man, with earnest intreaties, desired to be punished for his son; the son, on the contrary, as anxiously, with tears implored to be substituted in his father's stead. Neither of them prevailed; and first the parent was doomed to suffer in the sight of his child. When the punishment was finished, the son only enquired of his father how he had borne it, and seemed to forget his own situation in his filial concern and affection. The son was now tied up to the halberts, and every stroke which was inflicted on him, had such an effect on the poor old man, that he appeared to shrink as if he felt the lash again, each time, upon his own lacerated back. How far this severe mode of proceeding was agreeable to military law, I presume not to enquire; but certainly, if they were spies, the punishment was too slight; if they were not, it appears, to common understandings, somewhat cruel and unjust. And perhaps not a few of the lashes might be carried to the account of that popular prejudice, and universal bad character of the Jews, which is propagated through these kingdoms.'

Art. 55. *A Welsh and English Dictionary*, &c. &c. By Wm. Owen, F. S. A. Parts II. and III. 8vo. 14s. Boards. Williams.

Of the execution of the first part of this Dictionary we gave a favourable opinion in our 17th vol. p. 410. It can scarcely be necessary on this occasion to add any thing to that account, but that we discover neither any marked improvement in the plan of the new numbers, nor any obvious diminution of industry in the compilation of the words. Perhaps the citations of authorities are less profuse in these volumes than in the original specimen, and the redundance of English synonyms is greater. In the preface to Pryce's excellent Cornish grammar, it is maintained that the Welsh and Hebrew languages are kindred dialects,—are branches of the same stem; which is easily ascertained by any one who is moderately skilled in both. Now it may surely be proved that the Welsh was the language of the Belgæ and Cimmerians of the Roman and Greek writers; and, consequently, that it was brought to this island along the whole European continent. If, therefore, it be allied with the Hebrew, the Cimbric nations and their Druidical institutions must have migrated from the same common center as the Hebrews near the Euphrates.

We transcribe a second specimen:

'Derw, *s. m. aggr. and pl.* (dâr) The oak; oak trees; the male oak.

Derw buanawr,
Rhagzo crynai neva llawr.
The quick *oak*, before it heaven and earth would tremble.
Taliesin, Cad Gozeu.

Derwaiz, *a.* (derw) Like, or of the nature of oak.

Derwawl, *a.* (derw) Consisting of oak; oaken.

Derwen, *s. f.* (derw) An oak. *Derwen y zaear*, vervain; *Derwen Caersalem*, Jerusalem oak.

Derwin, *a.* (derw) Oaken, made of oak.

Yni vwyv gynnevin â derwin wyz,
Ni thórav a'm car vy ngharennyz.

Till I be accustomed to the *oaken* wood, I will not break with my friend my friendship. *Meilyr.*

Derwlwyn, *s. m.*—*pl. t.* i (derw—llwyn) Oak grove.

Dèrwr, *s. m.*—*pl.* dèrwyr (dèr—gwr) A churl.

Derwyz, *s. m.*—*pl. t.* on (dar—gwyz) One who has knowledge of, or is present with; a theologian; a druid.—The office of the *Derwyz* was one of the three branches of the *Bardism of the Island of Britain*, and had the superintendance of morality and religion. It was filled alone by those who were first admitted into the order as *Primary Bards*, or *Owyzion*, being of itself not an admitting class. The appropriate place of meeting of the *Derwyzon* or Druids, was called *Gwyzva*; which, as the name implies a *place of presence*, was an eminence, either natural, or artificial, according to the conveniency of the situation; thus in *Wales*, where there could be no necessity of raising a mound, the meetings were held generally on some of the most remarkable hills. The *Derwyz* may be considered as the deputy sent amongst the people from the *Gorsez* of the *Primitive Bards*, for the sake of diffusing instruction; therefore the *Gwyzva* was a place designed chiefly, like a pulpit, to deliver discourses from, and not a court or place of legislature; though the *Derwyz* had the power to make it such; but then he presided as a *Barz Braint*, or *Primary Bard*, and formed a *Gorsez*, or *Cylç Cynghrair*, the High Assembly, or Circle of Federation; and if he wanted to perform functions appropriate to the branch of *Owyziaeth*, he could also, as an *Owyz*, hold a meeting in a Grove, or under any other covering, agreeable to the characteristic principles of that class, and as it might be most convenient to adopt. A white robe, emblematic of truth and holiness, was the distinguishing dress of the *Derwyz*. The exterior ceremonies of a system must appear to strangers as the most prominent parts of it; thus ancient authors, occasionally touching on Bardism, have chiefly recognized the Druid, observing some of his superficial trappings, and now and then some faint glimmerings of the ground work of his principles. But the Bardic system is attested to have kept extremely clear from superstition; and what little it did acquire must have adhered wholly to the druidic character: for he being the residentiary pastor amongst the people, would from interest and policy endeavour to gain influence amongst those under his care; but he must have exerted much caution, as the whole of his principles were universally diffused in the *Gorsezâu*.

Derwyz yw barz wrth bwyll, ansawz, a gorvod; a'i swyz yw athrawiaethu.

The druid is a bard, according to the reason, nature, and necessity of things; and his office is to instruct. *Barzas.*

Newyz anaw ni mawr glywant dyniadon;
Gwir ei tad gwas porthiant heb wr aron;
Dywerthyzid pob açes rhag rhai derwyzon.

A new

A new song the people do not often hear; true is the endowment of the youth having assistance without the man of eloquence; every effusion before some *druids* was appreciated. *Taliesin.*

Azwyn i zragon
Zawny derwyzon.

Agreeable to the supreme is the gift of the *druids.* *Taliesin.*

A'th volant veirzion, derwyzon dor,
O bedeir-laith, dyvyn o bedeiror.

They shall praise thee, the bards, the secluded *druids*, of four languages, they shall repair from four regions. *Cynzelw, i O. Gwynez.*

Y zamwain——
Nis gwyr, namyn Duw, a dewinion byd,
A diwyd zerwyzon.

The event nobody knows, except God, the prophets of the world and diligent *druids.* *Cynzelw.*

Dywawd derwyzon
Dadeni haelon
O hil eryron
O Eryri.

Druids declare the regeneration of liberal ones, of the progeny of the eagles of Snowdon. *Ll. P. Moç.*

Derwyzaiz, *a.* (derwyz) Like a druid; druidical.
Derwyzawl, *a.* (derwyz) Druidic, druidical.
Derwyzoni, *s. m.* (derwyz) Theology; druidism.
Derwyzoniaeth, *s. m.* (derwyz) Druidism.

Derwyzoniaeth beirz Ynys Prydain.
The druidism of the bards of the island of Britain. *Ed. Davyz.*'

Of this valuable Welsh and English Dictionary a few copies have been taken off in quarto for the curious. We hope that the editor will have sufficient encouragement not only to complete his patriotic task, but to provide the convenient counterpart, an English and Welsh Vocabulary.—This is not the first literary exertion of Mr. Owen: we noticed a curious work by him in our 12th vol. N. S. p. 18.

Art. 56. *Tracts on Political and other Subjects:* published at various Times. By Joseph Towers, LL. D. and now first collected together. 3 Vols. 8vo. 1l. 1s. Boards. Dilly. 1796.

Though the necessity of any particular critique on the contents of these volumes is superseded by the attention which we have formerly, in various separate articles, paid to each publication as it has appeared, it would be injustice to the worthy author, who in all his writings has consistently and uniformly expressed an ardent attachment to the cause of British freedom, and to the interests of virtue and religion, not to introduce the present collection of tracts to our readers with due notice. Though some of the pieces were written on temporary subjects, others are of a more general nature; and all of them express such just sentiments, and are so agreeably written, that they may very well deserve a more honourable and permanent station in the libraries of the friends of liberty, than the corner devoted to the fugitive pamphlets of the day.

Those of our readers who may feel themselves inclined to look into these tracts may wish to be informed of their contents:

Vol. I. A Vindication of the Political Principles of Mr. Locke, in Answer to the Objections of the Rev. Dr. Tucker, Dean of Glocester, 1782.—A Letter to Dr. Samuel Johnson, occasioned by his

Political Publications: with an Appendix, containing some Observations on a Pamphlet published by Dr. Shelbeare, 1775.—Observations on Mr. Hume's History of England, 1778.

Vol. II. Observations on the Rights and Duties of Juries, on Trials for Libels: together with Remarks on the Origin and Nature of the Law of Libels, 1784.—A Letter to the Rev. Dr. Noel, Principal of St. Mary Hall, &c. occasioned by his very extraordinary Sermon preached before the House of Commons on the 30th of January 1772.—An Examination into the Nature and Evidence of the Charges brought against Lord William Russel, and Algernon Sydney, by Sir John Dalrymple, Bart., in his Memoirs of Great Britain, 1773.—A Dialogue between two Gentlemen concerning the late Application to Parliament for Relief in the Matter of Subscription to the Thirty-nine Articles and Liturgy of the Church of England, 1772.—A Review of the Genuine Doctrines of Christianity.—An Oration, at the Interment of the Rev. Caleb Fleming, D.D. 1779.

Vol. III. Thoughts on the Commencement of a New Parliament; with an Appendix containing Remarks on the Letter of the Right Hon. Edmund Burke on the Revolution of France, 1790.—A Dialogue between an Associator and a well informed Englishman, on the Grounds of the late Associations, and the Commencement of a War with France, 1793.—Remarks on the Conduct, Principles, and Publications of the Association at the Crown and Anchor for preserving Liberty and Property against Republicans and Levellers, 1793.—Essay on the Life, Character, and Writings of Dr. S. Johnson, 1786.

Art. 57. *A Narrative of the Sufferings of T. F. Palmer, and W. Skirving*, during a Voyage to New South Wales, 1794, on board the Surprize Transport. By the Rev. Thomas Fyshe Palmer, late of Queen's College, Cambridge. 8vo. 1s. 6d. Robinsons. 1797.

We are here presented with an affecting narrative of the most arbitrary and cruel treatment that, perhaps, was ever experienced by passengers, even convicts, in a transport ship; exceeding, by far, all that we have read or heard of the sufferings of unhappy negroe slaves in their passage from Africa to the places of their destination.—Such inhumanity, such wickedness, [according to the representation here given, of the truth of which we have no suspicion,] loudly calls for a strict inquiry, and exemplary justice.

Mr. Palmer's well-written narrative gives a very satisfactory account of the pretended conspiracy, mentioned in the newspapers some time ago, as having been formed by the convicts, during the voyage, to murder the captain, and seize the ship; the story of which appears, now, to have been *false* and *groundless*.

It is some alleviation of the pain which we have endured in perusing the horrid particulars here detailed, to observe so favourable an account of the state of the settlement at Sydney-Cove, the goodness of the soil, and the excellence of the climate. According to the information here given, there is a prospect that the happiest effects may, in due time, arise from this very singular kind of colonization.

Art. 58. *Mr. Ireland's Vindication of his Conduct respecting the Publication of the supposed Shakspeare MSS.* Being a Preface or Introduction

troduction to a Reply to the Critical Labors of Mr. Malone, &c. 8vo. 1s. 6d. Faulder. 1796.

That Mr. Ireland, since the detection of the disgraceful imposition which he was the instrument of passing on the public, should be anxious to vindicate himself from the suspicion of fraud on his part, is extremely natural. The substantial matter of this vindication lies in a small compass. It consists in the attestations of his son, and of Mr. Talbot of the Dublin Theatre, to his entire ignorance of the origin of the supposititious papers; the son's testimony delivered on oath; that of Mr. Talbot only with the promise of an affidavit, but equally full in assertion. These are the only material parts of the pamphlet. As to the abuse of Mr. Malone for the part which he has taken in the detection of the forgery, it is not only wide of the purpose of exculpation, but, as we think, rather unfavourable to it. If the account of the younger Ireland be to be *believed*, the whole was really, as Mr. Malone represented it, the gross and childish imposition of a tyro in the art; and Mr. Ireland senior ought rather, with humiliation, to have acknowleged both himself and the public to be under obligations to Mr. M. for the discovery, than to have shewn, by the spirit of his language in every page, how much he is hurt by it. If, on the other hand, the genuineness of the papers, or of any of them, be still to be supported, (as a reader of this pamphlet will be apt to suspect,) what is Ireland junior but a most audacious falsifier, whose testimony has lost all validity? We are told that 'Mr. Malone's critical attacks against the papers are to be completely refuted;' and complaints are made of 'the steps taken to preclude the play of Vortigern from an equitable hearing.' How strangely inconsistent is this with the main proof of Mr. Ireland's innocence! Why, too, should the names of the gentlemen, whose too easy faith (respectable as they are) induced them to vouch for their belief in the authenticity of the MSS., be thus assiduously given to the public eye? Surely Mr. Ireland, on his own ground of vindication, should have felt some compunction in having made them the dupes of his son's imposition!

Art. 59. *An Enquiry into the Causes of Insolvencies in Retail Businesses*, with Hints for their prevention; and the Plan of a Fund for the Relief of Decayed Tradesmen, their Widows, Children, or Orphans. By John Gell, of Lewes. 8vo. 1s. 6d. Rickman.

The superabundance of shopkeepers, especially in this metropolis, is so great that a majority of them can scarcely maintain themselves, even by pursuing the joint occupation of some insignificant manufacture, or of letting lodgings. The mere expence of illuminating shops, in the evening, uselessly absorbs the means of maintenance of many thousand families. It will not be denied that more than double the present consumption of goods could conveniently be supplied by the extant number of shops; nor that consequently half of the number would be adequate to the actual demand. The hours of attendance might be abridged, with advantage to the bye-industry of the shopkeepers. A shop-tax, therefore, by tending to reduce their number, and thus to augment the profits of the remaining; or the sale of expensive licences to keep shops open after dark, by tending to reserve a series of hours applicable to other profitable occupations,—if adopted

ed at a period of profuse consumption,—might have diminished the inconvenience now so common of the failure of retail-dealers.

The stock reserved for immediate consumption is, in every country, an unproductive capital. It ought, therefore, for the national interest, to be the smallest possible. The number of shops extremely increases this sort of stock; and the conductors of them, being, from the necessity of displaying fashionable articles, continually tempted to renew their orders, usually find their apparent gains chiefly to consist of the progressive accumulation of dead stock:—As is notorious in the case of booksellers:—a vast mass of obsolete articles is the usual recompence of years of traffic.

One remedy for this great and growing evil is proposed by the present author, in the half-yearly sale by auction of the lingering wares, at deposits to be assorted by the confederacy of the various shopkeepers. This would faciliate interchange, and would stock the country shops cheaply. A less hazardous remedy is the annual advertisements of cheap days for the exposure of old-fashioned articles only, which commonly attracts a number of good housewives, who may be willing, in their several provisions, to make some sacrifice of fashion to frugality.

Mr. Gell also suggests the plan of a fund for the relief of decayed tradesmen, which amounts to an insurance against bankruptcy; after the manner of those insurances against death now in use with the clerical and medical professions. The circumstances of the case appear to us to require, not as the author recommends p. 50, an annual voluntary subscription, to which every one would recur at the beginning of his difficulties, but the payment once for all of a round sum on commencing business. We hope to see this project farther investigated by some of those who are most concerned in it. The benevolent in other lines might be permitted to contribute.

The nation ought to be aware that shopkeepers are peculiarly obnoxious to the influence of popular writers. Their irregular leisure naturally superinduces that sort of culture, to which the cursory perusal of the smaller writings of the day is friendly; and, in hours of anxiety and despondence, those plans of the reformers, which contemplate the abolition of the taxes collected from door to door, are very likely to make an impression. Paris, therefore, found in its shopkeepers a body of very ardent friends to innovation.

CORRESPONDENCE.

'*To the* MONTHLY REVIEWERS.

'GENTLEMEN,

'IN your extract from Mr. Ruggles's History of the Poor, M. R for Oct. p. 147, Mr. Hewlet's assertion, that the real cause of the increased proportion of Poor proceeds from the price of labour *not* being advanced so much as the price of provision; is said to be examined by the test of fact. The average expence of the Poor, in the three years preceding 1776, is compared with the average of the same expence in the years 1783, 1784, 1785, when an excess more than one-fourth appears in the expences of the latter period, though the average, at the same time, of the price of wheat was nearly one-fourth less.

'Striking

'Striking as this fact may appear, it ought to have occurred to an observer so generally accurate and intelligent as Mr. Ruggles, that this difference, in the short space of ten years, was too extraordinary to be accounted for by any of the causes he had already adduced; and that even "the increasing profligacy could not have gathered strength with such rapidity from the *profuse* relief of a Vestry, or the injudicious interference of the Magistrate." The three years of the last period, viz. 1783, 1784, 1785, were those immediately succeeding a long and disastrous war; when so many thousands of land and sea-men, being dismissed from the service of their country, necessarily become, with their families, burdens upon it till they obtain some other service. Many of them continue always dependent for relief on their respective parishes; while others, through the charge of contested settlements and removals, occasion an expence little short of their maintenance.

'The fact, therefore, so much relied on by Mr. Ruggles, will not bear him out in his argument; and the increased price of provisions beyond that of labour still remains uncontradicted as the principal cause of the present distress of the poor, and of the additional expences occasioned by their support. R. G. T.'

A constant reader, W. R. not satisfied with an observation which we made at the conclusion of our review of Bishop Watson's Charge, nor deeming us sufficiently explicit in our remarks on his first letter, has favoured us with a *second;* in which he wishes us to confine our view to a single point, and to give an unequivocal answer to the following question, viz. "Are there any arguments by which a conscientious clergyman, thinking as Priestley thinks, or as Lardner or even Grotius thought, ought to be persuaded to continue in the Church of England?" This, as our liberal and gentlemanly correspondent remarks, is a grand and interesting question: but it includes a case of conscience on which every clergyman in the predicament described must decide for himself. A clergyman, thinking as Dr. Priestley thinks, cannot certainly have any pleasure nor satisfaction in the Trinitarian service of the Church of England: but how far conscience combined with prudence, both as it may affect the interest of truth and that of his family, (if he have any,) ought to carry him, we cannot positively decide. The first impulse of conscience, no doubt, would be to *quit that church whose tenets he condemns*: but, on a review of his case, it is not impossible that he may doubt of the wisdom of the step, and may find reasons for continuing in the Church. How far a desire of remaining in a situation of usefulness; how far a conviction that he may do more for what he deems the truth *in* the church than *out* of it; and how far any worldly considerations, in the present artificial and expensive state of society, *ought to influence a clergyman to continue in the church*, must be left to the decision of his own mind. We must ever honour the man who boldly sacrifices to conscience, and must condemn lying and hypocrisy: but does it necessarily follow that a clergyman, who disapproves the articles, must be a hypocrite? The dissatisfied clergy, we believe, rarely conceal their dissatisfaction; many of them, however, think that, with respect to the ground of their objections, the people at large are not prepared to judge; and that, till they are enlightened, and their prejudices are removed, it is in vain to invite them to the discussion. They therefore preach wide of metaphysical divinity, and confine their discourses

discourses to the topics of practical religion and virtue. Yet they cannot prevent their public devotion from being Trinitarian; with the repetition of which, perhaps, they often blend the secret exclamation—*Lord, how long!!!*

A letter signed Benj. Jones, and dated from Chelsea, calls our attention to the Gentleman's Magazine for the last month, pp. 54--5, in which Mr. Jones has discovered some criticisms, that appeared in our Review for December, p. 468—471. reprinted *verbatim*. As a constant reader of our work, and of the Gent. Mag. Mr. J. ventures to inquire whence this coincidence arises. We, also, are constant readers of that useful miscellany; and, in reply to our correspondent, we can inform him that we very frequently perceive the same honor done to our observations, to a considerable extent. While Mr. Urban feels himself disposed to pay us this compliment, which is rendered so much the more delicate by his general silence as to the fountain whence he draws, we shall not repine; and we hope that he will arm himself with contempt, against the insinuation of any ill-natured wight, who may call to mind an old fable about a *Daw*.

As to Mr. Jones's question respecting a gentleman whom he mentions, were he acquainted with the characteristics of that individual, he could not have required our negative.

We cannot admit that there is any foundation for the 'concern' expressed by a correspondent, who dates from 'Ch. Bent, 18th Feb.' We rather think this *friend* himself in need of admonition, for too much adherence to party, too much enthusiasm for particular tenets, and too little perception of the danger of extremes.

Decies repetita——! Mr. Robinson of Lankey Bridge must excuse us from attention to extra-official matters. How often are we obliged to repeat this to '*constant readers!*' It is well that they do not style themselves *apt scholars*.

The letter of E. N. was duly received.

The two publications mentioned by Homo never came to hand. We suppose that they were printed in the country; and indeed they are scarcely within the sphere of our duty.

The conclusions of our review of Mr. Gibbon's Posthumous Works, and of Mr. Roscoe's Life of Lorenzo de' Medici, have been unavoidably interrupted: but we hope very shortly to resume that pleasing task.

☞ In the last Appendix, p. 530, l. 15, for '*charges*' read *changes*. P. 565, l. 22, for δεχεσχθε read δεχεσθε. P. 565, l. 23, for δεχεσχα, read δεχεσθαι.

☞ In the Rev. for January, p. 49, l. 11, for '*opposition*,' r. *apposition*. P. 63, l. 24, for '*speculators*,' r. *speculations*. P. 64, l. 6, for '*progressive decline*,' r. *progress and decline*. P. 68, l. 26, for '*rendered*,' r. *render*. P. 120, l. 15, for '*the pretended conduct of Dr. Stahl*;' r. *this conduct of the pretended Dr. Stahl*.

THE

MONTHLY REVIEW,

For MARCH, 1797.

ART. I. *History of Great Britain*, from the Death of Henry VIII. to the Accession of James VI. of Scotland to the Crown of England. Being a Continuation of Dr. Henry's History of Great Britain, and written on the same plan. By James Pettit Andrews, F. S. A. Vol. I. 4to. * pp. 568. 1l. 1s. Boards. Cadell jun. and Davies. 1796.

THE peculiar plan of Dr. Henry's work, so far as it proceeded †, having met with general approbation, the sequel, by a writer long accustomed to the same line of study, and to nearly the same mode of compoſition, cannot fail of proving an acceptable present to the public. Mr. Andrews had little more to do than merely to expand the materials for *British* history, omitting the collateral events respecting foreign countries, in order to make the plan pursued in his own work ‡ exactly coincide with that of Dr. Henry; whose tract he follows in the volume before us with measured steps, faithfully copying the titles of the Dr.'s books, sections, and chapters, and even most of his marginal references. One page, in the section of commerce, dedicated to inventions and improvements, 'is the only addition made by the continuator, except that of a copious index;' which, he justly observes, 'is a necessary appendage to history, although often neglected by the historian as too mechanical a task.'

The present volume is divided into two books; the first comprehending the civil and military history of England from the death of Henry VIII. to that of Elizabeth; the second book contains, beſides the civil and military history of Scotland during nearly the same period, the constitutional, ecclesiastical, and literary history of both kingdoms; to which are added

* For the information of those who have purchased the 8vo. edition of Dr. Henry's history, we must observe, that the continuation is also printed in that size. The volume before us makes two in octavo, price 14s. Boards.

† See our account of the vith vol. Rev. N. S. vol. xix. p. 255.

‡ See Rev. N. S. vol. xiv. p. 361. and vol. xvii. p. 389.

some interesting chapters respecting the improvement of the fine arts, commerce, coin, and shipping; manners, virtues, vices, remarkable customs, dress, and diverſions.

An author's turn of thinking, and the tenor of his principles, may best be collected from his account of the constitution, government, and laws, concerning which he writes. In his chapter on this subject, Mr. Andrews sets out with remarking, that

'Although in examining the state of the English constitution, during the latter half of the ſixteenth century, we shall find no variation in the great outline, yet some useful observations may be made on the slow gradation of the commons towards national importance. Browbeaten, fined, and imprisoned, by the most stern of sovereigns, they had yet gained, before the close of Elizabeth's long reign, a sort of paſſive courage, which rendered them awful to her less resolute successors.

'There was something worth notice in the consultation which was held in 1547 by the counsellors of the late king, concerning the form of young Edward's coronation. It had been usual, they agreed, to shew the new king to the people at the four corners of the stage, and to demand the consent of those there assembled to his coronation. The ceremony was judged too tedious for the tender years of Edward to support, and, in consequence, some parts were left out, and the terms used in the presentation of the king to his people, left to the discretion of the primate.

'The despotism of Henry VIII. which, though odious, had vigor and enterprise, was succeeded by a kind of nerveless aristocracy. A few potent noblemen, throughout the reign of Edward, struggled for power and profit, and left the people to be plundered and ruined by bribed senators and iniquitous judges. Edward undoubtedly had good dispositions; but, except the spirited Latimer, who attempted by his plain but satirical discourses to open his eyes, he seemed hardly to have a single person about him who was not a party in supporting the wretched system of corruption then prevailing. The mildness of Cranmer rendered his advice ineffectual; and Somerset, though not a bad man, was notoriously greedy, and was governed by his wife, the vainest of women.

'Great attention was paid by those who governed to maintain the supremacy of the crown in every point. Every person in office was made to resign his commission, and provide himself with a new one in the name of the young king. Even the bishops were not exempted from this ordinance; nor were these new powers granted without a special note that they were held only during the king's pleasure; nor without a positive averment, that all manner of authority, whether civil or military, is derived from the crown.

'Little can be said for the state of the English during the reign of Edward VI. as to their security in person or property. Somerset, the protector, setting aside his unbounded depredations on the church, for which, perhaps, his hatred to popery furnished to his ready conscience some plausible extenuation, was an honest pious man. He saw the depraved state of the administration of civil juſtice;

tice; but, having neither resolution nor capacity to reform the courts, he attempted a measure which, though perfectly well intended, was illegal, and hastened his downfall. He erected in his own palace a 'Court of Requests,' to which the injured suitors, or the distressed poor, unable to pay counsel, might apply for redress.

'The corruption of the judges, although it was connived at by the great, or passed by as incurable, could not escape the piercing eye of the good Hugh Latimer, who, having been appointed preacher to the king, could make his counsel be heard where, only, redress could be had.'

The author proceeds to quote Latimer's spirited rebukes, which were successful as to one particular only, namely, the sale of offices connected with the administration of justice. A very strict ordinance was issued by parliament against this shameful practice; and, although this was the sole effect that can be ascribed to the orator's reproofs, yet, as Mr. A. justly observes, 'it speaks in favour of one of the worst principled courts that history can produce, that so bold and sarcastic a monitor was not driven from his pulpit, and pursued by ministerial vengeance.'

In our account of this work, we do not mean to follow the author step by step in a road so frequently travelled, but we shall endeavour to select a few short passages from the work, and such as merit the reader's attention on account of their novelty, or of the impartiality with which the subjects are treated. Of the latter kind is the assassination and character of the Scottish regent, whose memory has been unjustly loaded with infamy by several late writers.

'The assassination of 'the Good Regent' (for so says Melvill he was, and ever will be, deservedly called,) clouded over the dawn of 1570. He lost his life for a fault not his own; he had at the intreaty of Knox, spared the forfeited head of Hamilton of Bothwellhaugh; but had given his estate to a friend, Sir John Ballentine, who had taken possession of it in so harsh a manner as to drive the unhappy wife of the culprit to madness. Determined on revenge, and unhappily pointing that revenge at the regent, and not at the man whose brutality had immediately done the injury, the enraged Hamilton watched every step he took, and pursued his design with an openness which might have been fatal to him, had the object of his resentment been more suspicious. At Linlithgow, he found an opportunity he had long sought; he shot his enemy through the body as he rode (although warned of his danger) slowly along the street, and mounting his horse, escaped to the sea-side and thence to France.

'The regent died, after a few hours pain, with philosophic firmness. He earnestly commended the care of the infant-king to the lords around him, and hearing those who stood near lamenting that he saved Hamilton from death to become his murtherer, uttered with

his dying voice a sentiment which would have done honour to an Antoninus:

'Nothing can make me repent of an act of clemency.'

'Thus fell James Steuart, Earl of Murray, the son of James V. of Scots, by a private marriage, as his mother (the daughter of Lord Erskine) and her relations steadily affirmed. 'He was,' says one of the steadiest friends to Mary, 'at first, of a gentle nature, well-inclined, wise, and stout; in his first uprising his hap was to light on the best sort of company; he was religiously educated, and devoutly inclined.' He did eminent services to Scotland and to the Protestant faith; and could he be absolved from the charge of harshness and cruelty to a sister, who seemed disposed to love him tenderly, his character would be without a flaw.'

It is scarcely possible to conceive that we are reading an account of the state of Ireland, as it appeared a little more than 200 years ago, in the subsequent passage:

'Ireland had been strangely convulsed; but the care of Walter Devereux, Earl of Essex, had restored at least the appearance of submission among the revolted chiefs.

'Little more, indeed, could be expected on a fair statement of that unhappy country's condition: greediness, inhumanity, and bad policy united to keep the inhabitants in a state of barbarism. The laws of England, we have already seen, were denied to them, although eagerly requested; and the wretched natives, neither secure in property nor life, fled to the woods and bogs for shelter; and looking on mankind in general, and the English in particular, as their enemies, made reprisals on every stranger who fell into their hands.

'Besides the total neglect of their morals, the English gave another incitement to this ill-fated people to continue uncivilized. The conquest of districts was delegated to private persons. These raised soldiers at their own cost; and, where they succeeded, turned their acquisitions to their own profit: to this they frequently found the Irish customs more conducive than the English laws; and, in consequence, embracing the system which indulged most their despotism and rapine, instead of improving the natives, they became as mere barbarians as the beings whom they had subdued.

'The whole annual revenue of Ireland was barely six thousand pounds. To this Elizabeth most unwillingly added twenty thousand more. One thousand soldiers (and sometimes in need two thousand) composed the whole military power. A force perfectly incapable of subduing a numerous and warlike race; but rather serving to provoke the natives, and to excite those frequent insurrections which kept up and inflamed the animosity between the two nations. That Elizabeth should never have exerted the strength of England to end these troubles, appears so strange to a learned prelate of our own age, that he thinks the weak measure must have proceeded from the dictates of a crooked policy.'

'The following anecdote, omitted by the historians of James VI. of Scotland, is not among the least extraordinary in his reign. It shews that savageness of manners was not less conspicuous

spicuous in the inhabitants of the Hebrides, than among their neighbours the Irish.

'The story of Scotland as a separate kingdom now (1602) draws apace to its close. James saw the termination of his residence in the North approach, and wished to leave behind him some testimony of his affection which might endure. To introduce new sources of provision and commerce to the Western Islands (then over-clouded with barbarism) was an object worth his attention. But although there are only dark accounts of his endeavours towards its accomplishment, yet these are worth relating, as they prove the independence of those isles, and the weakness of James's government. It appears that he drew from Fife, where the inhabitants were industrious in husbandry, and good fishermen, an efficient colony (headed by Sir James Anstruther and other gentlemen), and planted it on the isle of Lewis. Murdoch Macleod, a base-born, but potent and ferocious chief, was at this time lord of Stornoway, a district where the new comers landed, and him they expelled, probably with inconsiderate haste. His people on shore submitted, but the active despot putting to sea with a little fleet, composed of *birlings*, a bark peculiar to the Western Isles, soon found an opportunity to surprise one of the colonial ships which a calm had prevented from taking measures for flight or defence. The whole crew were hanged by the inhuman captor, except the laird of Balgomie, who was on board, and he, after a rigorous confinement, was ransomed, and died at Orkney. Soon after Murdoch was seized by his own brother, Neil Macleod, who sold him to the Scots, and he was hanged at St. Andrew's. The colony in the mean while was surrounded and harassed by the natives under a third brother, Norman Macleod; and, when most of the adventurers were slain or starved, the residue yielded themselves prisoners, and the unsteady king, instead of revenging the insult, bought the freedom of the few survivors with a promise that the islanders of Lewis should remain unmolestedly savage.'

The author has bestowed much pains in rendering the ecclesiastical history of Great Britain (naturally a very grave subject) entertaining and interesting. In the reign of Henry VIII. Bishop Cranmer was employed to reform the canon law. The design proved abortive: but his book, containing the proposed alterations, was published in the reign of Elizabeth. Had a new system taken place, the law would have stood as follows:

'All promises, or contracts of marriage, were to have been null and void. But every man who might seduce a girl from chastity must marry her, or pay her one-third of his goods, or keep the child and do pennance. All marriages without parents or guardians consent were to be null; but should that consent be capriciously refused, the parties might find a remedy by applying to the ecclesiastical judge. In case of adultery the innocent party might marry again, but not the guilty. Besides this case there were others which justified divorces, long absence and irreconcileable enmity; and still the

innocent party only might re-marry. These were the most considerable alterations marked out by Cranmer for the canon laws; which however, by a chain of accidents, continue to this day what they were under Henry VIII.'

In 1589, a paper war was carried on with outrageous virulence between the church and the conventicle; the Puritans, shut out by law from every public press, contrived to obtain a private one of their own; whence issued a multitude of acrimonious pamphlets, which were answered with nearly equal scurrility by the Episcopalians.

'A few instances may amuse the reader. The favorite book on the Puritan side was written under the name of 'Martin Marre-prelate,' and the writer thus addreſſes the hierarchy: 'Right puissant and terrible priests!' 'Right poisoned, persecuting, and terrible priests! My horned masters, your government is anti-christian; your cause is desperate; your grounds are ridiculous.' 'Enemies of the gospel! and most covetous, wretched, and Popish, priests!' Besides this book, the same press produced many others equally abusive. Nor did the writers on the side of the church yield to their adversaries in buffoonery and abuse. In the variety of titles of their books, they exceeded them; they had, 'Pappe with a hatchet,' alias, 'A fig for my Godson,' or, 'Crack me this nut,' that is, 'A sound box on the ear for the idiot Martin to hold his peace.' Also, 'An almond for a parrot,' or, 'An alms for Martin Marre-prelate.' By 'Cuthbert Curry-knave.' And 'A whip for an ape,' or 'Martin displayed.' The following epigram too they published:

'Martin the ape, the drunke and the madde,
The three Martins are, whose workes we have had.
If Martin the fourthe come after Martins so evill,
Nor man nor beast comes—but Martin the devill.'

'One exceeding voluminous title shall close the extracts relating to this ludicrous controversy: 'A counter-cuffe given to Martin junior by the venturous, hardie, and renowned, pasquil of England, Cavaliero. Not of old Martin's making, which newly knighted the saintes in heaven with "Uppe, Sir Peter, and Sir Paule!" but latelie dubbed for his service at home, for the defence of his country, and for the cleane breaking of his staffe on Martin's face. Prynted between the skie and the grounde, wythin a myle of an oke, and not many fields off from the unprivileged presse of the ass-signees of Martin junior.'

Dr. John Aylmer, bishop of London, was the hero of the celebrated Martin Marre-prelate.

'That bitter Puritan accompanied the bishop most pitilessly to his domestic amusements. 'He will cry to his bowle,' writes Martin, "Rub! Rub! Rub!" And when it goeth too far, he will say, "the devill goe with it!" And then *the bishop will follow!*'

'Dr. Aylmer's temperament was too warm to allow him time always to consult the most episcopal plan of acting. He had married a favorite daughter to a celebrated and learned clergyman, named Adam Squire;

Squire; whose fantastic turn may be guessed by the text of the sermon which he preached on his wedding-day: 'It is not good for *Adam* to be alone.' This Adam, however, sought more than one Eve; and meanly tried to extenuate his fault by unmerited recrimination on his innocent wife. But the bishop, who, though a dwarf in stature, had the gallantry of a Paladin, having closely searched into the charge, and found it totally groundless, took the law into his own hands, and so severely chastised the culpable Adam with his cudgel (styled by Harrington 'a good waster'), that he humbled himself to his lady, and hankered no more after forbidden fruit.'

The death-warrant of the Roman Catholic religion, in Scotland, was signed by the barbarous execution of Walter Mills, who had offended by refraining from the celebration of the mass.

'The good old reformer died with wonderful intrepidity. During his examination he had answered with an acuteness strongly savouring of wit. *Oliphant*, a priest, asked him, 'Say you there are not seven Sacraments?'

W. Mills. 'Give me the Lord's Supper and Baptism, and part the rest among you.'

Oliphant. 'What think you of matrimony?'

W. Mills. 'I think it a blessed bond. You abhor it, and take other men's wives and daughters.'

Oliphant. 'What of the administration of the Sacrament?'

W. Mills. 'I will tell you. A lord inviteth many to dinner; he ringeth his bell, and they come into his hall; he then turneth his back on the called guests, and catcheth and drinketh all himself, giving them no part; *and so do you.*'

In our extracts from this work, we have omitted the notes and references, in order to reduce the article within our prescribed limits.

Under the divisions of learning and learned men, the reader will meet with many interesting particulars not generally known. Those parts of the work which respect the elegant arts, manufactures, and commerce, are also much laboured; and from the chapters on manners, virtues, and vices, innumerable incidents might be copied that are new or uncommon; well calculated to gratify liberal curiosity, and to afford rational entertainment.

In a performance so extensive and various, we have met with some inaccuracies, especially as to dates; which appear to proceed chiefly from errors of the press, and which cannot easily be avoided in works abounding in the use of numerals and figures. Having formerly given our opinion as to the style of this historian, we shall only observe that, in this respect, the present volume does not fall short of the specimens which Mr. A. has already given to the public.

We sincerely wish that the author's health and spirits may enable him to complete this undertaking, and to bring down to

the present time the history of Great Britain, on the plan which Dr. Henry formed, and which he prosecuted with unwearied assiduity and very considerable success.

ART. II. *The Life and Opinions of Sebaldus Nothanker.* Translated from the German of Frederic Nicolai. By Thomas Dutton, A.M. Vol. I. 12mo. pp. 370. 5s. sewed. Symonds, &c. 1796.

THE original author of this work, Frederic Nicolai, was born at Berlin in 1733, and settled there as a bookseller. In 1755 he published letters on the present state of polite literature, the execution of which gave no great promise of future excellence; and, in 1773, the novel which is now before us made its appearance. In 1778 he printed his neat, laboured, and complete description of Berlin; which is justly considered as a model of topography. In 1782 he produced a history of the Templars.—A weak attempt to ridicule the Werter of Goethe; a book of Travels; and various articles for the periodical publications of his shop, have employed the rest of his literary hours.

Of the works of Nicolai, none has so reasonable a prospect of longevity as the history of Sebaldus Nothanker. Nearly thirty years have elapsed since it was undertaken;—since the literature which it satirizes, and the manners which it describes, were prevailingly those of protestant Germany:—but the stupendous improvement, which so short an interval has effected, occasions the people of that region to cherish with exultation an honest memorial of their antient rusticity. They remember with pleasure those nationalities which civilization is effacing. They turn over with triumph a work which has preserved a lively portraiture of their former bigotry, in order to contrast it with their present liberality: a work to which, with justice, they ascribe a considerable share in accomplishing so honourable an innovation.

Philosophers will not think it uncharitable, if it be suspected that the author of this novel had in view to ridicule not merely the priestly but the Christian character, by describing in his hero a minister of the gospel who excels in all the qualities recommended in that gospel, yet is the perpetual ridicule of men of the world, the dupe of his own meek, patient, forgiving, mild, and charitable character, the butt of intolerance, the scorn of bigots, and every where the victim of his own virtues. Sebaldus is originally induced unwittingly to marry the cast-off favourite of an officer of the court. The amiable heresy of rejecting the eternity of hell-torments, with some kindred

tenets, occasions his dismission from his benefice by the presbyterian synod. His foible of interpreting the Apocalypse gets him into debt with a bookseller, who had procured for him all works on that subject. After having encountered great difficulties, wandered in poverty and distress, been chaplain to a regiment, and editor of a Socinian magazine, he at length puts into the lottery, *the number of the beast* (666), gains a prize, and is thus restored with his family to comfort. Clergymen of various characters and denominations are introduced: but each, in proportion to his rank in the church and the orthodoxy of his creed, is a hypocrite, an extortioner, or a persecutor. The amiable character of Sebaldus, which partakes much of the Parson Adams of Fielding, seems at times scarcely lifted high enough above contempt. The incidents, though probable, are thinly scattered, and feebly worked up. The pictures of manners, however, if too much dilated, are curious for their locality, and valuable for their fidelity. Knowlege of human nature, good sense, philanthropy, and moral sentiment, pervade and beautify the whole.

The following conversation between Sebaldus and a military officer is characteristic:

'This officer was in his fifty-seventh year; he had been a soldier from fifteen, having risen solely by his merit. He was as courageous as a lion, but as to his moral principles, had they been tried by the strict letter of *Mosheim's Ethics*, it would, perhaps, have been a difficult task to make them perfectly square with the moral fitness of things. The immortality of the soul formed no part of his creed, and yet he appeared totally unconcerned and careless about the preservation of his life, which he frequently exposed to imminent jeopardy without any immediate necessity. He made no great pretensions to religion, and was far from being the panegyrist of the clergy; and yet these were the very people whom he honoured and protected above any other. Church he seldom frequented himself; but his men were obliged to be very punctual in their attendance on divine worship. He would swear and curse most gloriously, but no subaltern durst rap out an oath in his hearing.'—

'Such was the character of the man to whom our hero was now introduced.—The major took him kindly by the hand, and thanked him for the ten recruits, for which he stood indebted to his spirited sermon. But when Sebaldus in reply informed him of the lamentable consequences which this sermon had intailed upon himself and his whole family, the major relapsed into a profound study, during which his eyes every now and then glanced at Sebaldus, till the latter observing, in the course of his narration, that the superintendant general, Dr. Stauzius, had been the principal instrument of his ruin, and that this very Stauzius was the father of the recruit that had deserted; the major suddenly jumped up from his seat, and prefacing his speech with a most tremendous oath: "Thank God!"—he exclaimed—"that I have

have got the old rascal in my power! Ever since I have been in hostile ground, I have not done violence to a single individual: but by God! Sir, I will play the very devil with this scoundrel. The son shall carry a musquet the longest day he has to live; and as for the old miscreant himself, I will clap him in irons, till he makes ample restitution for all the injuries he has done to such a worthy man as yourself."—Hereupon calling to the subaltern—"Do you hear"—cried he—"arrest this moment the superintendant at the *Blue Pike*. The rascal's a spy; a——"——Here passion choaked his utterance, and prevented him from finishing the sentence.'—

'Sebaldus now began to represent to him; that though Stauzius had been his enemy, it was contrary to his principles to take delight in his misfortunes:—that his intention was to have facilitated the escape of his son:—and as to the injury which he had sustained from the father, it was long since forgiven and forgotten:—both religion and morality, he observed, forbade him to harbour malice and revenge.

"Blood and ouns! Sir;"—cried the major—"you may prate of religion, and what it forbids, as much as you please: it shall never hinder me from punishing a rascal, and doing justice to an honest man, when I have the means in my own power."

"Well, but major, you wish to act justly towards my enemy, act justly towards me also. What opinion will the virtuous part of mankind entertain of me, if I take such a cruel revenge of my enemy?"

"What opinion will they have, do you ask? Has not the old villian driven you from house and home? Has he not been the death of your wife? Has he not plunged you and your whole family into misery and ruin?—Look ye, Sir, I never had wife nor child in my life; but, may I be d——d, if I should not love them as the apple of my eye, and whosoever sought to deprive me of them, I should hate him worse than hell, and would pass my sword between his ribs without ceremony, the very first moment I could set eyes upon him."

"But surely you would not employ another to stab him secretly in the back?"

"Stab him in the back!—No, Sir, I scorn the idea. Give me my enemy face to face, at arm's length; and let him defend himself if he can."

"My enemy, major, is not capable of defending himself. Would it become you to plunge a dagger in the bosom of a defenceless man? Would it become my character to act thus? My cloth forbids me to resent an injury with the sword: my religion commands me to forgive, and recompense good for evil. How unworthy should I be ever to have preached peace and reconciliation, if I were capable of making you the instrument of my revenge upon an enemy, who stands unarmed in your power!—how unworthy, if I were to extend this dreadful revenge even to his innocent son, who never offended me!—No, major, do not degrade me so dreadfully. Let me intreat you to release the young man: let me conjure you to grant me a far nobler revenge upon the father; the revenge of letting him feel, that the man whom he has injured, is his friend. Leave him for punishment to his own conscience; which never

sleeps, nor ever permits the man that has been guilty of a base action to rest."

"Death and d————n! that a parson should think more nobly than a soldier! Yes, Sir, you are perfectly in the right."—At these words the major wiped off a couple of tears which coursed down his manly cheeks.—"The young rogue shall be set at liberty. But no officer would give him his discharge for nothing; neither can I expect it. I will indemnify the captain myself; but the father shall pay his ransom to you. I agree to set his son at liberty on your account; but I shall fix the price of his ransom myself."

'In vain was it for Sebaldus to remonstrate;—the major opened the door, and ordered the superintendant to be brought in.

'Stauzius, who perceived the disastrous turn the business had taken, was nearly distracted with his fears, and made his appearance like a condemned criminal. The major measured him from head to foot with a wrathful eye, and abruptly acosted him: "Your son, Sir, is a deserter, and must either be hanged or run the gauntlope six-and-thirty times. I would never consent to let him loose to please such an old rascal as you, Mr. Superintendant, or what the devil you may please to call yourself; but there stands an honest man, at whose intercession I not only remit the punishment of your son's offence, but will give him his discharge into the bargain, provided you choose to pay a thousand dollars for his ransom."

'Stauzius, overwhelmed with confusion at this uncourtly harangue, began in broken accents to represent his inability to pay so large a sum.

"Look ye, Sir, I'll hear no reasoning:—the rogue wants but an inch of six foot: so either pay a thousand dollars (and no *Bernburgers* neither *) or your son shall run the gauntlope; and as for yourself, I will lock you up in a place, where you never shall see daylight, because you are a worthless old villain, and this gentleman is an honest fellow, whom you have deprived of his office.—So no grumbling, I beg of you."

'Stauzius was ready to sink into the earth with fear and apprehension. His wife had positively enjoined him never to dare approach her presence, till he had brought her only son back again;—and the president, who had uniformly manifested an almost paternal fondness for the youth, had given the superintendant a considerable sum of money to purchase his discharge, by which the price of his ransom was considerably lightened to the old miser. Stauzius accordingly was obliged to submit, and counted out the money in seventy-seven old Louis d'ors, each Louis d'or reckoned at thirteen rix-dollars.

'The major took up the money, which he presented to Sebaldus, who during the whole transaction had never once been able to put in a word. "This,"—said the generous officer—"is but a small reparation for the injury this wretch has done you."

"Major!"—said Sebaldus—"you have promised to make me a present of the young man. Let your gift be perfect, let it be com-

* We suppose this to be similar to our Birmingham coin.

plete;

plete;—let me enjoy the privilege of making him over to another. He has sought an asylum under my roof; this protection I cannot possibly sell, without acting in direct opposition to my principles. Whatever injuries I may have received from this gentleman, have long since been buried in oblivion. He has made it his concern to guard with a vigilant eye the purity of doctrine; I must be still more vigilant to watch over the purity of my actions.—Here, Sir,"—addressing the superintendant—"be pleased to take your money back again."

'Stauzius stood bewildered in doubtful perplexity, like a schoolboy, to whom a visitor offers some sweetmeats—his mouth waters for the delicious bit, but he dares not open his lips, for fear of incurring the displeasure of his preceptor. Thus with anxious looks the superintendant regarded the major, who eyed him with a menacing frown, that appalled his very soul.

'Meanwhile Sebaldus ceased not to importune the major; who at length, giving him a friendly tap upon the shoulder, exclaimed: "Well, then! do as you think proper,—I could wish from my heart to be angry, if I knew but how."

'Sebaldus instantly gave the money to Stauzius, who eagerly returned it into his pocket; and thereupon embraced our hero, with a degree of ardour, which plainly evinced that his money was not less dear to him than his son. He repeatedly styled Sebaldus his saviour and deliverer:—and begged his pardon in the most humiliating terms for his past injuries; assuring him that he should eternally bear his kindness in grateful remembrance: that he was now sensible of the magnanimity of his soul, in forgiving injuries instead of resenting them, at a time when revenge was in his power; and that he even would not accept of his son's ransom.

"Enough of this,"—said Sebaldus, interrupting him—"God forgives without sacrifices or ransom;—whoever fears God, will strive to imitate his example. If you acknowledge that you have injured me, I am perfectly satisfied, I desire no more."

'Stauzius assured him by all that was sacred, that he did, and must acknowledge this; but added, that acknowledgment was not a sufficient reparation; he was determined to make ample amends for the injury he had done him; in which view, if he thought proper to return to his own country, he promised him the first lucrative vacancy in his gift.

'Sebaldus returned him many thanks for his kind intentions, but begged leave to decline his offer; which the major said was altogether unnecessary, as he designed to present Sebaldus to the first field chaplaincy that should become vacant, and, if possible, would retain him in his own regiment. Till then he declared he should take the charge of his support upon himself.'

We have somewhat abridged the foregoing extract, in order to suit it to our limits: but it is still sufficient to convey to our readers an idea of the author's manner, and of the spirit and turn of his performance.

The

The translation (of which only one volume is published,) is executed with success, and inscribed, in an impressive dedication, to the Marquis of Lansdown.

ART. III. *Dr.* Anderson's *Essays relating to Agriculture, &c. Vol. III.*

[*Article concluded from the last Review.*]

AMONG the fresh matter contained in this third volume, is Dr. Pallas's account of the Tumuli of Kamptschatka, which it will give us pleasure to copy:

'When Dr. Pallas, under the auspices of the Empress of all the Russias, was employed, a good many years ago, to make a survey of the eastern parts of her Asiatic dominions, he observed, in the peninsula of Kamptshatka, several *tumuli* that were evidently artificial; but these had been reared up at a period so remote, that none of the present inhabitants of that country had any tradition even respecting their origin, or the uses for which they had been originally constructed. To obtain a knowledge of this, he caused one of them to be opened up. In the centre of the mound, and on a level with the surface of the plain on which it stood, he found an oblong platform, protected by beams of wood joining each other at the top, and spreading wide below, like the roof of a house, and placed close together so as to prevent the earth from falling on the area; where had been deposited some human bodies stretched at full length, as appeared by the remains of skeletons there found. This kind of roof had been covered over with earth to a great height; and thus had been formed the *tumuli* in question. The wood was Larch: and here also it was found to be uncorrupted. How long it had remained there it is impossible to say; but from concomitant circumstances, it is probable it could not be less than several thousand years.'

Other interesting particulars (the more so as they shew the durability of this wood, even when cut in a youthful growing state,) are the following:

'In January 1772, a violent wind, which committed great devastations in Scotland, overturned, among others, two or three larch trees that grew in the plantations of Mr. Campbell of Shawfield, at Woodhall, near Glasgow. These trees were so large as to admit of being cut up into planks, which were not particularly attended to by the late Mr. Campbell, who was then alive. About ten years afterwards, his brother, the present very respectable owner, succeeded to that estate; and finding, in his rounds, a low house made of boards which had been employed for feeding swine, in a waste corner, under the drip of some large trees, that had been neglected for many years, which he thought a very unsightly object; ordered it to be taken down and carried away as rubbish. The carpenter, when he began to knock it to pieces, was extremely surprised to find the wood quite fresh, and mentioned it to Mr. Campbell, as a very unusual circumstance;

stance; telling him, at the same time, that he now recognised that these troughs had been made of the larch wood above named. Some time afterwards, being ordered to repair the top of some stalls in the stable, that had been gnawed by the horses, on that occasion, the carpenter said he did not know how he could then do it, as he happened to have no seasoned wood at the time, and could get none in that neighbourhood. Mr. Campbell, recollecting that he had said the wood of the swine-house was quite fresh, desired him to examine it, and see if that could be made to answer the purpose. It was tried, and found to be perfectly good; and having been put up, stood there, without any marks of decay, for several years, till, in consequence of some considerable alterations that were making, the whole of these stalls were taken away, and these pieces of larch wood lost sight of.

'The same gentleman having afterwards learnt, that on the coast of Lincolnshire, where decoys for catching wild ducks are made, in doing which, it becomes necessary to drive many stakes into the mud overflowed by the sea, for the purpose of stretching the nets, (which stakes are found to be very expensive to uphold, as oak stakes, between low and high water-mark, very soon decay,)—one gentleman, wishing to try the durability of larch wood in these circumstances, put alternate stakes of larch and oak. Two sets of oak wood had been entirely worn out, as his informant assured him, and the larch continued firm. How long they may still last, it is impossible to say.

'Mr. Campbell, desirous of making a comparative trial himself, made two gates, the supporters of which were to be of timber; one of the posts in each gate he caused to be made of larch wood; and the other, of the same size and shape, of the best foreign fir he could find. They were both painted, for the sake of neatness and uniformity. One set of the fir stakes were worn out some time ago, and have been renewed. The larch stands firm till this hour; and how many sets of fir posts they may outlast, no one can tell.

'I myself happened to observe a spire of young larch wood, in the garden of Mr. Dempster, who has been so long distinguished for his conduct in the British Parliament, which had been stuck into the ground as a pole for the plant of hops, and allowed to stand there summer and winter, for the space, as he found upon enquiry, of more than six years: on a careful examination of it, no symptom whatever of rotting could be discovered in it any where.

'This, and other facts, having turned my attention to the subject of larch wood very strongly, I caused some spires to be cut out from a plantation I had made of larch in Aberdeenshire, and sent to this place for the sake of experiment. These spires were of no more than eight years growth, at the time they were cut, and were upwards of twenty feet high: of some of these I caused a rude seat to be made for a garden, the joinings being made merely by boring holes with an auger into the parts that were to receive the ends of other pieces, which were shaped so as to fit the holes. The bark was not taken off; and some of the smallest pieces in the top, not thicker than my finger, were thus placed as uprights in the back. It is five years since the wood was cut, and four years since the seat was made, which

which has stood since that time in a place where it is exposed to the sun and weather, with only the partial shelter of a few branches of a tree over head. No marks of rotting are as yet (January 10th 1796) discoverable on any part of it, nor of the other spires, which have lain without doors all that time, in various circumstances; but what appears still more extraordinary to me, is, that it has neither gelled (split by the action of the sun,) nor shrunk so as to loosen the joints, which still continue firm.'

Another extraordinary property of this wood, in the state of *timber*, is its being in a degree indestructible even by fire: a quality, however, that renders its *brushwood* a more valuable fuel. The discovery of this fact is related as follows:

'In countries where fuel is scarce, nothing could so well supply the want of it as the brush of larch wood; and here a peculiarity occurs, that greatly distinguishes this tree, in an economical sense, from all others. In regard to all other trees, considered as fuel, it is the *wood*, and not the small branches, which forms the best fuel; but it is quite the reverse with the larch, the *wood* of which cannot be applied to this use; but in return, the small branches of this tree are found to make a fire nearly equally well with the larger billets of other trees. This is a discovery that was made, as most others have been, by accident, in the south of Scotland, a few years ago, that deserves to be generally known.

'A gentleman, who owns a small estate in Etrick forest, where coals are at a great distance, and fuel very scarce, thought he could not employ a considerable part of his land to a better use than that of planting trees upon it, chiefly with a view to sell them for fire wood. At the beginning, he planted scarcely any other tree but the Scotch fir; but observing, by degrees, the superior luxuriance and rapidity of growth of the larix, he gradually began to plant some of these, encreasing the number more and more, from year to year, as he came better to remark their superiority over the others. When his plantations had advanced some years, he began to lop the under branches from the trees as they encroached on each other; and carrying these branches to a side, he arranged them into lots of a convenient size for sale, and then sold them on a fixed day, by auction, to the highest bidder. As his larches came forward, he treated them exactly in the same manner; and arranging these in heaps similar to those of the fir, they were sold at the same time with the others. Soon after he began thus to prune the larches, he was not a little surprized to find, that a heap of larch brush sold readily at double the price at least that the same persons would give for one of fir of the same size. On asking the reason of this striking peculiarity, the purchasers ingenuously told him, that when they put a faggot of fir-brush upon the fire, it got up into a blaze, and was almost instantly consumed, so as to be of little service, and occasion much trouble and inconvenience; but when they put a faggot of larch upon the grate, it took fire more slowly, did not burn so fiercely, but continued, with a clear steady heat, nearly as long, and with as good effect, as billet-wood of fir would do. Thus did experience teach

teach them a lesson of the utmost consequence in rural economy, and clearly established the fact, that there is scarcely a situation in this island in which the smallest twig of this inestimable tree may not be applied to some very useful purpose in life.'

Had we room, we could readily select many other passages from this valuable chapter:—but we must hasten to the Third Essay, comprising '*Hints on the Economical Consumption of the Produce of a Farm.*'

To the exordium of this essay, we cannot subscribe:

'No better proof can be adduced of the little progress that has been as yet made in the practice of agriculture in Britain, than that even the title of this chapter, nor any thing of a similar tendency, has ever found a place in any treatise that has yet been published on the subject of rural economics.'

We grant that we have not met with the *title* of this chapter in any other treatise: but it contains only one *topic* that has not been more or less discussed, and scarcely a *practical idea* that has not long been familiar to us. There would be no end of ringing changes in the *arrangement* of topics, where they are numerous, as are the subjects of rural economy. In an *Essay*, we have no objection to the arrangement that is here made; as it may serve to place the subject of which it is composed in fresh points of view: but, in a *general treatise*, such an association would be found unmanageable.

Of the desultory remarks here thrown together, the one which suggests that rich grass land is not deteriorated by being constantly mown, 'even where it gets no return of dung that is annually made from the produce of it,' (p. 534,) appears to us most open to attack. Whatever a pleasure ground gardener may think of it, a Hendon hay farmer would smile at such an idea.

We nevertheless meet with many ingenious hints in this essay; and, ample as our extracts have already been, we cannot close them without adding one, on the *new* topic of fatting Horses for the *Food* of Man:

'It deserves to be remarked, (says Dr. A.) that when horses and cattle are fed upon the same kind of grass, it is universally admitted that the horse, if of the same weight, consumes more grass in a given time than the ox; and it is also a certain fact that the horse will become fat in much less time than the ox. It is generally, I think, allowed that a horse, living upon rich pasture, may be made as fat in one month, as a bullock upon the same pasture could be made in three. What is the exact proportion of food that would be consumed by these creatures, in the same space of time, has not, as yet, that I know of, been accurately ascertained: but the general estimate that has been made, from the experience of former times, is, that two horses consume as much food as three cows or bullocks in the

the same time; and they are so paid for in pasture fields, where they are both taken in upon time: if both these facts are so, it would appear that a horse could be fatted on less food than an ox. For,

'Three oxen at 12 lb. would consume 36 lb. each day; which, in 93 days, amounts to 3348 lb.; that is, for each ox 1116 lb.; and two horses, consuming also 36 lb. a-day, will eat in 31 days 1116 lb., which is at the rate of 558 lb. consumed on the fattening of each horse. So that, on these data, the horse can be fatted with precisely one half the quantity of food that the ox can. If this be so, the saving to the nation would be great indeed, were we at liberty to fatten horses for food to man, instead of cattle: but prejudice says that this must not be done.

'I have often thought that no one prejudice which has ever prevailed in Europe, is so unreasonable, or can be so little accounted for, as that of refusing to eat the flesh of horses. It is not forbidden by the law of Moses, to which origin we can trace many of our vulgar prejudices: the animal itself is a beautiful clean feeding creature, so that no aversion can be excited on that account: its flesh, wherever it is eaten, in common with that of bullocks, is invariably accounted the greater delicacy of the two; and there are not wanting persons in this country who have tasted it, and concur in the same opinion. The prejudice, then, must be accounted highly unreasonable; and why should it not be overcome? Many persons among ourselves have got over the much better founded prejudice they had once entertained against eating swine's flesh, and now relish it perfectly well. The common people, at this moment, shudder at the idea of eating a frog; yet many persons in the polite circle have overcome that prejudice, and admit it to their tables as one of the greatest delicacies: and what is to hinder them from overcoming in like manner their prejudice against horse flesh?'

How some of our readers may *relish* these suggestions we cannot tell: but, be that as it may, we believe that Dr. A.'s statement is perfectly just, and he has the merit of encountering a prepossession that has long been, in common with other prejudices, disgraceful to the human intellect.

On the whole, we do not hesitate to give it as our opinion that the volume before us forms a valuable addition to Dr. Anderson's former useful Essays relating to Agriculture, &c.

ART. IV. *Historical Anecdotes of Heraldry and Chivalry*, tending to shew the Origin of many English and Foreign Coats of Arms, Circumstances and Customs. 4to. pp. 316. 18s. Boards. Printed at Worcester, and sold in London by Robinsons, &c. 1795.

CAN critical readers possibly treat with harshness a FEMALE writer, who, in the Preface, addresses them in the following humble terms: 'May they have the candour to excuse the inability of one whose sex and want of knowledge prevented

her from performing it (the work) in a better manner?' Instead, however, of sheltering herself under the critic's indulgence or gallantry, she might, if she had not as much modesty as she possesses ability, have appealed to his justice alone, without having much to fear for the event. Her object, she tells us, in forming the work now before us, was to collect for the amusement of others a variety of articles relating to heraldry, from the study of which she herself had derived infinite entertainment. Thus it seems that she chiefly aimed at amusing: but the readers of her pages will find something more than amusement; they will find abundance of information, a display of much historical knowlege, and a number of remarks that evince soundness of judgment, depth of understanding, and fairness of reasoning.

The learned lady modestly says that, if she had ever met with any work that was entirely on the same plan with this, she would not have begun it; and that she was preparing it for the press when Mr. Dallaway announced to the world the publication of his volume, by which, as she very handsomely and truly says, he has justly acquired so much renown *. Mr. Dallaway, indeed, and this lady, have taken different ground; his work is rather a scientific dissertation on heraldry, and the arts with which it has been connected, and which it has served to improve: her production is a collection of materials calculated to make us acquainted with heraldry by examples more than by precepts; or rather it is a compilation serving to shew the intimate connection between heraldry and the history not only of families but of nations, the one illustrating or elucidating the other. On some points she quotes authorities that had escaped the researches of Mr. D.; and she certainly throws more light than he does on the question whether armorial bearings had an existence, or were hereditary, before the Croisades.

Of a work such as this, which is a series of unconnected historical fragments, interspersed with critical observations, we cannot pretend to give an outline or sketch; all that our readers can expect from us is that we make a few extracts, and add some farther remarks on the performance.

The assumption of the Eagle for the arms of the German empire, and of Poland, is thus curiously explained from the notes to the translation of Tacitus by Dryden and others:

"Quintilius Varus, a peaceable man, but heavy, and more fit to command an army in time of peace than to make war, was so imprudent as to assemble the Germans, in the midst of his camp, to do them justice: as if he had been able to restrain the violence of those

* See Rev. vol. xvii. N. S. p. 361.

barbarous

barbarous people with a serpent's wand. Segestes gave him notice of the intended revolt of Arminius; but he would not believe it, thinking the Germans had as much good will for him, as he had for them. In the mean time his army is surprised and massacred by the remains of that people whom they had formerly tried to destroy without pity or remorse. Poor Varus, more courageous to die than to fight, stabbed himself. In the defeat of Varus there were lost two eagles—a white and a black one. The white fell to the auxiliary Sarmatians, and the other to the Germans; whence came the arms of the empire, which is an eagle sable on a field or, with two heads, which signify the eastern and western empires; and of Poland, which is an eagle argent on a field gules. When Germanicus came to be general, he discovered three eagles to be lost."

The fair writer then hazards a conjecture of her own, in the following words:

'Perhaps the Russian eagle might be the third: it is sable on a field *or*. The field on which Varus killed himself, and where his legions were slain, is called to this day Whinfeld, which in High Dutch means the Field of Victory. There now remains in the bishoprick of Munster a place called *Varendorp*; that is, the *borough of Varus:* this was built by the people of the country, in order to preserve the memory of the defeat of Varus.'

In p. 48—53, we have evident proofs, in an account of a judicial proceeding, of arms having been hereditary in a family in this country not only before the Croisades, but even ages before the conquest of England by the Normans:

'In the time of Richard II. there was a dispute between Sir Richard le Scroope, once Lord Chancellor of England, and Sir Robert le Grosvenor, which ended the 12th year of the reign of that king; this was about a coat of arms, *viz.* azure, one bend, or, wherein by the testimony of old chronicles, old deeds, and other antient records of monasteries, &c. then produced; and by the testimony of many of the nobility, shown by a record in the Tower of London of this famous suit, had before the High Constable and High Marshal, and others commissioned for that purpose, all gentry bearing arms; many of whom deposed, their having seen the old chronicles, old deeds, and other records of monasteries, that Hugh Lupus, commonly called the first Earl of Chester, after the Conquest, nephew to William the Conqueror, came into England with the Conqueror; and with the same Hugh came one Gilbert de Grosvenor, nephew of Hugh, armed with the above arms az. a bend d'or, and that he bore the same unto his death; from whence descended the following persons; his son Robert, then Raufe, then Sir Robert le Grosvenor, who is now the defendant of these arms; which arms, all and every of them, successively, and by right of male descent, have borne, and the same used peaceably and quietly, without the claim or challenge of any one whatsoever, down to this present contest occasioned by Sir Richard le Scroope being armed with these arms, as well as Sir Richard le Grosvenor, in the late expedition of

Monsieur the King into Scotland; and except that Sir John Danyell, Knight, banneret, in behalf of the said Sir Robert le Grosvenor, (being his son-in-law, and an infant,) challenged in France, an esquire of Cornwall, one Carminaw, by name, upon seeing him armed with the same arms, and that the said Sir John Danyell did maintain the same arms in battle against him; and further they deposed, that they had heard from persons of rank, and antient people, whom they credit, that all and every of the said ancestors of the said Sir Robert le Grosvenor, had always borne and used the said arms, and that this was the common and received opinion of the matter, throughout the county of Chester, and in other parts and counties adjacent, and they or some of them farther depose, that he, the said Sir Robert le Grosvenor, armed with these arms, accompanied, and was harbinger to Sir James de Audley, then Lieutenant to the Lord Edward Prince of Wales, commonly called the Black Prince, for seventeen years last past, and was in Berry, and Algayne del Tour de Brose, et à Isingdon, et à la siege de Rochsirion, en Peyto, en Gyan, et à Viers en Normandè, et en battaile de Poictiers, (where the same Sir James D'Audley gained the greatest honour for his extraordinary valour, and bounty and generosity to his esquires and followers,) and that the said Sir Robert le Grosvenor being armed as aforesaid, was at the victory of Najara, in Spain, 1367, and with the said Edward the Prince, in his last action at Limages, 1370; and that Raufe le Grosvenor, and ancestor of the said Sir Robert, was at Lincoln, with his cousin Ranaulph, Earl of Chester, and armed as aforesaid, 1141, when King Stephen was taken prisoner; and again, in 1143, with the said cousin the Earl, when he was pursued and himself taken prisoner.

'In 1070, William the Conqueror gave the town and county of Chester to Hugh Lupus, together with the Earldom thereof, &c. and to Odo, Bishop of Bajeux, his half brother, he gave the Earldom of Kent, and made him Justiciary of England; and (after the death of Fitz Ostom) Vice Roy of the whole kingdom; and to Robert Earl of Mortaigne, his other half brother, he gave the Earldom of Cornwall; and Hugh Lupus, Earl of Chester, after the battle of Namptwich, parted the Lordship of Lostock, and gave the one moiety, which was called Nether Lostock, to Sir Hugh Bowchamp, progenitor of John de Holford (who was an evidence in this cause, and at the time of his giving evidence was of the age of 44 years) and the other moiety called Over Lostock he gave to Robert, son of Gilbert le Grosvenor, and is the inheritance of the defendant, by lineal male succession. And Robert, another ancestor of the said Sir Robert, was armed with the same arms, with the late King Edward III. when he lay before Vannes, in Brittaigne, and likewise two years after at the passage over the Somme, and at the battle of Cressy, and at the siege of Calais; and that Robert, an ancestor of the said Sir Robert, was armed, as aforesaid, with Richard I. 1190, at Messina, in Sicily; and 1191, at the conquering of Cyprus, and at the taking of Acon or Ptolemas, defended by the power of Saladin; and at the relief of Joppa, where Saladin was repulsed. And Robert, another ancestor of the said Sir Robert, was in Scotland with King

King Edward II. in his wars. And many of them likewise deposed, that they had seen the said arms painted in glass windows, and upon shields, standards, penons, buildings, edifices, tombs, sepulchres or monuments, and other places, as arms of the said Sir Robert and his ancestors; and particularly in several churches of Great Budworth, Moberley, Tarvin, Warton, Christleton, Stockport, Lymme, Sandbach, Aldford, Middlewich, Namptwich, St. Werburge, in Chester, Vale Royal Abbey, Cumbermere Abbey, the Chapels of Hulme, Over Pever, Nether Pever, Witton, and Bonches; and Bold, and at Dutton, and Bradley; and likewise had seen several charters and records, and other deeds belonging to the said Sir Robert and his ancestors, sealed with seals engraved with the said arms, and which were with the register to be by him properly exhibited before the Lord Constable and the Lord Marshal of England, and Howel de Eton, and eighteen other persons who do further depose that they be cousins to the said Sir Robert le Grosvenor, defendant.

'It appears by the said trial, that Sir Richard le Scroope, 1346, in his expedition against the Scots, challenged an esquire of Cornwall, of the name of Carminaw, and upon examination before the knights and esquires there present, it was alledged, that Richard le Scroope and his ancestors had borne the said arms ever since the Conquest of England; and on the part of Carminaw (or Carmino) it was alledged, that he and his ancestors had borne the said arms ever since the time of King Arthur; wherefore they adjudged them both to continue the bearing of the said arms, and the sentence of the court, in the course of le Scroope and le Grosvenor was, that the said le Scroope should bear the said arms of az. a bend d'or, as before, and that le Grosvenor should bear the said arms, but with a bordure d'argent; from which sentence he appealed to the King himself; before whom by his commissioners the whole pleadings were reviewed, and the affair was compromised thus; that Sir Richard le Scroope should continue the usage of the said arms, and that Robert le Grosvenor should either use the same arms with a bordure, as in the sentence, or else might bear, instead of the bend or, a garb or, from the arms of the antient earls of Chester, his consanguinity to them having been fully proved in the said trial; whereupon Sir Robert ever after gave for his arms, az. a garb or.'

At the conclusion of this case, the author makes this very strong observation, in favour of the opinion that armorial bearings became hereditary long before the Croisades:—

'The account I have lately given of the conquest of arms between Grosvenor and Scroope, is, I trust, sufficient to prove they had been hereditary long before the period generally assigned them; as we there see Carminaw's party declaring, that family had borne the contested arms ever since the time of King Arthur; and had there been any doubt at that time of their having been long hereditary, it would have been urged in the court against the separate claims, but they who were present at the trial as witnesses, declared they had seen them even in antient records, &c.'

The following anecdote is truly honourable to the memory of the famous Saladin, the contemporary of our Richard I.

He was not a Christian, indeed, but who is the Christian prince who could have acted with more, not to say equal, magnanimity?

'At his return from the siege of Monsol, in Syria, he seized the whole Lordship of Emessa, in opposition to the right of Nasir Eddin, the young Prince, who claimed it, on pretence that the late father of the youth had forfeited it by giving countenance to some confederacies against the Sultan's interest. Saladin ordered that proper care should be taken of the education of the young Prince. One day wishing to know what progress he had made in his learning, he ordered the Prince to be brought before him, and asked him what part of the Alcoran he was reading; "I am come" said the youth, to the astonishment of all present "to that verse, which informs me that he who devours the estates of orphans, is not a King, but a Tyrant." The Sultan was much startled and surprised at the Prince's answer; but after some time and recollection, he returned him this reply, "He who speaks with this resolution, cannot fail of acting with as much courage: I therefore restore you the possessions of your father, lest I should be thought to fear a virtue I only reverence."

The author here falls into the vulgar error of calling the Coran or Koran *the Alcoran*, *al* being an article which means *the*: so that *the Al*coran may be said to mean the *the* Coran.

Of the arms of the Duchy of Milan she thus speaks:

'The arms of the Dutchy of Milan are said to be taken from the Crusades.—They are, argent, a serpent vairy in pale azure, crowned or, vorant an infant issuing gules. Otho, first Viscount of Milan, going to the Holy Land with Godfrey of Bouillon, defeated, and slew in a single combat, the great giant Volux, a man of an extraordinary stature and strength, who had challenged the bravest of the Christian army. The Viscount having killed him, took away his armour and helmet, the crest whereof was a serpent swallowing an infant.'

The following instance of the instability of human greatness is thus recorded:

'In vain did the Christian princes attempt to succour the emperors of the East. Though a few heroes* performed great and extraordinary feats of valour, a few could not conquer the Ottoman forces, who, with irresistible fury, poured into the territories of Constantinople, and wrested it from the Christian powers; and the Grecian Emperor Constantine, in 1453, J. C. and of the Hegira, 857†. During the winter of 1459, the Sultan prepared a considerable armament, with which he intended to make new conquests in Asia, as he had in Europe. David Comnene, or Comnenus, was

'* The anecdotes I have just mentioned of Lansdown and Arundel, belong to a much later period than the conquest of Constantinople.'

'† The following account is taken from A. Hawkins's Translation of the Abbot Mignot's History of the Ottoman Empire, and from the translator's notes.'

become

become Emperor of Trebizond, having taken both crow and life from its lawful master, of whom he was the uncle, the guardian, and the subject. The city of Trebizond, situated at the eastern extremity of the Black Sea, and remarkable for a fine port and extensive commerce, had served as a retreat to the Comnenes, in 1204, when those princes were driven from Constantinople. They had saved from the wreck of their empire, Cappadocia, Paphlagonia, and some neighbouring territories; and they gave this petty state the vain title of, Empire of Trebizond, which their family preserved for more than two hundred and fifty years, though diminished by the conquests of the Persian princes. At length the arms of Mahomet II. destroyed also this remnant of Grecian greatness. In 1782, and perhaps now, a descendant of this illustrious family is still living; and there is not a house in Europe which can boast an origin more elevated:—this is, Demetrius Comnene, a captain of cavalry in the service of France. He whose ancestors wore the purple, sat on the throne of the Cæsars, commanded the East, and marched, surrounded by a numerous guard, consoles himself for the loss of a sceptre by this motto, which we read around two eagles that form his arms: *fama manet, fortuna periit*. Of all this greatness, nothing is left him but the name and honour of his family. Reduced to the state of a private gentleman, he has chosen a new country, and devotes himself to its service. It is singular to see at the head of a troop, formed of a small number of soldiers, one of the family of Vespasian, and the descendant of a house which counts eighteen Emperors; viz. six of Constantinople, ten of Trebizond, and two of Heracleus-Pontus; eighteen kings of Colchis, and eight of the nation of Lazi.'

To shew that chivalry or knighthood was not established on principles of pride, arrogance, or brutal courage, to which every other consideration was to be sacrificed, the author gives the following interesting historical anecdote:

'The duty of a good knight is clearly shewn in the words of Alphonso V. King of Portugal, who, after having taken the city of Arzila, by an assault, from the Moors, went with great solemnity to the chief mosque; and when he had prayed some time before a crucifix, which was placed on the dead body of the Count de Marialva, who had been killed in the action; he commanded his son, the Infant of Portugal, to kneel down by his side, which being done, he drew his sword, and said to the young prince, "My son, we have received this day a great favour from Almighty God, who has made us masters of so important a place, and given me so fair an opportunity of conferring on you the honour of knighthood, and of arming you with my own hands; but first to instruct you in the nature of this order; be it known, my son, that it consists in a close confederacy, or union of power and virtue, to establish peace among men, whenever ambition, avarice, or tyranny trouble states, or injure individuals; for knights are bound to employ their swords on these occasions in order to dethrone tyrants, and put good men in their places; they are likewise obliged to preserve fidelity to their sovereign, as well as to obey their chiefs in war, and to give them salutary counsels. It is also

the duty of a knight to be frank and liberal, and to think nothing his own but his horse and arms, which he ought to keep for the sake of acquiring honour with them by using them in defence of his religion, and country, and of those who are unable to defend themselves; for as the priesthood was instituted for divine service, so was Chivalry for the maintenance of religion and justice. A knight ought to be the father of orphans, the husband of widows, the protector of the poor, and the prop of those who have no other support: they who do not act thus, are unworthy to bear the name. These, my son, are the obligations which the order of knighthood will lay upon you; consider whether you are desirous of obtaining it upon these terms." The prince answering in the affirmative, the king asked him if he would promise to perform all these several duties, and make them to be observed with all the rights and customs of the order of knighthood;—to which he having assented, "On these conditions," said the monarch, "I arm you a knight in the name of God the Father, the Son, and the Holy Ghost;" at each of these sacred names striking him with his sword on the helmet, he added, "May God make you as good a knight as this whose body you see before you, pierced in several places for the service of God and his sovereign;" then kissing him on the forehead, he raised him up with his hand.'

The following coat of arms was given to the celebrated English circumnavigator Captain Cook, in September 1785:

'It was azure two polar stars or; a sphere on the plane of meridian; north pole elevated, circles of latitude for every ten degrees, and of longitude for every fifteen; showing the pacific ocean between 60° and 240° west, bounded on one side by America, and on the other by Asia, and New Holland, in memory of the discoveries made by him in that ocean so very far beyond all former navigators. His track thereon is marked by red lines. For his crest, on a wreath of the colours, is an arm embowed, vested in the uniform of a captain of the royal navy. In the hand is a union jack, on a staff proper; the arm is encircled by a wreath of palm and laurel.'

The fair author gives an account of the rise of different orders of knighthood, such as those of the Temple or Templars, and of Malta. Of the Templars she declares herself the defender, and she defends them with great ability; shewing that the charges brought against them were for the most part absurd; and that the only crime clearly proved against them was that as a body they were rich, and that a confiscation of their large estates very much suited the inclination and convenience of their powerful enemies. The principles on which she undertakes their cause are truly honourable, evincing great humanity and liberality of sentiment; which, however, hurry her sometimes a little too far, by making her throw out insinuations for which no grounds are to be found in history, against the knights of Rhodes or Malta, on whom she would cast the suspicion that they might have privately instigated others to accuse

accuse the Templars. For these gentlemen she appears to have had much more charity than for the Monks; 'whose thoughts (she tells us) were continually occupied in the production of false miracles.' Seldom, however, as we find ourselves induced to speak in praise of this description of the clergy of other times, it should be remembered that by Monks have been preserved all the classic treasures of antiquity; by Monks, husbandry and agriculture have been improved, the most barren wastes having been fertilized by the labour of their hands, and converted into terrestrial paradises; architecture, painting, and many other arts, found in Monks the most liberal patrons: in the darker ages, they alone preserved literature from being completely extinguished in the western world; and from Monks our Saxon ancestors received the precious gift of Christianity. The hospitality of monasteries was unbounded; the sick, the indigent, and the weary traveller being sure to meet there with relief and refreshment. On such points as these one might have imagined a lady would have dwelt with pleasure: but though she could fight the battles of the Templars, she felt no compassion for the poor Monks.

The task of pointing out some inaccuracies in this work must now be fulfilled. In p. 8. the author says—

'Sir Christopher Seaton, in the reign of Robert I. (of Scotland) bravely stood up to defend the freedom of his country against the English usurpation, and was one of those Worthies, who, at the battle of Melvin, near Perth, in 1306, rescued the king from the English party; for which singular piece of service the king gave him in marriage his sister, the Lady Christiana Bruce, and added, as an augmentation to his arms, party per pale, ruby, and saphire; the first charged with a sword, in pale proper, supporting an imperial crown, within a double tressure, topaz: the sword of the last, pomelled and hilted: the second, charged with a star of twelve points, for the title of Winton.'

The place at which the above battle was fought is by others called Methuen. The account given by our author of the augmentation to the arms is erroneous in two particulars. It was not to Sir Christopher Seaton that the augmentation was granted, but to his son Sir Alexander, by the Lady Christian, sister to king Robert. The farther augmentation of a star with twelve points pearl, for the title of Winton, was never assumed by either Sir Christopher or Sir Alexander, but by their descendant Robert Lord Seaton, when he was raised to the dignity of Earl of Winton by James VI. of Scotland in 1600, before that Prince's accession to the crown of England.

Page 15. the fair writer says, 'Dutton bore gules a fret argent for the arms of Dutton, Lord *Shelburne*.' She should have said Lord *Sherborne*.

Page

Page 26. she mentions the anecdotes of the Howard family by the *Honourable* Charles Howard Esq. That gentleman was not styled *honourable*, when he wrote those anecdotes, as his father was a commoner. Charles Howard was grandson of Charles, brother to the fifth Duke of Norfolk; and, if we mistake not, it was he who, on the death of Duke Edward, became himself the tenth Duke of Norfolk, and was father to the present Duke of that title.

Page 57. Henry I. and the first of that line (viz. Plantagenet) is said to have added to the Norman lions the lion of Aquitaine, of the same metal, on a field of that colour, in right of Eleanor his wife, heir of Aquitaine. The author should have said Henry II. and the first of that line, &c.

We are told in p. 74 that—

'The whole body of the Christian adventurers agreed in requesting Godfrey to accept the crown, and reign king over Jerusalem; but he resolutely and constantly refused it, declaring he would never be king or wear a crown of gold, where his blessed Lord and master had borne a crown of thorns.'

Here is a considerable mistake; Godfrey did not refuse the kingdom, nor the title of king; on the contrary, he accepted both: but he refused to be *crowned* king, and for the reason assigned in the above passage.

In page 100. the author says—'This was the family of the present Hickman Lord Windsor, who changed his name from Fitzgerald to Windsor, the place of his office and command.' We believe that the Windsors never bore the name of Fitzgerald. The first of the family of whom we hear was Walter the son of Otho or Other, and thence surnamed Fitz-Other, who came into England with William the Conqueror, by whom he was made constable of the castle of Windsor; and whence he was called Walter of *Windsor*, and transmitted that name to his son William, whom some genealogies make the eldest son, and to the descendants of William. From his other sons, Robert and Gerald, are descended the Fitzmaurices and Fitzgeralds, names never borne by Walter nor by his ancestors.

In several places, the fair author makes an improper use of the word *Romish*. Since the change of religion, it has been employed as a word rather of party degradation, and is not calculated to express what belongs immediately to the city or state of Rome. She is wrong, therefore, when, telling us that a knight of Malta was once bishop of Worcester and afterward Pope, (she means Julius de Medicis, nephew to Leo X. and who afterward was raised to the papacy, and was the famous Clement VII. with whom Henry VIII. quarrelled,) she says, 'from a soldier of the order of St. John of Jerusalem he was raised

raised to be a Cardinal Priest and Vice Chancellor of the *Romish* church.' She should have said the *Roman* church. Were we to say of a person, he is a Roman gentleman, we ought to be understood to mean a Roman by birth; should we say a *Romish* gentleman, it is not the place of his birth, but his religion that we should mean to point out by that term; which, indeed, unless we intended to offend, we would not use at all.

Page 124. she says 'Cardinal Henry XVII. King of Portugal.' We are left at a loss from this to know which she meaned, whether the Cardinal was the 17th of the name of Henry who had been king of Portugal; or whether he was the 17th king who had ruled over that nation from the time of Alphonso having been first honoured with that title in 1112. History makes the matter clear.

Page 224. we are told that 'Francis Duke of Valois, the Dauphin, proclaimed a tournament, &c.' This French prince never was Dauphin, nor Duke of Valois. The title of Dauphin was never given to any but the eldest son living of the reigning king, or the lineal male descendant of such eldest son. Louis XII. was then king, and had no male issue; so that, at the time to which we are referring, there was no Dauphin in France, there being no heir apparent. The presumptive heir was the Count d'Armagnac, son to the deceased Count d'Angouleme, both of the royal house of Valois; and the former became, by the death of the latter, next in succession to the crown, which he inherited at the demise of Louis XII. He was the most accomplished gentleman in Europe, and, though unsuccessful in his wars, was the idol of the people and the munificent patron of the arts and sciences:—in a word, when on the throne, he was Francis I.

Before we take our leave of this ingenious writer, she must excuse us if we pass a severe censure on one passage in her work, in which she seems to inculcate a very strange kind of morality. The passage is as follows: (p. 75.)

'A citizen of Jerusalem went in the night time and placed a dead dog at the entrance of the principal mosque, hoping that the Infidels would not fail to impute this mark of derision to the Catholics, which they indeed did; and without being at the trouble to enquire whether their suspicions were well or ill founded, they ran to all the gates of the city, to incite the Mahometans to revenge. All the Christians, therefore, must have perished on this occasion, had not Heaven inspired a young man with heroic courage to devote himself to death, in order to save his brethren, by declaring himself alone guilty of the insults offered to the temple; and this sacrifice allayed the fury of the persecutors.'

The passage is so worded that it conveys to the reader this idea, that the citizen who placed the dead dog at the entrance

of the mosque, and the young man who declared himself to be the author of the deed, were two different persons. If that were the case, should we not rather shudder than be edified at being told that heaven had inspired a young man with heroic courage to——to do what?—*to tell a lie;* and by the lie to become accessory to his own death. Had he really been the culprit, the avowal of his guilt was noble and heroic, as it would save thousands from an unmerited death, and bring down punishment on his own guilty head alone——but, if he were not the culprit, it would be little short of blasphemy to insinuate that the God of Truth had moved a man to tell a lie. Our author may clear herself by saying that *Abbé Mariti* is responsible for the relation of the fact: be it so; yet she cannot escape censure for not having protested against the principle which the narrative was calculated, or at least had a tendency, to establish.

We trust that the fair writer will excuse us for these and any other remarks which we have made, and which may appear to be tinctured with severity; we respect her sex and her talents, but we respect still more our duty to the public and to ourselves. At the same time, we can say, without any violation of that duty, that, in the work before us, for one passage which we ought to condemn, we met with fifty that were entitled to our praise. The lady who could produce this volume has not passed her time in reading frivolous novels; her mind must have taken a wide range through the immense plains of history; she must have had information and improvement in view *; and therefore what she read made a deep impression.

The book contains some well-executed plates with crests and armorial bearings, and the typography does great credit to the press of Worcester.

Art. V. *A Practical Treatise on Planting; and the Management of Woods and Coppices.* By S. H. Esq. *M. R. I. A.* and Member of the Committee of Agriculture, of the Dublin Society, &c. &c. Small 8vo. pp. 189. 6s. Boards. Printed at Dublin, and Sold by Allen and West, London.

This neat little volume was written and printed 'in consequence of the wishes of several respectable members of the Dublin Society.' Since its publication, the author (Samuel Hayes, Esq. of Avondale, Ireland) has paid the debt of nature. He has left behind him, however, a testimonial which will

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* We are informed that the writer of this work is a very young and amiable lady.

long

long bear witness to his regard for his country, and to his knowlege in the subjects on which he has treated.

Besides interesting details on the operations of planting, and the proper ordering of woods and coppices, this volume contains ample remarks on the magnitude and value of trees, both in England and Ireland, but mostly in the latter; shewing also their rapid growth in that island. These details occupy no inconsiderable portion of the volume, and to an English reader, form the most interesting part of it. The author's manner reminds us of our countryman Evelyn: but he is less desultory, and much less prolix.

In the first part of this work, we find little either to instruct or to interest a British planter, who has read the modern publications on the same subject in this country. In the management of woods and coppices, we meet with the following very ingenious remarks on cutting down and barking the oak, which we think well worthy of the British woodman's attention:

'The utmost care should be observed in felling coppices in such a manner, as may ensure a sound and perfect growth from the stools, and such as might hereafter afford a choice of young trees for future reserves, if there should not be found a sufficiency of *saplins from the acorns*.—There is a wide difference of opinion on this subject; I have known some owners of large tracts of wood, and great lovers of timber, who have cautiously prohibited the stripping of bark off their oak nearer than *six* inches to the ground, about which spot they suppose the tree to be felled, whilst others wish to have the bark stripped as near the ground as possible, provided that in so doing, there is no part whatever of the root laid bare.

'I profess to be of the last opinion, and think the advocates for the former method, would on closer investigation, save themselves a deal of unnecessary trouble to little purpose at best, if not to their considerable injury; as it must be evident to any person, who will give himself the trouble of examining the growth of a shoot from an old stock, that so long as the sap has a portion of bark to ascend through, the shoot is not forced out; but at last makes its appearance at some inches above the ground, on the side of the old stub, and often in a horizontal position; where if several weak ones are thus produced, they form an unsightly tuft of almost useless brushwood; but if one by superior strength, or by the others being pruned away, shall take a lead, it must be by bending upwards at its base, like a breast-quick in a ditch, with this difference in favour of the latter, that the one depends immediately on its own roots, whilst the young oak has nothing to depend on but the shell of the old stub, which in this situation generally becomes rotten within side, and daily less and less able to give that support, which the encreasing weight of the young tree is daily more in need of: from this circumstance, it happens, that we so often find some of our tallest young oak, from ten to fifteen years growth, lying flat on the ground in our coppices, *slip'd off* as it were, from the old stool at the spot from whence they were produced; whereas if the bark had been stripp'd

quite to the ground, and the tree then cut as low as possible with a sharp axe, leaving the center of the stub a little higher than the edges, the young shoots must have sprung up like *suckers*, quite free from the original stem, and often at six or eight inches distance from it, their buts being sufficiently low in the ground to enable them to strike roots for themselves, and standing at such a distance from each other, that their growth may be perpendicular for several years without interference, and consequently till they arrive at such a size that the worst may be felled for useful purposes, and the best *reserved*, with nearly the same advantage as if it had been a *sapling* produced from the acorn.'

We must not omit to mention an impropriety of language, singularly observable in this quotation, and which not only runs through this work, but is used by other writers. A *sapling* is that which rises from the *sap* of a stool or root, off which a tree, or coppice wood, has been felled. That which arises from the *seed*, as an acorn, is a *seedling*.

In the last part of the publication before us, we find so much to interest and engage the attention, that it is with difficulty that we select a passage of it as a specimen. Some account of the celebrated wood of *Shillela* will, we believe, be acceptable to our readers.

'In the small survey, which as before mentioned, my time permitted me to make, the district of *Shillela* in the county of Wicklow first claimed my attention. Though the name, with little variation in the spelling, may be literally translated *fair-wood*, there are *few* now remaining of those celebrated oaks which authorized that denomination; but those *few* are sufficient to support what has been handed down to us concerning them.—Tradition gives the *Shillela oak* the honour of roofing Westminster-Hall and other buildings of that age; the timbers which support the leads of the magnificent chapel of King's College Cambridge, which was built in 1444, as also the roof of Henry VIII.'s (*VII.*) chapel in Westminster-abbey, are said to be of oak brought from these woods, and I think it by no means improbable, that the superior density and closeness of grain which is the character of the *Irish oak*, particularly in high situations and a dry soil, as may appear by comparing its specific gravity with that of other oak, added to the inattention of the Irish at that time to the article of *bark*, which permitted their oak to be felled in winter, when *free from sap*, might have induced the English architects to give it the preference in such material works; and it must be allowed that the present unimpaired state of these roofs, after so many centuries, seems very well to warrant this conjecture.

'It is generally understood that a sale was made of some of the finest timber of *Shillela* which remained in Charles II.'s time, into Holland for the use of the Stadt-house and other buildings, constructed on piles driven close together to the number of several hundred thousand. In 1669 William Earl of Strafford furnished Laurence Wood of London with such pipe staves, to a great amount at 10*l. per thousand*

as

as are now sold for *fifty*, and are only to be had from *America*. The year 1692 introduced into *Shillela* that bane of all our timber, *iron forges and furnaces*; and as the parties were allowed to fell for themselves several thousand cord of wood yearly, and were only confined to a particular district, they cut whatever was most convenient to them for the purpose, and it is inconceivable what destruction they must have made in the course of *twenty years*, which was the term of their contract. I find by a memorandum in my possession relative to some of my own woods, that in 1666 many thousand cord of wood sold at 4*d. per* cord which now sells on the same ground for 7*s.* 6*d.* however the iron works left some very noble trees still standing, as we see by the sale of Mr. *Sisson*'s tree before mentioned, which produced two large mill-shafts, and upwards of 200*l.* for the remainder of the timber when sawed into coach pannels; and it also appears from a paper in the hand-writing of *Thomas Marquis of Rockingham*, found amongst the papers of his son the late *Marquis of Rockingham* (who to his numerous amiable qualities and endowments, added a great knowledge of rural œconomics, as we find not only from the management of his grounds and the desire he manifested of improving the husbandry of his neighbourhood, so ably communicated by Mr. Young, but from several minutes of agriculture which I have seen of his own writing) that in 1731 there were standing in that part of *Shillela* called the *Deer Park* 2150 oak trees then valued at 8317*l.* the timber at 1*s.* 6*d.* per foot, and the bark 7*s.* per barrel; the same trees at the rate those articles now sell for, would have produced at least 16,000*l.* One hundred and forty of these were marked to stand for the future supply of the machinery of the iron forges and furnaces before-mentioned, they were then valued at 511*l.* but as trees now sell were well worth 10*l. each* on an average: the remainder were not immediately cut down, for in 1737 there remained 1,540 trees; 1,400 of which were valued at the above low valuation to 6,000*l.* at the present value they would have been worth 9,800 or 7*l.* a tree one with another, which must be allowed a very considerable price for such a number.

'In 1780 when Mr. Wainright, Earl Fitzwilliam's present agent (to whose obliging communication I am indebted for several of these particulars) arrived in this kingdom, there remained 38 only of the *old reserves*, these had been valued two years before by Mr. Scot his Lordship's wood agent, (a gentleman eminently qualified for the office;) and he estimated them to contain 27,588 feet of timber, which at the price such gross timber would now sell for, together with the value of their bark, would make them worth 516*l.* for the 38 trees, or 13*l.* 10*s. each tree* on an average.—The evident symptoms of decay which from that time they began to exhibit, owing to the windshakes and other disorders incidental to old trees, who have lost a mass of shelter on every side, made it expedient to cut them nearly all down from time to time; the *last* I remember to have been felled produced at three shillings per foot 27*l.* 1*s.* 8*d.* another about the same time was purchased for the arm of a fire engine at Donane colliery, and with the rough end sawed off after the axe for which two guineas was given, produced 26*l.* 4*s.* 3*d.* there still remains one entire tree

about

about 10 feet round at five feet from the ground, straight as a pine for 60 feet, and about 6 feet round at that height; there is also in a little island in the forge pool a short trunk which measures 21 feet round.'

Throughout this little volume are interspersed a variety of vignettes and small plates, from the elegant designs of its author; several of them tending to elucidate particular passages of the work *, or to explain the tools and machines which are employed in planting. An implement for conveying trees to be transplanted is peculiarly simple and useful.

ART. VI. *P. Virgilii Maronis Opera: emendabat et notulis illustrabat* Gilbertus Wakefield, A. B. *Coll. Jes. Cant. nuper socius.* 2 Vols. 12mo. 12s. Boards. Kearsley. 1796.

MR Wakefield is a most indefatigable editor. We had scarcely reviewed his beautiful Horace, when his still more beautiful Virgil was put into our hands; and there are yet others of his publications to which we have not been able to attend. We have examined the present volumes, however, with care, and we are inclined to pronounce that they form one of the best edited books that we have lately noticed:—not that we approve all Mr. W.'s conjectural emendations; some of which appear to be too bold, however ingenious: but by far the greater part of them are supported with such critical ability, that we cannot help wishing that Virgil had so written, even when we doubt that such really was his expression.

It will not be expected that we should follow this sagacious critic through all his corrections: but we may give specimens sufficient to excite the curiosity of the classical reader to peruse the whole.

ECLOGUES.

ECL. 1. v. 44. Mr. W. would read *Hoc mihi responsum*, &c. and he goes so far as to call poor *Hic* an impertinent intruder. We cannot help thinking otherwise; and we consider the repetition of the *adverb* as an intended beauty; though we acknowlege that *Hoc* would be very allowable, if it were supported by a manuscript authority.

In v. 60. (with him 59.) he justly reads with one MS.

"*Ante leves, ergo, pascentur in* æquore *damæ.*"

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* This hint may possibly be improved.—How often do we see, with just disregard, the divisions of a literary work unmeaningly ornamented with a flourish, a flower-pot, or a Cupid; bearing not the least relation to the subject of the *book*, or the *chapter*, to which they are tastelessly prefixed or appended?

Virgil

Virgil could hardly have written *ætheri*, though it is possible that he did. It should, however, be remarked that it is not a sufficient reason to reject a reading, because a seemingly better one may be found. *Nemo omnibus horis sapit;* and there are many words used by the best poets of all nations, whether antient or modern, which might be changed with advantage.

V. 73. Mr. W. justly, in our opinion, prefers the reading *perduxit* to *produxit*. Heyne indeed tells us, that these two verbs are interchangeable: but the example which he gives from Ecl. vi. 60. is only apologizing for one blunder by another. In MSS. the same contraction was, at a certain period, used for *per* and *pro;* and hence, no doubt, arose the present error.

Eclog. iii. The last two lines but one are considered by Heyne as an interpolation. Mr. W., by making *amores* and *amaros* change places, and pointing thus,

et quisquis amaros
Aut metuit, dulces aut experietur amores;

thinks that he has set all right. We, however, doubt very much whether Virgil would have arranged his words in this manner; and, indeed, we think that there will be no great loss in eliminating both the lines.

Ecl. iv. v. 33. Mr. W. reads,

tellurem infindere sulco.

We are inclined to think that Virgil wrote

tellurem findere sulcis.

Ibid. v. 53. Mr. W. with many MSS. reads *tum* for *tam.*

Ecl. vi. Mr. W. offers no emendation of v. 16.

Serta procul TANTUM, &c.

We have often thought that Virgil wrote *jam tum.*

Ecl. viii. v. 55. The common reading *certent*, Mr. W. changes into *cantent*, on the authority of a MS. suggested by a friend. We prefer the old reading, notwithstanding his quotation from Theocritus.

Ib. v. 83. '*Luce clarius est* (says our editor) *me veritatem ex conjecturâ protulisse.* "*Ego hanc laurum contra Daphnida.*" *Non immerito recepta lectio scrupulum injecit Servio.*'—True, but Servius well observes that *in Daphnide* may be an archaism, and indeed it appears to be a literal translation of Theocritus's ἐπὶ Δαφνίδι. In the rest of this Eclogue, Virgil never uses the accusative *Delphida*, but always *Delphin.* The laurel was burned not *against* his image, but *upon* his image.

Ecl. x. v. 44. We have as little doubt as Mr. W. that *te*, not *me*, is the genuine reading.

GEORGICS.

B. i. v. 4. for *parcis* Mr. W. reads *parvis;* and in v. 6. for *Lumina*, *Numina*, which Servius thought the original reading,

but which Virgil himself afterward changed into *Lumina*; because he afterward writes, *Et vos, agrestûm præsentia numina, Fauni.* V. 35. Mr W. thinks *relinquit* preferable to *reliquit*; we agree with him. V. 100. he prefers *optate* to *crate*. V. 200. he reads *fluere* for *ruere*; we prefer the latter.

V. 251. 'Illis *fera rubens, &c.*' '*Olim* (says our editor) *dedi verissime hanc lectionem, nescius ita citasse Senecam, Ep.* 122.' Notwithstanding Seneca's authority, we think *Illic* a much better reading; so far are we from thinking the other *most certain.*

V. 334. Mr. W. reads for *plangunt, plangit,* which he refers to *Ipse Pater,* l. 327. not, with Heyne, to *Imber.* l. 333. We are inclined to think with Mr. W.

V. 441. The admission of *orbem* into the text for *ortum,* we cannot approve; so far from giving the passage a more elegant turn, we think that it makes it much less elegant, not to mention the repetition of *orbe* in the next line.

We are much better pleased with the conjectural emendation in v. 462. where he reads *tinxit* for *texit,* though we would not assert that Virgil wrote so.

We say the same of his next emendation, v. 511. *Arma fremunt,* &c.

Georgic II.

V. 144. We prefer the common reading *læta* to Mr. W.'s conjecture *lata.*

V. 322. We doubt whether *æstus* be preferable to *æstas,* though the former is a probable reading. Poets do not divide the seasons with the accuracy of almanac-makers; and it is well known that, in Italy, the first colds of autumn begin soon after the 10th of August.

V. 322. Mr. W. blames those editors who have changed the common reading *gramina* into *germina:* but we are tempted to think that, if *they* had preferred *gramina, he* would have preferred *germina.* In truth the *grass* is not much affected by the cold, but the cold soon destroys the *buds* and *blossoms.*

V. 514. We embrace with pleasure Mr. W.'s emendation *Patrem* for *Patriam*; we can scarcely suppose that Virgil could write the latter.

Georgic III.

V. 85. We think, with our editor, that a worse reading has not disgraced Virgil than *premens* for *fremens*; and we wonder that the latter was not adopted by Heyne.

V. 243. We cannot agree with Mr. W. that *pecudes* is only an explanation of *genus æquoreum;* on the contrary, we believe that the poet intended to distinguish them in the clearest manner;

ner; nor can we think that all quadrupeds are included in the word *ferarum*. Our editor seems too positive here, and in some other places.

V. 254. We doubt very much whether Schrader's conjecture *pontes* for *montes* be a happy one, though adopted by Mr. W.; at least, there is no good cause for rejecting the common reading. *Torquere montes* is not more uncouth than *torquere sonantia saxa:* we are never for admiting conjectural emendations without the most evident necessity.—We see just as little reason for changing v. 329. *Jubeto* into *Jubebo*, without MS. authority, although we think the latter more poetical: but we must once more repeat that we are not to conclude, because a word is haply more poetical, or to us appears so, that therefore the poet must have used it. This licence would lead us an extravagant length, indeed, in the field of conjectural criticism. We have the same remark to make on

GEORGIC IV.

V. 136. in which Mr. W. would have us change *glacie* into *glacies*. We cannot but think that Virgil designed *hiems* to be the nominative to both *rumperet* and *frenaret*.

V. 208. We must here give Mr. W.'s note in his own words: '*Locum dedi conjecturæ Bentleio dignæ, viro summo propositæ* (TAMEN) *vice frigidi vocabuli* MANET.' If this be a conjecture worthy of Bentley, his conjectures, we say it boldly, are of no great worth. All the conjecturers that ever conjectured, from Bochart the *father* of conjecturers to Bentley the *prince* of conjecturers, will never make us believe that *manet*, or perhaps *manent*, is not here the genuine reading of Virgil. If *manet* be, in the eyes of these Aristarchs, so frigid a word here, why do they not likewise expunge it from Georg. i. v. 168. and give us

'Si te digna *tamen*, &c.

and in Æn. iv. v. 449.

'Mens immota *tamen*, &c.

and in Æn. vii. v. 314.

'Atque immota *tamen*, &c.?'

for in all these places may the verb substantive be *elegantly* understood; and both words are equally compatible with the measure. If these audacious critics mean to give us, now and then, more elegant phrases and better chosen terms than Virgil adopted, we have no objection: but let not even their China ware be mingled with the Etruscan vases of Maro.

With respect to v. 355. in which the text is thought to be vitiated, because it makes *Penei* a dissyllable; we are inclined to think, notwithstanding what Schrader objects, that Virgil intended it to be such: at least we are unwilling, very unwilling,

willing, to change *genitoris* into *patris*, merely because the Greeks wrote Πηνειας: for who can say that they did not also write Πηνευς? Or who will say that Virgil was strictly tied down, in a Latin poem, to the rules of Greek prosody?

In another article, we shall direct our attention to the Æneid.

ART. VII. *A Residence in France*, during the Years 1792, 1793, 1794, and 1795; described in a Series of Letters from an English Lady: with general and incidental Remarks on the French Character and Manners. Prepared for the Press by John Gifford, Esq. Author of the History of France, Letter to Lord Lauderdale, &c. 8vo. 2 Vols. pp. 470 in each. 14s. sewed. Longman. 1797.

THIS copious and somewhat tedious correspondence describes the impression made, in two or three provincial towns of France, by the revolutions which occurred at Paris, between 1792 and 1795. It also narrates, circumstantially, the detention of the authoress during the tyranny of Robespierre. Few facts occur which are not already familiar; and few reflections are interspersed which are of great importance: yet the historian may obtain material information, and the public some amusement, from a perusal of the volumes. The remarks on the French character have the greatest degree of value, and appear both novel and faithful.—We shall confine our selections to what is most interesting. (Vol. I. p. 60.)

'I think I may venture to pronounce, from my own observation, and that of others, whose judgment, and occasions of exercising it, give weight to their opinions, that the generality of the French who have read a little are mere pedants, nearly unacquainted with modern nations, their commercial and political relations, their internal laws, characters, or manners. Their studies are chiefly confined to Rollin and Plutarch, the deistical works of Voltaire, and the visionary politics of Jean Jaques. Hence they amuse their hearers with allusions to Cæsar and Lycurgus, the Rubicon, and Thermopylæ. Hence they pretend to be too enlightened for belief, and despise all governments not founded on the *contrat social*, or the *profession de foi*.——They are an age removed from the useful literature and general information of the middle classes in our own country—they talk familiarly of Sparta and Lacedemon, and have about the same idea of Russia as they have of Caffraria.'

The following letter gives a lively picture of the last agonies of a government supported by corruption: the allegiance of Paris was actually hired by the week: (p. 191.)

'Extract of a Letter from Chambonas to the King, June 18, 1792:

"SIRE,

"I inform your Majesty, that my agents are now in motion. I have just been converting an evil spirit. I cannot hope to have made him good, but I believe I have neutralized him.——To-night we

shall make a strong effort to gain Santerre, (Commandant of the *Garde Nationale,*) and I have ordered myself to be awakened to hear the result. I shall take care to humour the different interests as well as I can.——The Secretary of the Cordeliers club is now secured.—All these people are to be bought, but not one of them can be hired.—I have had with me one Mollet, a physician. Perhaps your Majesty may have heard of him. He is an outrageous Jacobin, and very difficult, for he will receive nothing. He insists, previous to coming to any definitive treaty, on being named Physician to the Army. I have promised him, on condition that Paris is kept quiet for fifteen days. He is now gone to exert himself in our favour. He has great credit at the Caffé de Procope, where all the journalists and "*enragés*" of the Fauxbourg St. Germain assemble. I hope he will keep his word.——The orator of the people, the noted Le Maire, a clerk at the Post-office, has promised tranquillity for a week, and he is to be rewarded.

"A new Gladiator has appeared lately on the scene, one Ronedie Breton, arrived from England. He has already been exciting the whole quarter of the Poissonnerie in favour of the Jacobins, but I shall have him laid siege to.——Petion is to come to-morrow for fifteen thousand livres*, on account of thirty thousand per month which he received under the administration of Dumourier, for the secret service of the police.—I know not in virtue of what law this was done, and it will be the last he shall receive from me. Your Majesty will, I doubt not, understand me, and approve of what I suggest."—

P. 231. 'The commercial and political evils of a vast circulation of assignats have been often discussed, but I have never yet known the matter considered in what is, perhaps, its most serious point of view—I mean its influence on the habits and morals of the people. Wherever I go, especially in large towns like this, the mischief is evident, and, I fear, irremediable. That œconomy, which was one of the most valuable characteristics of the French, is now comparatively disregarded. The people, who receive what they earn in a currency they hold in contempt, are more anxious to spend than to save; and those who formerly hoarded *six liards* or *twelve sols* pieces with great care, would think it folly to hoard an assignat, whatever its nominal value. Hence the lower class of females dissipate their wages on useless finery; men frequent public-houses, and game for larger sums than before; little shop-keepers, instead of amassing their profits, become more luxurious in their table; public places are always full; and those who used, in a dress becoming their station, to occupy the "parquet" or "parterre," now, decorated with paste, pins, gauze, and galloon, fill the boxes;—and all this destructive prodigality is excused to others and themselves "*parceque ce n'est que du papier.*"—It is vain to persuade them to œconomize what they think a few weeks may render valueless; and such is the evil of a circulation so totally discredited, that profusion assumes the merit of precaution, extra-

'* This sum was probably only to propitiate the Mayor; and if Chambonas, as he proposed, refused farther payment, we may account for Petion's subsequent conduct.'

vagance the plea of necessity, and those who were not lavish by habit, become so through their eagerness to part with their paper.'—

P. 259. 'Whether you examine the French in their houses or in public, you are every where stricken with the same want of delicacy, propriety, and cleanliness. The streets are mostly so filthy, that it is perilous to approach the walls. The insides of the churches are often disgusting, in spite of the advertisements that are placed in them to request the forbearance of phthisical persons: the service does not prevent those who attend from going to and fro with the same irreverence as if the church were empty, and, in the most solemn part of the mass, a woman is suffered to importune you for a *liard*, as the price of the chair you sit on. At the theatres an actor or actress frequently coughs and expectorates on the stage, in a manner one should think highly unpardonable before one's most intimate friends in England, though this habit is very common to all the French. The inns abound with filth of every kind, and though the owners of them are generally civil enough, their notions of what is decent are so very different from ours, that an English traveller is not soon reconciled to them. In short, it would be impossible to enumerate all that in my opinion excludes the French from the character of a well-bred people. —Swift, who seems to have been gratified by the contemplation of physical impurity, might have done the subject justice; but I confess I am not displeased to feel that, after my long and frequent residences in France, I am still unqualified. So little are these people susceptible of delicacy, propriety, and decency, that they do not even use the words in the sense we do, nor have they any others expressive of the same meaning.—But if they are deficient in the external forms of politeness, they are infinitely more so in that politeness which may be called mental. The simple and unerring rule of never preferring one's self, is to them more difficult of comprehension than the most difficult problem in Euclid: in small things as well as great, their own interest, their own gratification, is their leading principle; and the cold flexibility which enables them to clothe this selfish system in "fair forms," is what they call politeness.'—

P. 293. 'It will be some consolation to the French, if from the wreck of their civil liberty, they be able to preserve the mode of administering justice as established by the constitution of 1789. Were I not warranted by the best information, I should not venture an opinion on the subject without much diffidence, but chance has afforded me opportunities that do not often occur to a stranger, and the new code appears to me, in many parts, singularly excellent, both as to principle and practice.—Justice is here gratuitous—those who administer it are elected by the people—they depend only on their salaries, and have no fees whatever. Reasonable allowances are made to witnesses both for time and expences at the public charge—a loss is not doubled by the costs of a prosecution to recover it. In cases of robbery, where property found is detained for the sake of proof, it does not become the prey of official rapacity, but an absolute restitution takes place.—The legislature has, in many respects, copied the laws of England, but it has simplified the forms, and rectified those abuses which

which make our proceedings almost as formidable to the prosecutor as to the culprit. Having to compose an entire new system, and being unshackled by professional reverence for precedents, they were at liberty to benefit by example, to reject those errors which have been long sanctioned by their antiquity, and are still permitted to exist, through our dread of innovation. The French, however, made an attempt to improve on the trial by jury, which I think only evinces that the institution as adopted in England is not to be excelled. The decision is here given by ballot—unanimity is not required—and three white balls are sufficient to acquit the prisoner. This deviation from our mode seems to give the rich an advantage over the poor. I fear, that, in the number of twelve men taken from any country, it may sometimes happen that three may be found corruptible: now the wealthy delinquent can avail himself of this human failing; but, "through tatter'd robes small vices do appear," and the indigent sinner has less chance of escaping than another.'

It cannot but be interesting to the reader to meet with some original information concerning Charlotte Corday, the assassin of Marat. From purer motives than those of Harmodius or Brutus, she accomplished the murder of a fouler tyrant, with greater personal risk, and in spite of greater difficulties; and she had not, like them, a reward to expect from success. Yet those actions receive the incense of the poet, and even the deliberate praise of the historian; while her's —— but, in a case of our own time, we can feel that no assassination is to be justified.

P. 304. 'Miss Corday was a native of this department [Caen], and had, from her earliest years, been very carefully educated by an aunt who lives at Caen. Before she was twenty she had decided on taking the veil, and her noviciate was just expired when the Constituent Assembly interdicted all religious vows for the future; she then left the convent, and resided entirely with her aunt. The beauty of her person, and particularly her mental acquisitions, which were superior to that of French women in general, made her an object of much admiration. She spoke uncommonly well, and her discourse often turned on the antients, and on such subjects as indicated that masculine turn of mind which has since proved so fatal to her. Perhaps her conversation was a little tinctured with that pedantry not unjustly attributed to our sex when they have a little more knowledge than usual, but, at the same time, not in such a degree as to render her conversation unpleasant. She seldom gave any opinion on the revolution, but frequently attended the municipalities to solicit the pensions of the expelled *religious*, or on any other occasion where she could be useful to her friends. On the arrival of Petion, Barbaroux, and others of the Brissotine faction, she began to frequent the clubs, and to take a more lively interest in political affairs. Petion, and Barbaroux especially, seemed to be much respected by her. It was even said, she had a tender partiality for the latter; but this I believe is untrue.—I dined with her at her aunt's on the Sunday previous to her departure for Paris. Nothing very remarkable appeared

in her behaviour, except that she was much affected by a muster of the recruits who were to march against Paris, and seemed to think many lives might be lost on the occasion, without obtaining any relief for the country. On the Tuesday following she left Caen, under pretext of visiting her father, who lives at Sées. Her aunt accompanied her to the gate of the town, and the separation was extremely sorrowful on both sides. The subsequent events are too well known to need recital.'

The following is an original delineation: P. 348.

'I have been reading this afternoon Lord Orrery's definition of the male Cecisbeo, and it reminds me that I have not yet noticed to you a very important class of females in France, who may not improperly be denominated female Cecisbeos. Under the old system, when the rank of a woman of fashion had enabled her to preserve a degree of reputation and influence in spite of the gallantries of her youth and the decline of her charms, she adopted the equivocal character I here allude to, and, relinquishing the adoration claimed by beauty, and the respect due to age, charitably devoted herself to the instruction and advancement of some young man of personal qualifications and uncertain fortune. She presented him to the world, panegyrised him into fashion, and insured his consequence with one set of females, by hinting his successes with another. By her exertions he was promoted in the army or distinguished at the levee, and a career begun under such auspices often terminated in a brilliant establishment. In the less elevated circle, a female Cecisbeo is usually of a certain age, of an active disposition, and great volubility, and her functions are more numerous and less dignified. Here the grand objects are not to besiege ministers, nor give a *ton* to the *protégé* at a fashionable *ruelle*, but to obtain for him the solid advantages of what she calls "*un bon parti**." To this end she frequents the houses of widows and heiresses, vaunts the docility of his temper, and the greatness of his expectations, enlarges on the solitude of widowhood, or the dependence and insignificance of a spinster; and these prefatory encomiums usually end in the concerted introduction of the Platonic "*ami*."

Of Vol. II. the second letter attacks the new French calendar, which it ranks 'amidst the more mischievous changes of a philosophic revolution.' The new French year must, however, appear to the astronomer less imperfect than our own. Its commencement is not capricious, but forms a natural date in both hemispheres of the earth. Its four quarter-days coincide, as nearly as may be, with the solstices and equinoxes. The months are of equal length, and divide without a fraction by their weeks: this facilitates the precision and recollection of dates and appointments. Nor is it either less natural or less convenient to distribute a lunation into three than into four subdivisions; and it is surely an elegance to avoid that absurd medley of idolatrous nick-names, derived partly from Sabian-

'* A good match,'

ism,

ism, partly from the Latin paganism, and partly from the Gothic heathenism, which is still given by us to the days of the week. The French months, it is true, are ill named; and are accommodated merely to the climate of Paris. Neither has their new æra a cosmopolitical character: it should rather commence at the close of the eighteenth century. An uniformity of weights, measures, coins, and dates, would greatly promote the commercial and literary intercourse of the world: but a change, local to a single country, increases the inconvenience of diversity. These innovations, therefore, should have been reserved for discussion in a congress for general pacification.

The following account of Lecointre deserves selection: P. 180.

'Lecointre is a linen-draper at Versailles, an original revolutionist, and I believe of more decent character than most included in that description. If one could be persuaded there were any real fanatics [the name given by the aristocracy to honest men] in the Convention, I should give Lecointre the credit of being among the number. He seems, at least, to have some material circumstances in his favour—such as possessing the means of living; of not having, in appearance, enriched himself by the revolution; and, of being the only member who, after a score of decrees to that purpose, has ventured to produce an account of his fortune to the public.'—

P. 192. 'The *bulletin* of the Convention is periodically furnished with splendid feats of heroism performed by individuals of their armies, and I have no doubt but some of them are true. There are, however, many which have been very peaceably culled from old memoirs, and that so unskilfully, that the hero of the present year loses a leg or an arm in the same exploit, and uttering the self-same sentences, as one who lived two centuries ago. There is likewise a sort of jobbing in the edifying scenes which occasionally occur in the Convention—if a soldier happens to be wounded who has relationship, acquaintance, or connection, with a Deputy, a tale of extraordinary valour and extraordinary devotion to the cause, is invented or adopted; the invalid is presented in form at the bar of the Assembly, receives the fraternal embrace and the promise of a pension, and the feats of the hero, along with the munificence of the Convention, are ordered to circulate in the next *bulletin*. Yet many of the deeds recorded very deservedly in these annals of glory, have been performed by men who abhor republican principles, and lament the disasters their partizans have occasioned. I have known even notorious aristocrates introduced to the Convention as martyrs to liberty, and who have, in fact, behaved as gallantly as though they had been so. These are paradoxes which a military man may easily reconcile.'—

P. 308. 'Lanjuinais has the merit of having acted with great courage in defence of himself and his party on the thirty-first of May, 1792; but the following anecdote, recited by Gregoire in the Convention a few days ago, will sufficiently explain both *his* character and Gregoire's,

goire's, who are now, however, looked up to as royalists, and as men *comparatively* honest. "When I first arrived at Versailles, (says Gregoire,) as member of the Constituent Assembly, (in 1789,) I met with Lanjuinais, and we took an oath in concert to dethrone the King and abolish Nobility." Now, this was before the alledged provocations of the King and Nobility—before the Constitution was framed—before the flight of the royal family to Varennes—and before the war. But almost daily confessions of this sort escape, which at once justify the King, and establish the infamy of the revolutionists.'—

P. 364. 'A workman, who formerly earned twenty-five sols a day, has at present three livres; and you give a sempstress thirty sols, instead of ten: yet meat, which was only five or six sols when wages was twenty-five, is now from fifty sols to three livres the pound, and every other article in the same or a higher proportion.'

These letters are probably intended as rivals to those of Miss Helen Maria Williams, and they are certainly imbued with completely opposite qualities. There, Liberty is a Grace; here, a Fury. There, Feeling scatters her tear-wet roses; here, cold Chagrin is ever culling nettles. There, Enthusiasm spreads her shining clouds of gold; here, Reality is seen through chill grey distorting fogs. There, Joy sympathizes with every deed of triumph, and Hope arches her glistering rainbow over every scene of storm: here, Displeasure vents her unvarying "voice of rook,"—and Despondency, pacing over Ruin, still points to gathering tempests. Both, perhaps, are liable to a suspicion of jaundiced colouring.

Art. VIII. *The Italian*, or the Confessional of the Black Penitents. A Romance. By Ann Radcliffe. 12mo. 3 Vols. 15s. sewed. Cadell jun. and Davies. 1797.

The most excellent, but at the same time the most difficult, species of novel-writing consists in an accurate and interesting representation of such manners and characters as society presents; not, indeed, every-day characters, for the interest excited by *them* would be feeble; yet so far they ought to be common characters, as to enable the reader to judge whether the copy be a free, faithful, and even improved sketch from Nature. Such is the Clarissa of Richardson, and such is the Tom Jones of Fielding. Miss Burney's Cecilia is also a striking instance of the higher novel; the more remarkable, indeed, as it displays a knowlege of the world which the forms of society rarely allow to women an opportunity of attaining.

Next comes the modern Romance; in which, high description, extravagant characters, and extraordinary and scarcely possible occurrences combine to rivet the attention, and to excite emotions more thrilling than even the best selected and

best described natural scene. This species of fiction is perhaps more imposing than the former, on the first perusal: but the characteristic which distinguishes it essentially from, and shews its vast inferiority to, the genuine novel, is that, like a secret, it ceases to interest after it can no longer awaken our curiosity; while the other, like truth, may be reconsidered and studied with increased satisfaction. Whatever is perfect in its kind is better than an imperfect and unsuccessful attempt at any thing higher; and, judging by this maxim, we consider the present romance as occupying a very distinguished rank among the modern works of fiction. We discern much more unity and *simplicity* in this than in the former publications of the fair writer; the attention never flags in the perusal; nor do inferior interests engage the reader, to the prejudice of the chief characters. The impetuous Marchesa, the stern, intriguing, terrific Schedoni, and the amiable, pensive Olivia, interesting as they are of themselves, become doubly so by their connection with Vivaldi and Ellena. The consultation in the church of San Nicolo between the Marchesa and Schedoni is a most striking and impressive scene; and the examination of Vivaldi at the Tribunal of the Inquisition is wrought up with great spirit and address. The part, however, which displays the greatest genius, and the most force of description, is the account of the scenes which passed in the lone house on the shore of the Adriatic, between Schedoni, Ellena, and Spalatro:—the horrible sublimity which characterizes the discovery made by the former that Ellena was his daughter *, at the instant in which he was about to stab her, is perhaps unparalleled.

The whole scene is too long for quotation, but we shall present our readers with the first part of it: (Vol. II. p. 291.)

'Again he ascended, nor stopped till he reached Ellena's door, where he listened for a sound; but all was as silent as if death already reigned in the chamber. This door was, from long disuse, difficult to be opened; formerly it would have yielded without sound, but now Schedoni was fearful of noise from every effort he made to move it. After some difficulty, however, it gave way, and he perceived, by the stillness within the apartment, that he had not disturbed Ellena. He shaded the lamp with the door for a moment, while he threw an enquiring glance forward, and when he did venture farther, held part of his dark drapery before the light, to prevent the rays from spreading through the room.

'As he approached the bed, her gentle breathings informed him that she still slept, and the next moment he was at her side. She lay in deep and peaceful slumber, and seemed to have thrown herself upon

* It afterward appears, indeed, that this idea was erroneous, and that Ellena was the daughter of Schedoni's brother.

the

the mattress, after having been wearied by her griefs; for, though sleep pressed heavily upon her eyes, their lids were yet wet with tears.

'While Schedoni gazed for a moment upon her innocent countenance, a faint smile stole over it. He stepped back. "She smiles in her murderer's face!" said he, shuddering, "I must be speedy."

'He searched for the dagger, and it was some time before his trembling hand could disengage it from the folds of his garment; but, having done so, he again drew near, and prepared to strike. Her dress perplexed him; it would interrupt the blow, and he stooped to examine whether he could turn her robe aside, without waking her. As the light passed over her face, he perceived that the smile had vanished—the visions of her sleep were changed, for tears stole from beneath her eye-lids, and her features suffered a slight convulsion. She spoke! Schedoni, apprehending that the light had disturbed her, suddenly drew back, and, again irresolute, shaded the lamp, and concealed himself behind the curtain, while he listened. But her words were inward and indistinct, and convinced him that she still slumbered.

'His agitation and repugnance to strike encreased with every moment of delay; and, as often as he prepared to plunge the poinard in her bosom, a shuddering horror restrained him. Astonished at his own feelings, and indignant at what he termed a dastardly weakness, he found it necessary to argue with himself, and his rapid thoughts said, "Do I not feel the necessity of this act! Does not what is dearer to me than existence—does not my consequence depend on the execution of it? Is she not also beloved by the young Vivaldi?—have I already forgotten the church of the Spirito Santo?" This consideration re-animated him; vengeance nerved his arm, and drawing aside the lawn from her bosom, he once more raised it to strike; when, after gazing for an instant, some new cause of horror seemed to seize all his frame, and he stood for some moments aghast and motionless like a statue. His respiration was short and laborious, chilly drops stood on his forehead, and all his faculties of mind seemed suspended. When he recovered, he stooped to examine again the miniature, which had occasioned this revolution, and which had lain concealed beneath the lawn that he withdrew. The terrible certainty was almost confirmed, and forgetting, in his impatience to know the truth, the imprudence of suddenly discovering himself to Ellena at this hour of the night, and with a dagger at his feet, he called loudly "Awake! awake! Say, what is your name? Speak! speak quickly!"

It is unnecessary to detail the plot of a work so generally in circulation: nor can it *now* be requisite to speak of the particular merits or defects which characterize Mrs. Radcliffe's productions. Suffice it to observe that the present volumes, though still very far from *deficient*, are less *abundant* than former publications, in that luxuriant painting of natural scenery in which Mrs. R. delights; and which, though truly beautiful in itself, palls by repetition on the pampered imagination.

ART.

ART. IX. *De l'Economie Politique et Morale de l'Espèce Humaine.* On the Political and Moral Economy of Mankind. 4to. Vols. I. and II. pp. 615. 1l. 11s. 6d. Boards. London. 1796.

THIS is a work of high pretensions. The author, M. Herrenschwand, undertakes to lay open the true causes of the misfortunes and crimes of men, and to point out the means by which they may raise themselves to their destined elevation in the scale of Being. Former doctrines of political œconomy he treats as chimerical and fatal. He speaks of *an* Adam Smith, who has *dared* to found political œconomy on means which must render human society wholly incapable of developing its physical well-being, in an uninterrupted and continually increasing progression; and of *a* Montesquieu, who has classed all the errors and crimes of the world under the distinct forms of government, in a work to which he has *dared* to give the title of the Spirit of Laws. Concerning his own doctrine, he boasts that it is not founded on imaginary hypothesis, like those hitherto delivered by the instructors of mankind, but on actual observations on the nature of man, and the established order of the universe. 'I have (says he) examined facts; I have formed those facts into principles; on these principles I have founded reasonings; and my reasonings follow in a continued chain.' He ventures to promise his readers that they will meet with nothing but certain facts, legitimate reasonings, and doctrines founded on the immutable laws of nature: he hopes to obtain, both from present and future ages, the sacred honour of having assisted towards elevating the human race to perfection, and thus blessing this planet with a new order of things: in fine, the author proposes in this work to disclose the true principles of political œconomy; and he *dares* to persuade himself that no one will read him with the necessary attention, without being convinced that he has accomplished his object, and without uniting with him in blessing Divine Providence, for having so visibly enlightened and guided him in his labours.

Were it in our power, we should be exceedingly happy in laying before our readers such a sketch of the author's system, as might give them some hope of finding all these great promises fulfilled. We are obliged, however, to confess that, though we observe a great parade of systematic arrangement, and a laboured attempt to preserve through the whole a connected chain of reasoning, we find no general result which at all answers to the writer's assuming preamble and conclusion.

In the first book, in which the author treats of the general nature of man, we observe that he has established, in several important particulars, the superiority of man over other animals;

mials; and that he has shewn that man possesses deliberative and imitative faculties, and a power of directing actions to certain ends, which render him capable of perpetual improvement; that perfectibility is his peculiar excellence, but that actual perfection is not attainable in the present state, and is therefore to be expected in a future life. These ideas, and others resulting from them, are unfolded at great length, and may perhaps be said to be satisfactorily established: but they do not present themselves to our minds under any aspect of novelty, nor can we perceive how they can become the groundwork of a new system of moral and political œconomy.

We meet with no better success when we proceed to the second part of the work. Here, as the first step in the author's new system, we find it laid down, and illustrated with abundant amplification, that true political œconomy consists in the uniform and equable progress and increase of subsistance, population, and artificial wants; that to preserve this uniform progress, and to maintain a due equilibrium between the farmers, manufacturers, and consumers, the circulation of the precious metals, in exchange, must be universal, uniform, and continually increasing with the increase of natural and artificial productions. We are taught that foreign commerce necessarily introduces irregularities on these augmentations, and must therefore be reckoned among the fatal causes which have disturbed the moral order of the world; and that, for the same reason, public banks, national debts, and war, are injurious to a state, and inconsistent with sound policy. We learn, in fine, that the public revenue is raised not for the benefit of the governors, but of the community; that government is only intended to secure and facilitate the equable and continual improvement of society; and that it is only while this great object is kept in view, that mankind conform to 'the final reasons of the universe,' and to the general order of things appointed by the Creator.

Some of the positions here advanced we might be inclined to controvert, particularly on the subjects of commerce and banks; to others we could readily accede: but we cannot obtain from the general result the least glimpse of a new order of things; much less of a system which is, like a new revelation, to enlighten and bless the world. The author rings endless changes on the phrases, uniform developement, physical well-being, final reasons, order of the universe, &c.: but he appears to us to leave the great problem, concerning the equitable distribution of happiness among human beings, still unsolved. Perhaps new light may be cast on the subject in the third part of the work, in which the reader is promised the true moral system.

Art.

ART. X. *A History of the Campaigns of General Pichegru*, containing the Operations of the Armies of the North, and of the Sambre and the Meuse, from March 1794 to March 1795: with Anecdotes of the Campaign, and Memoirs of Generals Pichegru, Jourdan, Moreau, Macdonald, Souham, Valetau, Devinther, Daendals, Salm, Bonneau, Jardon, Reunier, and Duverger. By Citizen David. Translated from the French. 8vo. pp. 290. 5s. Boards. Robinsons. 1796.

THE Count de Saxe, in his excellent Memoirs on the Art of War, attributes the extraordinary success of Gustavus Adolphus, at the head of the protestant armies, to the new method of warfare which he introduced, to his contempt of routine, and to the originality of manner in which his enterprizes were conducted. The same remark has been repeated in our own time concerning those campaigns of the French which have most illustrated their revolutionary war: yet it is difficult to suppose that Pichegru, that Moreau, that Buonaparte, and the crowd of Generals of less note who have also been successful, should all severally possess the observation, the learning, and the invention of Gustavus. It appears, therefore, most reasonable, in both instances, to attribute part at least of the extraordinary success of these leaders to that lofty enthusiasm, prevalent both then and now, which elevated their followers into soldiers of a more powerful sort, ambitious of more ardent dangers, and capable of more afflicting privations, than are in common expected by the General; who is thus enabled to disregard many precautions which delay and impede success. Another efficient consequence of a high sense of the importance of a cause is a total neglect of favouritism in the choice of agents: in a war of the soul, the owners of the military virtues, the active and the brave, not the noble and the rich, naturally become the exclusive objects of military promotion.

These reflections will derive confirmation from an attentive perusal of the volume before us; which narrates, with great modesty, but with a detail insufficient to the curious tactitian, the campaigns of Pichegru between the springs of 1794 and 1795. The interspersed political reflections often betray gross mis-information, but are delivered with an air of honest zeal which prepossesses us in favour of the author. We shall introduce to our readers the hero of the scene:

'General Pichegru was born at Arbois, in 1761. This town is in that part of Franche-Comte which was formerly named the Bailiwick of *Aval*, and which at present makes a great part of the department of *Jura*.

'Pichegru

'Pichegru is about five feet five* inches in height. He is large and athletic in his form, but without being encumbered with flesh. His constitution is robust: in a word, he is calculated for the fatigues of war.

'There is something of austerity in the appearance of this general; but in conversation, his countenance and manners are enlivened, and beget confidence. He has none of that politeness which is the result of duplicity or of a frivolous disposition: but he is obliging without affectation, and from a natural disposition to benefit others.

'I have not been able to learn in what station his parents were. He himself told me his family were neither noble nor opulent. But men of great merit are illustrious without the aid of ancestry. Pichegru has no need either of ancestors or descendants to preserve his name.

'The French have thrown off the yoke of prejudice relative to the value of blood. They know of none but what is attached to action; and in this they have reasoned with perfect accuracy. As it is of no avail to a blind man that his forefathers could see, so neither does it change the character of a profligate man that his ancestors were virtuous.

'Pichegru received the rudiments of learning at the college of Arbois. He afterwards studied under the care of an order of monks in that town; and having displayed a great capacity for the higher sciences, he was appointed by those monks to teach philosophy and the mathematics in a college belonging to their order in the town of Brienne. But Pichegru was not a monk: the report arose from this circumstance.

'In teaching the mathematics to others, Pichegru perfected himself in that science. He afterwards enlisted himself in the first regiment of artillery; and being soon distinguished for his knowledge of his profession, he was raised to the rank of serjeant. It is well known that this was formerly thought a high station for a person of mean birth, and that it formed the greatest advancement to which such persons could arrive, for the nobles were as eager after exclusive privileges as the Jacobins.

'The revolution followed: and Pichegru, without paying his court to the Proconsuls, was known to them. He rose, from step to step, to the command in chief of three great armies.'

His first distinguished exploit in Flanders was the battle of Moscroen; on which occasion the personal bravery of the Generals accomplished almost every thing. The action at Courtray was more bloody and less decisive. About this period, the Emperor and the Prince of Cobourg, with 20,000 men, arrived at Tournay, where they joined the English and Hanoverian army under the Duke of York, and formed the project of cutting off that part of the French army which was at Courtray. The enterprize is thus narrated:

* The French foot is near 13 inches.

'On

'On the 28th (*May* 17), the Duke of York marched from Tournay, and, with an army of 45,000 men, attacked the camp of Sanghien. He captured Lannoy, Turcoing, Roubaix, and Mouveau, and indeed all the posts to the right of the great road leading from Lille to Courtray. Clairfait having marched from Thielt at the head of 25,000 men, surprised our posts on the Lys, and put them to the sword. He then crossed that river at Warwick and Comines, and took a position under the heights of Blaton and Lincelles. In less than an hour he might have joined the Duke of York's army, and cut off all communication between Lille and Courtray. But the great caution, or rather tardiness, with which this march was made, prevented him from arriving before the night of the 28th (*May* 17). Thus the communication between Lille and Courtray was left open, and orders reached the troops that had retired to the neighbourhood of Lille to put themselves immediately in motion, and attack the enemy at break of day on the following morning.

'The attack began the 29th of Floréal (*May* 18), at four in the morning. It was chiefly directed against the Duke of York's army. The onset was vigorous, and the resistance obstinate. The battle lasted nearly the whole of the day; and the victory, which remained long doubtful, was at last secured by the steady courage of our troops. The enemy's ranks being broken, they fled in disorder to Tournay, and left a prodigious number of dead and wounded on the field of battle.

'In consequence of this victory, we took 1500 prisoners, 60 pieces of cannon, a number of dragoon and artillery horses, a considerable quantity of baggage, some covered waggons, and several standards. The Duke of York, who had established his head quarters at Roubaix, was indebted for his safety to the fleetness of his horse.'

It appears to have been a principle with Pichegru, never to besiege a place that was not necessary to secure the position of his army; and this policy answered to him: for Valenciennes and Condé, the sieges of which at the beginning of the campaign would have required 200,000 men, capitulated in the autumn without a blow.

'To perplex and mislead the Duke of York, a number of cavalry were sent behind Breda. In the mean time, the army continued its march. *Sept.* 10, it encamped near Riel and Gilse; and, on the following day, it took a position behind Osterwist and Morgestel.

'*Sept.* 14, the army marched towards the Dommel, for the purpose of taking a position on that river. At Boxtel it fell in with the enemy's advanced guard, consisting of from six to seven thousand men. This post was fortified naturally by the Dommel, and a rapid stream. To make an attack, it was necessary first to pass the stream, and afterward the river, and all the bridges were broken down. This retarded the action, which commenced at three in the afternoon and continued till six in the evening. Some of the French crossed the river by swimming, others on such planks as they could procure, and the enemy, astonished at their intrepidity, laid down their arms. It has been often related, that on this occasion, two of the enemy's bat-

talions laid down their arms to thirty hussars of the 18th regiment. The story is strictly true. It is also certain that a drummer scarcely eighteen years of age, alone and unarmed, brought in ten prisoners. There is nothing surprising in this: a single man may perform such actions when accompanied by a victorious army. All the troops behaved well. The eighth regiment of hussars found itself in a situation to gather the fruits of the victory. It is not on that account I bestow praise on this corps; it merits more for having greatly contributed to this success, and for having on all occasions displayed the greatest courage.

'This slight check determined the Duke of York to raise his camp, and to retire behind the Meuse. To cover his retreat he ordered nine regiments of infantry and a considerable number of cavalry to march on the following day, and to menace us with an attack at Boxtel. But we had advanced a strong party of observation, which fell in with these troops and defeated them, without the army being informed of it.

'By these two affairs we obtained more than 2000 prisoners, seven pieces of cannon, and a great number of artillery. But a still more important advantage resulted from them. The enemy now found it impossible to remain longer on the left bank of the Meuse, and were obliged to retreat across that river. Thus the fortresses of Bergen-op-Zoom, Breda, and Bois-le-Duc, were left to be defended by their garrisons.'

The vile surrender of Bois-le-Duc is related sparingly. The passage of the Meuse, effected without opposition, becomes remarkable by the hardships which at this time tried the endurance of the French soldiers without damping their exertions. The shortly-subsequent battle of Oudeveteringen might have called forth a more reluctant valor. The taking of Maestricht in eleven days by Kleber: the capitulation of Grave, so honourably defended: the passage of the Meuse; and the rapid over-running of all Holland, which was well said to have been "conquered upon skaits;" form brilliant points in the galaxy of conquest which distinguishes this campaign. From many passages, (particularly p. 137,) it appears that the vaunting accounts of these successes, rehearsed in the Convention by Barrere, have no resemblance to the actions really performed: they are epic poems which adopt very little of the historical facts.

After all his great services, Pichegru, it seems, experiences a jealous indifference:

'He was at Paris on the 12th of Germinal (*April* 1), the day when the anarchist faction projected a repetition of former scenes of horror. His presence, and the positions he caused the armed force to take, destroyed the projects of this desperate faction. The zeal he shewed that day was not forgiven by them. They seized upon a moment of credulity; they deceived the acting government, and obliged Pichegru to give in his resignation. Aristides was condemned

demned to the ostracism: Pichegru is nominated Ambassador to Sweden. This General has retired poor; but with all his glory. He possesses the esteem of every Frenchman that loves his country: he has no enemies, except such as would tear it to pieces. He has deserved even the esteem of the enemies he has so often beaten.'

A paragraph seems to have been omitted by the translator, p. 199, which should have described the particulars of the capture of a Dutch fleet by a troop of French horse. It was frozen up at the entrance of the Zuyderzee. Some passages require the animadversions of our military men, as at pages 202, 207, &c.

An '*Anecdote*' or two will terminate our selections, with amusement to the reader:

'In the night of the 10th of Floréal (*April* 29), while Menin was hotly bombarded, I mounted a hill which commands a view of that town to the south. The centre, and every quarter of the place, was on fire. The bombs and howitzers worked incessantly; and ours, and those of the enemy, made most brilliant arches in the air. About ten o'clock a shell fell upon the steeple of a church, which being of wood, it resembled a light-house in the midst of a lake of fire. It was a magnificent scene of horror. I never saw any thing in painting which could give a faint idea of it. The eye would have been delighted with its beauty, if the heart had not been desolated with its consequences.'—

'Gaspard Thierri, colonel of the 9th regiment of hussars, was reconnoitring with his regiment; and placing some troops in ambuscade in a hollow way, he proposed to draw the enemy into it, by provoking them to action, and afterward flying before them. He ordered his hussars to insult the enemy in every possible manner. They accordingly advanced pretty near the Austrians, calling them the slaves of despots, and giving them such other names. The abuse was returned by the enemy, who reproached our troops with being compelled to take paper for food, with killing their King, and melting down their church bells. They, mean while, suspected the snare, and could not be tempted to move. One of our hussars, at length, losing all patience, gallopped up and killed an Austrian trooper with a pistol shot; but the enemy, instead of being drawn to seek revenge for this insult, cried out—*Bravo! mention honorable! insertion au bulletin!—Bravo!* Honourable mention! Insertion in the bulletin!'

The author of this history accompanied the armies from motives of curiosity, and in order to escape intestine broils. He appears to be a man of probity and benevolence, praising the steadiness of integrity and the exertions of humanity, deprecating the horrors of war, and displaying in contrast the blessings of peace.

ART. XI. *Introductory Sketches towards a Topographical History of the County of Hereford.* By the Reverend John Lodge, B. A. 8vo. pp. 210. 4s. sewed. Robinsons.

AMONG the different counties which have claimed the title of the garden of England, Herefordshire presents its plea; and possibly not without reason,—when the abounding apple orchards, the numerous and well-cultivated hop-yards, fine rivers, beneficial streamlets, noble hills, rich dales, &c. are properly regarded.

The author designs the present volume as a specimen of a larger work, which this county doubtless merits. He solicits patronage and assistance; and should he be thus favoured, he proposes to appropriate a small octavo volume to each hundred, (of which there are eleven,) beginning with Broxash, and proceeding through the rest in alphabetical order: but should his plan and these introductory sketches be doomed to neglect, he will submissively acquiesce in the decision of the public, and desist from any farther attempt.

We must acknowlege that we have perused the publication now before us with pleasure. Mr. Lodge begins with an account of the situation, boundaries, extent, and general appearance of the county; also of rivers and waters, soil, principal productions, *viz.* wool, wheat, wood, hops, cyder, and perry; with peculiar customs, and climate. These articles, under the direction of an inquiring and intelligent writer, can hardly fail of affording entertainment and information.

Lemster's (Leominster) silken fleece has been formerly celebrated, but we now learn that it is become greatly inferior to the *Ryeland* wool: yet, though this commodity is excellent, no traces, it is said, are discovered of any manufacture in which it can here be used; it is all sent into different counties. *This*, however, may be no just cause of complaint: some parts are best adapted for producing materials, others for working them up in the several forms of utility. It seems to be thought that navigable canals, for which some exertions are employed, will make a considerable alteration.

Leominster bread, and Weobly ale, have been extolled by Camden: but if the barley be good, the wheat of this county is said to be much better, so as to exceed that of Hertfordshire. Yet the farmers, we find, do not reap all the advantage in this respect which is within their reach.—It is astonishing, says our author, when speaking of *Ox-teams*, that the farmers have not yet adopted the harness, so advantageously used in other counties, by which means they might so easily unite convenience and humanity.

The *hop-plant*, first introduced into England from the Netherlands, A. D. 1524, is a very favourite article of growth

with the farmer. The method of cultivating, raising, and curing hops, forms several pages in this work. On a statement of the expence, we are rather surprised to observe that the profit to the planter is so inconsiderable: but we are informed that the prodigious advantage derived from a prosperous and lucky *hit*, when there is a partial failure, invigorates his hopes and enlivens his activity. To the landlord, hops are said to be an evil; to the poor, beneficial. Cyder and perry, we should hope, might prove more lucrative articles, yet of these we are told that they are rather injurious than advantageous to the farmers and the county at large: but this is in a great measure attributed to negligence, mistake, and imprudence. To many readers, the description here given of the culture of the trees, the management of the fruit, extracting, preserving, improving the liquors, &c. cannot fail of being acceptable.

The writer rejects the opinion that apples are natives of Normandy. 'The fact (he says) is, the common wild crabs, which grow spontaneously in this kingdom as well as Normandy and many other parts of the world, are the real original fruit; all our apples and pears, however grateful and delicious in flavour, being only meliorated and artificial varieties of those parent fruits, to which they have a strong and natural tendency to return, unless cultivated and restrained by the hands of man.' We will not dispute this, respecting our northern climate; whether it be intended as an universal assertion, we do not clearly perceive.

The farther part of this book contains accounts of the Silures, the Romans, and the Saxons, and pursues other revolutions, down to the reign of Charles I. *all* relative to the history of the county, but too well known to require from us more than this general notice.

An appendix with lists of sheriffs and members of parliament finishes the volume, excepting a number of queries offered to the attention of those who may be disposed to assist and promote the author's farther design.

Art. XII. *History of the Conspiracy of Maximilian Robespierre*, translated from the French of Monsieur Montjoye. 8vo. pp. 234. 4s. Boards. Egerton. 1796.

Of the literary character of M. Montjoye some idea may be gathered from an account of his other historical effort, which occurs in our xxth vol. (App.) p. 536. He delights in the marvellous of history; with him every conversation is a conspiracy, and every incident a plot. He is a sworn enemy to

the fortuitous; and he aspires to assign motives for the most common daily accident. He attributes any variation in the price of corn or candles to deep-laid schemes; can see contrivance in every movement of his personages; accuses of design the very fashion of their hair; and would find a reason for roasting an egg. Yet he deserves comparison with Sallust for the dramatic unity and climax of his fable, for the moral energy of his oracular sentences, and for the unhesitating rashness of his misrepresentations. It was ill-judged on this occasion to depreciate the talents of his hero.

The critical innovation which took its rise from the 10th of August is thus noticed:

'The second National Assembly, which was entitled legislative, governed but about a year. As in the first Assembly the Constitutionalists had subdued the Royalists, so in this the Republicans defeated the Constitutionalists. It was now determined to convene a third Assembly, which, under the title of National Convention, should lay the foundation of a new government. This was still another experiment to be tried on the political body, worn out by more than three years of agitation.

'The Royalists and Constitutionalists being crushed, the various parties which remained in France agreed to admit none of either of these two descriptions into this third Assembly. They preserved in it all those who had in the second Assembly declared themselves openly against the constitutional theory, proposed by the Coté-gauche of the first assembly.

'As soon as it was decided that there should be a Convention, the faction of Philip (of Orleans), and that of Maximilian, attached themselves strongly to the Republican party, with which they endeavoured more than ever to blend themselves. If they had separated themselves from it, they would have developed their ultimate views.

'Such a revolution would have been dangerous.

'At this period the Republicans governed the public opinion, gave the tone to the journalists, and disposed of almost all the civil and military force. They composed an army which it was necessary to fatigue by daily checks before it should be attacked by open force. They were a Collossus which was not to be assailed suddenly, but to be overthrown piece by piece.

'Circumstances imposing the necessity of obedience to this plan of tactics, the Republicans were at full liberty to appear in the primary assemblies, convened for the election of the members of the third National Assembly. They canvassed, and obtained suffrages without meeting with any opposition. Their adversaries, affecting republicanism outwardly, had, by means of this stratagem, the same success. But their influence over the elections was more marked. In many of the primary assemblies, nothing more was done than to read the list of candidates which they themselves had drawn up, and those candidates were implicitly declared deputies.

'To the end that the number of the Republicans, if it should chance to be superior to that of the factions, should be at least inferior

ferior to them in energy, the latter intrigued, and obtained suffrages for weak men of that party, easily to be intimidated. If these pusillanimous men refused to assent to their nomination, the faction sent to them ruffians who menaced them with death in case they should not accept it. There is more than one instance of such an outrage.

'By intrigues of this kind, the primary assemblies named men deputies who had never been seen in the departments where these assemblies were held, and who even to the moment of their nomination were unknown to the electors whose suffrages they obtained.

'The factions extended their manœuvres even beyond the seas. To compleat the representation, they put under contribution a people, the natural enemy of the French nation. It is thus that they had for one of their representatives, the English ideot Thomas Paine.

'In the course of the secret practices which were carried on for the elections, the faction of Philip and that of Maximilian remained firmly united, because the second had occasion for the gold of Philip, and the first needed the crimes of the second. Each readily appointed its chief a deputy to the National Convention. D'Orleans and Robespierre were named by the department of Paris.

'There is no doubt but that this double faction had a great influence over the electoral assembly of the above department; for, besides D'Orleans and Robespierre, Danton, Fabre d'Eglantine, Manuel, Cammille Desmoulins, Osselin, and Robespierre the younger, who have all perished on the scaffold, were members of the Paris deputation. Others of its members, accused of being accessaries with the factions, are at this time imprisoned.

'The National Convention met, and commenced the exercise of its functions on the twenty-first of September 1792. The first decree which it promulged abolished royalty, and declared France a republic. The first part of this decree required no interpretation, but the factions drew a great advantage from what was not expressed, namely, what was to be understood by republic.

'The word republic is derived from the Latin word *respublica*, which, in the French language is translated by *chose publique*, (public weal.) In ancient Rome, the commonwealth was, in the first instance, governed by a king, a senate, and the people; afterwards by two consuls, a senate, and the people. It was governed despotically by the consuls, when the senate pronounced these words: "Let the consuls take care that the commonwealth sustain no injury." The decemviri governed it with an absolute authority. The dictators governed it despotically.

'At this time, at Venice, the commonwealth is governed by an aristocratic senate: In Turkey by a monarch, who takes the limits of his authority from a religious book called the Coran. In Denmark it is governed by a king, who has nothing to controul him but his conscience. In France it was governed by a single magistrate, who obeyed the fundamental laws, and the registers made by the parliaments.

'There are therefore aristocratical, monarchical, and even despotic republics, according as the commonwealth is governed by many magistrates, by a monarch, or by a despot.

'It is possible that men accustomed to utter words, without resorting to the sense they convey, may find somewhat of extravagance in this mode of interpreting the word *republic*; but if, for example, there has been no monarchic republic, what name shall we give to that of Sparta, of which so much noise is made, and which acknowledged the authority of a king?'

Of Robespierre's speech in behalf of the condemnation of Louis, M. Montjoye observes, that it is the least faulty of his productions; that it is far superior to all those which he had before produced; that the style of it is correct, that the ideas are not gigantic, nor is it infected with that affectation which is a certain proof of the depravation of taste.

The fall of the Girondist party is hurried over with contemptuous inattention. Such injustice excites little sympathy in a bigotted royalist: but Europe has reason to lament having seen blotted from the qualities of her active statesmen, the integrity of Roland, the discernment of the indolent majestic Vergniaux, the zeal of the eloquent Brissot, the prospective philanthropy of Condorcet, the humane, observing, enlightened, reforming industry of the pious Rabaud; and all that mass of intellect and virtue which had, for once in the annals of nations, resolved to postpone the interests of an ambitious country for those of mankind at large. Europe has reason to lament a party which was preparing to dissolve France into an Achæan constellation of independent republics, united only during the common danger of their liberty against the foulest of confederacies, and eager to separate into inoffensive communities for the emulous culture of the pacific virtues.

In describing the unparelleled atrocities of his hero, the author is negligently inconsistent: p. 165, he estimates the daily executions at 300, and the whole number of mortal punishments at 54,000, during the tyranny of nine months: p. 186, he represents Robespierre as complaining that only 60 persons were sacrificed daily, and as wishing to triple the number of victims. The latter average would imply a total slaughter of 16,000 men. Of these, one portion may be considered as sacrificed to financial rapacity; as consisting of farmers-general, public creditors, and others whose fortunes it was an object to confiscate: one portion as sacrificed to military exigency, as consisting of persons who attempted to provoke insurrection, in order to exempt themselves from the law of requisition; one portion as sacrificed to political intolerance, as consisting of royalists and republicans, whose talents and activity were feared; and one portion as sacrificed to personal animosity by the reciprocal villainy of the agents

agents of power. Nothing can be more deplorable than the apathy with which all this was beheld at Paris. At the very moment in which Henriot was proclaiming the assassination of Robespierre,

'When the gendarmes who composed the guard of the tribunals received orders to join Henriot, they were escorting a number of carts crowded with the unfortunate victims whom the revolutionary tribunal had sentenced to death. The gendarmes, on receiving the order of their commandant, suddenly abandoned the carts. The executioners hesitated whether they should continue their route. They appeared to be desirous that the crowd which was present should use some sort of violence to oblige them to take back the condemned to the prison.

'No one suggested this expedient; and the executioners led their wretched prisoners to the place of execution; they were the last victims of Robespierre. The least impulse of generosity would have saved them. This insensibility, to whatever cause it may be ascribed, is so much the more deplorable, as, if these unhappy people had returned to prison, they, like many other innocent persons whose chains the Convention has broken, would not only have preserved their lives, but even have recovered their liberty.'

The translation is but moderately executed; p. 49. the use of *cave* for *cellar*, with other such slips, betrays ignorance of the French idiom. The whole work forms a harrowing tale, to be read with much doubt and allowance.

ART. XIII. *Poems*. By Robert Southey. 12mo. pp. 220. 5s. Boards. Robinsons. 1797.

No one who possesses a true relish for poetry, we conceive, will open with indifference a volume by the author of "Joan of Arc *." He will, perhaps, be prepared to expect somewhat of negligence and inequality, but he will certainly look for examples of that vivid force of imagination, and that warm colouring of expression, which essentially distinguish the POET from the artificial measurer of syllables. Nor will such a reader be disappointed by the publication before us. It contains abundant variety of style and subject, and consists of pieces very differently valued by the author himself. Of the lyric compositions, (which, indeed, are not numerous,) he speaks in terms of disparagement which may lead us to wonder that they should have been admitted; nor can we forbear to repeat a hint which we formerly ventured to give this youthful writer,—that a little more deference for the public, and a greater sensibility towards his own permanent fame, would be

* See Rev. April 1796, 1st Article.

useful

useful in directing the efforts of his genius. The poetical character, surely, is not that slight and trivial thing which is not worth the pains of acquiring or keeping. If poetry be not the first of all the energies of the human mind, as some of its votaries have deemed it, there is, at least, enough in it to found an immortal name, and to afford delight and instruction to whole ages and nations. Neither is it probable that a truly poetical genius can, with much advantage, substitute another pursuit as a basis for reputation and profit. Poetry is a trifle to trifling poets and trifling readers:—but no one ever excelled in it who treated it as a trifle.

The volume begins with a piece of some length, intitled *the Triumph of Woman*, built on the story of the poetical prize offered by Darius, as related in the first book of Esdras. It is an elegant and pleasing composition, though perhaps less spirited than the subject would seem to demand. The joyous affections do not appear to be those that are most congenial to the writer's mind.

Some *Poems on the Slave Trade* follow, consisting of sonnets, and an address to the Genius of Africa. One of the sonnets we shall copy. It will prove that *here* the author's feelings are sufficiently alive!

'Oh he is worn with toil! the big drops run
Down his dark cheek; hold—hold thy merciless hand,
Pale tyrant! for beneath thy hard command
O'erwearied Nature sinks. The scorching Sun,
As pityless as proud Prosperity,
Darts on him his full beams; gasping he lies
Arraigning with his looks the patient skies,
While that inhuman trader lifts on high
The mangling scourge. Oh ye who at your ease
Sip the blood-sweeten'd beverage! thoughts like these
Haply ye scorn: I thank thee Gracious God!
That I do feel upon my cheek the glow
Of indignation, when beneath the rod
A sable brother writhes in silent woe.'

Passing over some small pieces, we come next to *Inscriptions*, in the manner of Akenside. Some of these are sentimental, some chiefly descriptive, though pointed with a moral. One of the latter, *for a tablet on the banks of a stream*, strikes us as peculiarly beautiful.

'Stranger! awhile upon this mossy bank
Recline thee. If the Sun rides high, the breeze,
That loves to ripple o'er the rivulet,
Will play around thy brow, and the cool sound
Of running waters soothe thee. Mark how clear
It sparkles o'er the shallows, and behold

Where

Where o'er its surface wheels with restless speed
Yon glossy insect, on the sand below
How the swift shadow flies. The stream is pure
In solitude, and many a healthful herb
Bends o'er its course and drinks the vital wave:
But passing on amid the haunts of man,
It finds pollution there, and rolls from thence
A tainted tide. Seek'st thou for HAPPINESS?
Go Stranger, sojourn in the woodland cot
Of INNOCENCE, and thou shalt find her there.'

As lyric compositions are not the author's favourites, we shall say nothing of two *Birth-day Odes*, but proceed to a theme perfectly novel, the *Botany-bay Eclogues*. The sort of music, which the touch of genius can draw from this wild instrument, will appear from the following specimen;—which, we presume, will move some concordant strings in every feeling heart:

'*Time, Morning. Scene, the Shore* *.

'Once more to daily toil—once more to wear
The weeds of infamy—from every joy
The heart can feel excluded, I arise
Worn out and faint with unremitting woe;
And once again with wearied steps I trace
The hollow-sounding shore. The swelling waves
Gleam to the morning sun, and dazzle o'er
With many a splendid hue the breezy strand.
Oh there was once a time when ELINOR
Gazed on thy opening beam with joyous eye
Undimm'd by guilt and grief! when her full soul
Felt thy mild radiance, and the rising day
Waked but to pleasure! on thy sea-girt verge
Oft England! have my evening steps stole on,
Oft have mine eyes surveyed the blue expanse,
And mark'd the wild wind swell the ruffled surge,
And seen the upheaved billow's bosomed rage
Rush on the rock; and then my timid soul
Shrunk at the perils of the boundless deep,
And heaved a sigh for suffering mariners.
Ah! little deeming I myself was doom'd
To tempt the perils of the boundless deep,
An Outcast—unbeloved and unbewail'd.

'Why stern Remembrance! must thine iron hand
Harrow my soul? why calls thy cruel power
The fields of England to my exil'd eyes,
The joys which once were mine? even now I see
The lowly lovely dwelling! even now

* 'The female convicts are frequently employed in collecting shells for the purpose of making lime.'

Behold

Behold the woodbine clasping its white walls
And hear the fearless red-breasts chirp around
To ask their morning meal:—for I was wont
With friendly hand to give their morning meal,
Was wont to love their song, when lingering morn
Streak'd o'er the chilly landskip the dim light,
And thro' the open'd lattice hung my head
To view the snow-drop's bud: and thence at eve
When mildly fading sunk the summer sun,
Oft have I loved to mark the rook's slow course
And hear his hollow croak, what time he sought
The church-yard elm, whose wide-embowering boughs
Full foliaged, half conceal'd the house of God.
There, my dead father! often have I heard
Thy hallowed voice explain the wonderous works
Of Heaven to sinful man. Ah! little deem'd
Thy virtuous bosom, that thy shameless child
So soon should spurn the lesson! sink the slave
Of Vice and Infamy! the hireling prey
Of brutal appetite! at length worn out
With famine, and the avenging scourge of guilt,
Should dare dishonesty—yet dread to die!

'Welcome ye savage lands, ye barbarous climes,
Where angry England sends her outcast sons—
I hail your joyless shores! my weary bark
Long tempest-tost on Life's inclement sea,
Here hails her haven! welcomes the drear scene,
The marshy plain, the briar-entangled wood,
And all the perils of a world unknown.
For Elinor has nothing new to fear
From fickle Fortune! all her rankling shafts
Barb'd with disgrace, and venom'd with disease,
Have pierced my bosom, and the dart of death
Has lost its terrors to a wretch like me.

'Welcome ye marshy heaths! ye pathless woods,
Where the rude native rests his wearied frame
Beneath the sheltering shade; where, when the storm,
As rough and bleak it rolls along the sky,
Benumbs his naked limbs, he flies to seek
The dripping shelter. Welcome ye wild plains
Unbroken by the plough, undelv'd by hand
Of patient rustic; where for lowing herds,
And for the music of the bleating flocks,
Alone is heard the kangaroo's sad note
Deepening in distance. Welcome ye rude climes,
The realm of Nature! for as yet unknown
The crimes and comforts of luxurious life,
Nature benignly gives to all enough,
Denies to all a superfluity.
What tho' the garb of infamy I wear,

Tho'

Tho' day by day along the echoing beach
I cull the wave-worn shells, yet day by day
I earn in honesty my frugal food,
And lay me down at night to calm repose.
No more condemn'd the mercenary tool
Of brutal lust, while heaves the indignant heart
With Virtue's stifled sigh, to fold my arms
Round the rank felon, and for daily bread
To hug contagion to my poison'd breast;
On these wild shores Repentance' saviour hand
Shall probe my secret soul, shall cleanse its wounds
And fit the faithful penitent for Heaven.'

The two subsequent eclogues are more in the humorous strain: but the last, intitled *Frederic*, is exquisite and sublime misery.

We think it superfluous to particularize all the remaining pieces, sonnets, odes, elegies, ballads, &c. on various topics, but mostly pensive or fanciful; scarcely any of them without strokes of pathos and warm touches of description, some of them irresistibly moving, and some strikingly picturesque. The volume concludes with a *Hymn to the Penates*, which, though less poetical than Akenside's *Hymn to the Naiads*, (whence the idea was obviously taken,) is more interesting to the heart, by pictures of life and feeling. The following passage will perhaps account for a cast of sentiment, which throws a sombre hue over most of the productions of this writer:

'Hear me ye POWERS benignant! there is one
Must be mine inmate—for I may not chuse
But love him. He is one whom many wrongs
Have sicken'd of the world. There was a time
When he would weep to hear of wickedness
And wonder at the tale; when for the opprest
He felt a brother's pity, to the oppressor
A good man's honest anger. His quick eye
Betray'd each rising feeling, every thought
Leapt to his tongue. When first among mankind
He mingled, by himself he judged of them,
And loved and trusted them, to Wisdom deaf,
And took them to his bosom. FALSEHOOD met
Her unsuspecting victim, fair of front,
And lovely as * Apega's sculptured form,
Like that false image caught his warm embrace

'* One of the Ways and Means of the Tyrant Nabis. If one of his Subjects refused to lend him money, he commanded him to embrace his Apega; the statue of a beautiful Woman so formed as to clasp the victim to her breast, in which a pointed dagger was concealed.'

And

And gored his open breast. The reptile race
Clung round his bosom, and with viper folds
Encircling, stung the fool who fostered them.
His mother was SIMPLICITY, his sire
BENEVOLENCE; in earlier days he bore
His father's name; the world who injured him
Call him MISANTHROPY. I may not chuse
But love him, HOUSEHOLD GODS! for we were nurst
In the same school.'

It can scarcely be necessary for us, after the quotations which we have made, and the general view that we have given, formally to recommend this volume to the notice of our poetical readers, and its author to their esteem. Genius is a despotic power, and irresistibly commands homage.

ART. XIV. *The Bishop of Landaff's "Apology for the Bible" examined.* In a Series of Letters addressed to that excellent Man. By A. Macleod. 12mo. pp. 288. 3s. 6d. sewed. Crosby. 1796.

DEISTICAL writers rarely content themselves with considering Christianity in its simplest form; viewing it through the medium of its corruptions, they egregiously err in the object of their attack, and often conclude themselves entitled to triumphal honours from their brethren, for exposing and confuting what many Christians have been as ready as themselves to expose and confute. It must be confessed, indeed, that Theologians, in their defences of revelation, have led its adversaries into this error, by blending with the general argument their own schemes of doctrine. In the ardour of their zeal, they have attempted to prove more than the matter immediately at issue required; while the infidel, not reflecting that Christianity may be true, and yet their representation of it be false, has exhibited certain doctrines as invalidating the adduced evidence.

This imprudence on the one hand, and incorrect mode of argumentation on the other, ought as much as possible to be suppressed in a question of such vast and universal importance as that which is at present under discussion. Deists ought to know that a belief in the truth of revealed religion does not, of necessity, include a belief in the absolute inspiration and purity of the books which compose the Bible, nor in the doctrines of the Deity of Christ, the miraculous conception, original sin, and atonement. Though some Christians insist on these points as articles of faith, there are others who openly disavow them, and yet are strenuous advocates for revelation. The truth of these doctrines is not the real matter of debate. The question ought to be, "Is Christianity probable and

and credible on any scheme; or, is there any view or representation of it, on which it may be maintained to be entitled to acceptance?"

We were induced to hope, from the commencement of Mr. Macleod's strictures on the Bishop of Landaff's "Apology for the Bible," that he was prepared to meet and discuss the question in this simple and unincumbered shape; for he tells us, in his second page, that 'he writes more with a view to receive instruction, than from a wish to discredit revelation, or to lessen the influence of religious duty.' We were concerned to perceive, however, as he proceeded, that he eagerly catches at every slight and flimzy pretext to bring revelation into discredit, and seems to consider 'Deism (to use his own words) as sallying forth with lustre' in his letters, while he is employing the weakest arguments to invalidate the testimony and authority of the Scriptures. He professes much respect for the character and abilities of the Bishop of Landaff (Dr. Watson), but he will not allow that there is any thing in his Lordship's Apology for the Bible that can satisfactorily recommend revealed religion. Indeed, if we admit his comments, we must wonder that wise and good men should attempt to recommend that work. Mr. M. however, in attempting to expose the Bible, exposses his own ignorance; and, under the semblance of a profound inquirer, he evinces the man of superficial research. What must we say to a reasoner who would condemn the history of the Bible as a fable, because 'Cain is said to have had a wife?' which he asserts to be an impossibility according to the Mosaiac account, as from this it does not appear that Eve bore any *female* children; when, had he only turned to Genesis v. 4. he would have found that Adam begat *daughters* as well as sons, though their number and names are not given. What, again, shall we say to an infidel who is so very eager to make objections, as to assert, in his comment on the first verse of the first chapter of Genesis, that it was impossible to create the earth "without form and void?" Could Mr. M. be so very ignorant as to imagine that, supposing these terms were ever so incorrect, they could invalidate the Mosaiac account of the creation? The תֹהוּ וָבֹהוּ of the original Scriptures is better expressed by Ovid's *rudis indigestaque moles*, and is rendered by Dr. Geddes, in his new translation, "a desolate waste:" but the words, as they stand in our present version, can only be misunderstood by an hypercritic who is resolved to seek after objections with "a microscopic eye."

We may here remark that the records of the first ages of the world, on account of their conciseness, and of the then state

state of letters and of society, are necessarily incumbered with difficulties: but if we reject the hypothesis of inspiration, and admit them to be the best history which the circumstances of the times afforded, we shall acquire much important information, and exonerate ourselves from a vast mass of objections. The evil here lies in attempting to prove too much, and of this even Mr. Macleod seems sensible; for he acknowleges that 'the Bible, by a rational analization, may be made easy to the comprehension of all.'

The great objection of modern infidels to the Bible seems to be, that it is called "the word of God:" but what does this expression imply, and what is the sense in which it is used by rational Christians, and the most judicious defenders of revelation? Not that the several books of Scripture are written by the *finger* * of God; nor that every word and phrase was dictated by the Holy Spirit: No: Every sacred critic knows that the books which compose the Old and New Testament are of various authority; that there are several palpable interpolations, and many various readings; and that there is a considerable portion of the Bible for which it would be ridiculous to arrogate the claim of inspiration. Nevertheless, in one sense, the Bible may be said to be the word of God; since, with all its imperfections, it contains the history of the divine proceedings, with respect to the religious instruction and moral amelioration of mankind, and reveals the purposes of the Deity concerning his rational offspring. It must be confessed that there is something singular in those writings which compose the Bible. May they not be said to contain the mind and will of God, and therefore to be in an important sense "*the word of God?*"

Mr. Macleod may tell us that 'he has often thought, that were an infant taken from society, and not permitted to converse with any of his kind till he arrived at the age of manhood, he would, in his abstraction, conceive clear notions of one intelligent Creator:' but the history of human nature has furnished, unfortunately for Mr. M., no instance in support of his speculation. He may abuse the Jews as much as he pleases; he may object to the history of the creation, of the first state of the human species, and of the flood, and to many things in the lives of the Patriarchs: but, after all, it must appear strange, passing strange, especially to Mr. M., that the Jews were the only nation who acknowleged and contended for the

* The limited faculties of man will ever force him to speak of the attributes of incomprehensible power, according to his own confined ideas.

Oneness

Oneness of the Deity. How are we to account for this? Is not this circumstance something in proof of revelation?

Probably, Deists will say No; for nothing is more common with them than to prescribe the operations of Deity, and to endeavour to stop the mouth of the Christian advocate by telling him that God *cannot* do this or that thing. Thus Mr. M. opposes the account in Genesis of the introduction of death by sin, by informing his readers that 'God *could not* have created a Being capable of living for ever in this world;' and again, in arguing against the colloquial intercourse which Jehovah is said to have had with our first parents, he endeavours logically to deduce its utter impossibility. He attempts, likewise, to invalidate our belief in miracles by the same concise mode of reasoning; for he informs us that 'God *cannot* for a moment suspend the laws of nature, nor delegate a power of working miracles.'

The author employs an argument in p. 245, which, we believe, has the merit of novelty,—and we think it has no *other* merit,—against miracles. As a specimen of Mr. M.'s ingenuity in overthrowing the evidence of Scripture, we feel an inclination to transcribe this part:

'The miracles which are said to have attended the crucifixion, particularly those mentioned by St. Matthew, directly falsify a positive and unrevoked declaration made by God himself, as it is said, after the destruction of all things, except Noah and his host, by the flood. This declaration, "While the earth remaineth, seed-time and harvest, cold and heat, and summer and winter, and *day* and night, shall not cease." But Matthew says, Darkness overspred the land, and this darkness prevailed from the sixth till the ninth hour in the morning. Of course, there must have been a suspension of the laws of nature for that time; yet the declaration of the Lord is, "And day and night shall *not* cease." But the day did cease, for darkness overspred the land from the sixth to the ninth hour,—yet the laws of nature, if we believe the above declaration, were never to be changed, at least "while the earth remaineth." This declaration is likewise refutive of the assertion found in the Old Testament, "That the sun stood still,"—a thing which could not have happened, if the words of the Lord are to be believed. But the whole is a second edition of Homer and his deities, only not so smoothly told.'

In all the pages of insanity, is it possible to find argument more weak and more truly ridiculous? It scarcely merits a comment. Mr. M. might as well say that, after such a promise, it was impossible that there should be an eclipse of the sun; for this supernatural darkness for three hours, at the crucifixion, no more interrupted the regular succession of day and night than this frequent phænomenon. What could incite Mr. M. to introduce Homer and his deities in this connection?

Was it a wish to resemble his precursor Mr. Paine? We would seriously remark, in general, on the argument, or rather assertion, of this gentleman in this place, that it seems strange that a believer in the power of the Deity to create and govern the world should believe the laws of nature superior to him, and assert that he *cannot* for a moment suspend them. This is more like Homer's theology than any thing in the New Testament;—this is to liken the Eternal Deity to the heathen Jupiter.

Our limits will not allow us to protract our strictures, nor to avail ourselves, to the extent of our wishes, of some ingenious observations with which we have been favoured by a Correspondent. Had we room, we might farther mention the blunders noticed by this gentleman in Mr. M.'s calculation of the quantity of hay necessary to be taken into the ark, and in his observations on the fulfilment of the prophecy of Jeremiah mentioned in the book of Ezra, as well as what he says on the resurrection of Lazarus;—blunders and reasoning which, it is added, "would disgrace a school-boy."

Mr. Macleod's suggestions respecting our Saviour are incompatible with the high character which he afterward gives of him:—though he acknowleges that he is filled with a tranquil veneration of the name of Jesus, when he views him as a moralist and public teacher,—and that Jesus inculcated sobriety, humbleness, justice, mercy, and humanity, he seems inclined to rank him below Confusius, and, it appears, for no other reason than because those who call themselves Christians have been immoral, and because violent schisms and cruel wars desolate the Christian world. He contrasts the Chinese with the subjects of the Christian kingdom. 'They (he says) are temperate, we are riotous; they are at peace, we are at war; they are honest, we are jugglers; they honour virtue, we debase her votaries; they love and honour and exalt learning, we fear and dishonour and demean her.' Granting this exaggerated contrast to be the precise fact, can it reflect any dishonour on the character, doctrine, and precepts of Jesus?—Mr. M. himself allows that 'had his followers kept his commandments, and practised the morality there contained, we should now have had a China in Europe.' After this acknowlegement, we do not see on what ground Jesus can be made inferior to Confusius.

Notwithstanding that our examiner is not disposed to do justice to the sublime character of the Author of the Christian religion, he professes his belief of some of its doctrines; particularly those of a future state, and state of retribution, and of progressive improvement. With pleasure we shall subjoin this passage:

'For

'For myself, I have no difficulty on my mind concerning the truth of the doctrine; in fact, it is the only rational opinion which can on such a subject be held. In the nature of things, it is impossible that God should have created man to share only the toils, or the few uncertain comforts of a sublunary existence; he must have designed us to pass into another world on the wings of his love. His love for man is the source of human wisdom; but, inasmuch as this wisdom cannot be rendered as general, nor as capacious in this life, as the mind seems to aim at, there certainly is another state of existence where those powers, now, but feebly dawning, shall come into action with all the refulgence of spiritual wisdom. In this world there are four essences, of which we can have no just apprehensions—fire, air, earth, and water; we know that such elements do exist, but we do not know what they consist of, how they exist, nor when their existence may be superseded. These, indeed, are things of which, as finite beings, we must remain entirely ignorant, while we are confined to this globe; but, no sooner has the principle of life abandoned the body, than we enter into a new order of things. Here we may perhaps be years, and perhaps not days, before our means of attaining knowledge are increased; but, be it sooner or later, there can be no doubt, but that our capacities will expand in proportion to the majesty of our new existence. Into the world of spirits we certainly cannot carry our inert natural bodies, because they rot and corrupt, and ultimately vanish in the earth. Mingling with fellow dust, my masculine limbs shall in this sphere be converted perhaps into grass, which grass may hereafter form part of the food of some cow, whose milk may even be drunk by my children. But not so the vital principle. This entity, which I ever have personified as human, will assume a spiritual body, and be associated with fellow spirits; our views and our avocations may indeed be different, but the object and the end of both must always be the same. If our lot be that of the good, the end and object of our whole lives must be good: if on the contrary, we experience the contrary affections.'

This is reasoning like a Christian: for here the author argues for the *doctrines* of revealed religion, notwithstanding that he has, on the other hand, been denying the facts and assurances on which they are built. On the whole, Mr. Macleod's book will shake the faith of no well-informed believer. Christianity has survived the assaults of more potent adversaries than the writer of these incoherent Letters to her respectable champion, the Bishop of Landaff.

Art. XV. *The Lives of the first Twelve Cæsars*, translated from the Latin of C. Suetonius Tranquillus; with Annotations, and a Review of the Government and Literature of the different Periods. By Alexander Thomson, M. D. 8vo. pp. 621. 8s. Boards. Robinsons. 1796.

This ingenious writer informs us in his preface, that the version of Suetonius was only a secondary object with him;

for that his principal design was 'to examine the state of literature among the Romans, with greater care and precision than has hitherto been attempted. Nearly all the Latin classic authors flourished in the periods which form the subject of Suetonius's history, and a translation of it therefore seemed a proper vehicle for conducting that inquiry.'

To those who are sensible of the importance of learning and of the polite arts, in every well regulated society, a contemplation of the causes which contribute to their advancement or decline cannot but be highly interesting; and the politician and the moralist will be pleased to find that those literary compositions, which have filled the world with admiration, were the productions of an age in which the laws were justly and impartially administered, virtue encouraged, and decency and propriety of behaviour universally cultivated. Thus the reign of Augustus, who (it must be confessed) governed the Roman empire with wisdom and moderation, was ennobled by the names of Ovid, Horace, and Virgil:—but the dark and suspicious temper of Tiberius checked every generous and noble exertion of the human soul, and proved no less fatal to the taste than subversive of the liberty and virtue of the people committed to his care. The frantic excesses of Caligula, the stupidity of Claudius, and the horrid cruelties of Nero, were alike unfriendly to those intellectual acquirements which exalt our nature or refine our manners. So destructive are the effects of tyranny and oppression, that they not only involve a large portion of the human race in misery, but, as far as their baneful influence extends, debase the nature of man. Of this truth, the history before us affords numberless examples; and that the oppressors are as wretched as the oppressed, we have little reason to doubt, after having read the letter of Tiberius to the Senate, expressed in the following manner: "What to write, Conscript Fathers, or how to write, or what not to write, at this time, may all the Gods and Goddesses pour upon my head a more terrible vengeance than that which I feel myself daily sinking under, if I can tell."

It may not be wholly impertinent here to say something of the merit of Suetonius as an historian. That his works are valuable cannot be questioned. The characters of the twelve Cæsars are drawn by him with great discernment, truth, and impartiality. Their modes of life, and peculiarities of manners, are described with accuracy, and, from the important stations which they filled, must be particularly interesting. On the other hand, the narrative is illumined by no ornaments of style; it is embellished by no maxims of moral prudence, or political wisdom; nor are the tender passions excited by pathe-

tic

tic description, nor by lively pictures of the fall of greatness, and the vicissitudes of fortune. It might likewise be observed that Suetonius is too minute and circumstantial in his recital of omens; and, although a liberal mind may pardon a superstition of this sort, especially if we consider it rather as the fault of the age than of the man, yet he is justly and deeply censurable for his particular details of those horrible vices by which some of the emperors disgraced human nature; for, although it is the duty of an historian to lay before the reader a faithful and just account of the good and bad qualities of the persons who are the subjects of his history, yet every wise and good man would wish him to pass over, in general terms, those vices at which our nature, even in its present corrupt state, blushes and recoils.

Dr. Thomson seems to be fully sensible of this truth. In many places, he has softened the licentious expressions of his author, and one or two of the most exceptionable passages he has wholly omitted. In regard to the translation in general, it seems to be executed with care and fidelity. We shall insert, as a sample, the following account of the funeral of Julius Cæsar, and of the wild expressions of gratitude in the people to their late friend and benefactor, who had endeared himself to them by the display of many great and amiable qualities:

'LXXXVI. Some of Cæsar's friends entertained a conjecture, that he neither desired nor cared to live any longer, on account of his bad state of health; and for that reason slighted all the prognostics of death, and the information of his friends. Others are of opinion, that thinking himself secure in the late decree of the Senate, and their oath, he dismissed his Spanish guards that attended him with their swords. Others again suppose, that he chose rather to encounter the dangers which threatened him on all hands, than to be constantly on his guard against them. Some tell us, he used to say, that the public was more interested in the safety of his person than himself. for that he had for some time been satiated with power and glory; but that the commonwealth, if any thing should befall him, would not be quiet, and would involve itself in another civil war upon worse terms than before.

'LXXXVII. This however was generally admitted, that his death was almost such a one as he desired might be his fate. For upon reading the account delivered by Xenophon, how Cyrus in his last illness gave instructions about his funeral, not liking so lingering a death, he wished that he might have a sudden and quick one. And the day before he died, the conversation at table, in the house of M. Lepidus, turning upon what was the most eligible way of dying, he gave his opinion in favor of a death that is sudden and unexpected.

'LXXXVIII. He died in the fifty-sixth year of his age, and was ranked amongst the Gods, not only by a formal decree, but in the real persuasion of the vulgar. For during the games which his heir

Augustus gave in honor of his memory, a comet blazed for seven days together, rising always about eleven o'clock; and it was supposed to be the soul of Cæsar, now received into heaven: for which reason likewise a star is represented upon the crown of his statue. The Senate-house in which he was slain, was ordered to be kept close shut, and a decree made that the Ides of March should be called "The Parricide," and the Senate should never more assemble upon that day.

'LXXXIX. Scarcely any of those who were accessary to his murder, survived him more than three years, or expired by a natural death. They were all condemned by the Senate: some were taken off by one accident, some by another. Part of them perished at sea, others fell in battle: and some slew themselves with the same poniard with which they had stabbed Cæsar.'

No longer detaining the reader on the biographical part of this volume, which does not offer much novelty, we proceed to consider the review of the government and literature of the different periods. In this part of his publication, Dr. Thomson has displayed much solid judgment and good taste. He appears to be well acquainted with the Roman poets, historians, orators, and philosophers, of whose excellencies and defects he in general forms a just estimate; and he expresses his sentiments in easy and correct language. Our readers will no doubt be pleased to see the Doctor's account of Cicero, which we shall give at length:

'The most illustrious prose writer of this or any other age is M. Tullius Cicero; and as his life is copiously recited in biographical works, it will be sufficient to mention his writings. From his earliest years, he applied himself with unremitting assiduity to the cultivation of literature, and, whilst he was yet a boy, wrote a poem, called Glaucus Pontius, which was extant in Plutarch's time. Amongst his juvenile productions was a translation into Latin verse, of Aratus on the Phænomena of the Heavens; of which many fragments are still extant. He also published a poem of the heroic kind, in honour of his countryman C. Marius, who was born at Arpinum, the birth-place of Cicero. This production was greatly admired by Atticus; and old Scævola was so much pleased with it, that in an epigram written on the subject, he declares that it would live as long as the Roman name and learning subsisted. From a little specimen which remains of it, describing a memorable omen given to Marius from an oak of Arpinum, there is reason to believe that his poetical genius was scarcely inferior to his oratorial, had it been cultivated with equal industry. He published another poem called Limon, of which Donatus has preserved four lines in the Life of Terence, in praise of the elegance and purity of that poet's style. He composed, in the Greek language, and in the style and manner of Isocrates, a Commentary or Memoirs of the Transactions of his Consulship. This he sent to Atticus, with a desire, if he approved it, to publish it in Athens and the cities of Greece. He sent a copy of it likewise to Posidonius of Rhodes, and requested of him to undertake the same subject in a more elegant

elegant and masterly manner. But the latter returned for answer, that, instead of being encouraged to write by the perusal of his tract, he was quite deterred from attempting it.

'Upon the plan of those memoirs, he afterwards composed a Latin poem in three books, in which he carried down the history to the end of his exile, but did not publish it for several years from motives of delicacy. The three books were severally inscribed to three of the Muses; but of this work there now remain only a few fragments, scattered in different parts of his other writings. He published, about the same time, a collection of the principal speeches which he had made in his Consulship, under the title of his Consular Orations. They consisted originally of twelve; but four are entirely lost, and some of the rest are imperfect. He now published also in Latin verse a translation of the Prognostics of Aratus, of which work no more than two or three small fragments now remain. A few years after, he put the last hand to his Dialogues upon the Character and Idea of the perfect Orator. This admirable work remains entire, a monument both of the astonishing industry and transcendent abilities of its author. At his Cuman villa, he next began a Treatise on Politics, or on the best State of a City, and the Duties of a Citizen. He calls it a great and laborious work, yet worthy of his pains, if he could succeed in it. This likewise was written in the form of a dialogue, in which the speakers were Scipio, Lælius, Philus, Manilius, and other great persons in the former times of the Republic. It was comprised in six books, and survived him for several ages, though now unfortunately lost. From the fragments which remain, it appears to have been a masterly production, in which all the important questions in politics and morality were discussed with elegance and accuracy.

'Amidst all the anxiety for the interests of the Republic, which occupied the thoughts of this celebrated personage, he yet found leisure to write several philosophical tracts, which still subsist to the gratification of the literary world. He composed a treatise on the Nature of the Gods, in three books, containing a comprehensive view of religion, faith, oaths, ceremonies, &c. In elucidating this important subject, he not only delivers the opinions of all the philosophers who had written any thing concerning it, but weighs and compares attentively all the arguments with each other; forming upon the whole such a rational and perfect system of natural religion, as never before was presented to the consideration of mankind, and approaching nearly to revelation. He now likewise composed, in two books, a discourse on Divination, in which he discusses at large all the arguments that may be advanced for and against the actual existence of such a species of knowledge. Like the preceding works, it is written in the form of dialogue, and called Cato from the principal speaker. The same period gave birth to his treatise on Old Age, called Cato Major; and to that on Friendship, written also in dialogue, and in which the chief speaker is Lælius. This book, considered merely as an essay, is one of the most entertaining productions of ancient times; but, beheld as a picture drawn from life, exhibiting the real characters and sentiments of men of the first distinction for virtue and wisdom in the Roman Republic, it becomes doubly inte-

resting to every reader of observation and taste. Cicero now also wrote his Discourse on Fate, which was the subject of a conversation with Hirtius, in his villa near Puteoli; and he executed about the same time a translation of Plato's celebrated dialogue, called Timæus, on the nature and origin of the universe. He was employing himself also on a history of his own times, or rather of his own conduct; full of free and severe reflections on those who had abused their power to the oppression of the Republic. Dion Cassius says, that he delivered this book sealed up to his son, with strict orders not to read or publish it till after his death; but from this time he never saw his son, and it is probable that he left the work unfinished. Afterwards, however, some copies of it were circulated; from which his commentator Asconius has quoted several particulars.

'During a voyage which he undertook to Sicily, he wrote his treatise on Topics, or the Art of finding Arguments on any Question. This was an abstract from Aristotle's treatise on the same subject; and though he had neither Aristotle, nor any other book to assist him, he drew it up from his memory, and finished it as he sailed along the coast of Calabria. The last work composed by Cicero appears to have been his Offices, written for the use of his son, to whom it is addressed. This treatise contains a system of moral conduct, founded upon the noblest principles of human action, and recommended by arguments drawn from the purest sources of philosophy.

'Such are the literary productions of this extraordinary man, whose comprehensive understanding enabled him to conduct with superior ability the most abstruse disquisitions into moral and metaphysical science. Born in an age posterior to Socrates and Plato, he could not anticipate the principles inculcated by those divine philosophers, but he is justly entitled to the praise, not only of having prosecuted with unerring judgment the steps which they trod before him, but of carrying his researches to greater extent into the most difficult regions of philosophy. This too he had the merit to perform, neither in the station of a private citizen, nor in the leisure of academic retirement, but in the bustle of public life, amidst the almost constant exertions of the bar, the employment of the magistrate, the duties of the Senator, and the incessant cares of the statesman; through a period likewise checquered with domestic afflictions and fatal commotions in the Republic. As a philosopher, his mind appears to have been clear, capacious, penetrating, and insatiable of knowledge. As a writer, he was endowed with every talent that could captivate either the judgment or taste. His researches were continually employed on subjects of the greatest utility to mankind, and those often such as extended beyond the narrow bounds of temporal existence. The being of a God, the immortality of the soul, a future state of rewards and punishments, and the eternal distinction of good and ill; these were in general the great objects of his philosophical enquiries, and he has placed them in a more convincing point of view than they ever were before exhibited to the pagan world. The variety and force of the arguments which he advances, the splendor of his diction, and the zeal with which he endeavours to excite the love and admiration of virtue; all conspire to place his character, as a philosophical

phical writer, including likewise his incomparable eloquence, on the summit of human celebrity.

'The form of dialogue, so much used by Cicero, he doubtless adopted in imitation of Plato, who probably took the hint of it from the colloquial method of instruction practised by Socrates. In the early stage of philosophical enquiry, this mode of composition was well adapted, if not to the discovery, at least to the confirmation of moral truth; especially as the practice was then not uncommon, for speculative men to converse together on important subjects, for mutual information. In treating of any subject respecting which the different sects of philosophers differed from each other in point of sentiment, no kind of composition could be more happily suited than dialogue, as it gave alternately full scope to the arguments of the various disputants. It required, however, that the writer should exert his understanding with equal impartiality and acuteness on the different sides of the question; as otherwise he might betray a cause under the appearance of defending it. In all the dialogues of Cicero, he manages the arguments of the several disputants, in a manner not only the most fair and interesting, but also such as leads to the most probable and rational conclusion.

'After enumerating the various tracts composed and published by Cicero, we have now to mention his Letters, which, though not written for publication, deserve to be ranked among the most interesting remains of Roman literature. The number of such as are addressed to different correspondents is considerable, but those to Atticus alone, his confidential friend, amount to upwards of four hundred; among which are many of great length. They are all written in the genuine spirit of the most approved epistolary composition; uniting familiarity with elevation, and ease with elegance. They display in a beautiful light the author's character in the social relations of life; as a warm friend, a zealous patron, a tender husband, an affectionate brother, an indulgent father, and a kind master. Beholding them in a more extensive view, they exhibit an ardent love of liberty and the constitution of his country: they discover a mind strongly actuated with the principles of virtue and reason; and while they abound in sentiments the most judicious and philosophical, they are occasionally blended with the charms of wit, and agreeable effusions of pleasantry. What is likewise no small addition to their merit, they contain much interesting description of private life, with a variety of information relative to public transactions and characters of that age. It appears from Cicero's correspondence, that there was at that time such a number of illustrious Romans, as never before existed in any one period of the Republic. If ever, therefore, the authority of men the most respectable for virtue, rank, and abilities, could have availed to overawe the first attempts at a violation of public liberty, it must have been at this period; for the dignity of the Roman Senate was now in the zenith of its splendor.

'Cicero has been accused of excessive vanity, and of arrogating to himself an invidious superiority from his extraordinary talents: but whoever peruses his letters to Atticus, must readily acknowledge that this imputation appears to be destitute of truth. In those ex-

cellent productions, though he adduces the strongest arguments for and against any object of consideration, that the most penetrating understanding can suggest, weighs them with each other, and draws from them the most rational conclusions, he yet discovers such a diffidence in his own opinion, that he resigns himself implicitly to the judgment and direction of his friend; a modesty not very compatible with the disposition of the arrogant, who are commonly tenacious of their own opinion, particularly in what relates to any decision of the understanding.

'It is difficult to say, whether Cicero appears in his letters more great or amiable: but that he was regarded by his contemporaries in both these lights, and that too in the highest degree, is sufficiently evident. We may thence infer, that the great poets in the subsequent age must have done violence to their own liberality and discernment, when, in compliment to Augustus, whose sensibility would have been wounded by the praises of Cicero, and even by the mention of his name, they have so industriously avoided the subject, as not to afford the most distant intimation that this immortal orator and philosopher had ever existed. Livy, however, there is reason to think, did some justice to his memory: but it was not until the race of the Cæsars had become extinct, that he received the free and unanimous applause of impartial posterity. Such was the admiration which Quintilian entertained of his writings, that he considered the circumstance of being delighted with them, as an indubitable proof of judgment and taste in literature. *Ille se profecisse sciat, cui Cicero valde placebit.*'

This work will be read with pleasure by scholars and lovers of polite learning, who will see their favourite authors exhibited in bright and glowing colours; and, from the manners of the age, and the peculiar circumstances in which they were placed, we may be enabled to trace the political and moral causes that gave rise to an excellence, which no succeeding period could ever equal.

ART. XVI. *One Thousand Seven Hundred and Ninety-six*; a Satire. In Four Dialogues. By Peter Pindar, Esq. 4to. 2s. 6d. Walker. 1797.

AND so there was not a word of truth in the report that 'squire Pindar and his freakish Muse had quarrelled, and absolutely come to daggers-drawing; that he had opprobriously called her "a saucy, draggle-tail'd Jade," and had incontinently kick'd her out of doors!—The *long vacation* of poetry (*Pindaric* poetry) since the publication of Peter's last productions *, seems to have countenanced this *idle* tale:—but if there

* "Royal Visit to Exeter," and "Liberty's last Squeak". See Rev. January 1796.

really

really were any degree of foundation for it, a reconciliation has certainly taken place; and they now appear as good friends as ever, promenading the sunny side of Pall Mall, arm in arm, as loving and

——— " fond, and billing
As Philip and Mary on a shilling;"

And, lo the consequence!—As the falling out of lovers is often the renewal of love, the lady has just been delivered of the comic production before us.

The title, as well as the plan of these dialogues, naturally reminds us of old Horace, and his successful imitator, Pope: but, as Mrs. SLIP-SLOP well observes, "*comparisons* are *odorous*," and we forbear.

The present Satire embraces a variety of objects and occurrences, the most considerable of them furnished by the preceding year, as the title imports;—Kings, Queens, Pitt, Portland, Malmesbury, Windham, Dundas, Hawkesbury, and Grenville, down to Mr. Reeves and Tom Paine; also, the Embassy; West, the painter; Bacon the statuary; some other old *friends* of the satirist; together with Mr. Knight the poet; Mason, Hayley, Bishop Porteus; Madame Schwellenberg *, and our *State* FAST-DAYS. Peter seems to have conceived a great aversion to those formal *fastings*. With respect to such unpleasant appointments, the poet (otherwise, no doubt, sufficiently orthodox) professes himself a downright *Sectarist*:

'So far am I a *Quaker* I must own,
And dare not thus address th' eternal Throne.
Heav'n is most merciful—inclin'd to *spare*,
And scorns to kill our neighbours for a *prayer*.
Fasts will not wet French powder; nor will words
Of pious imprecation blunt French swords.
Nor sighs of *Saints* avert the flying ball:
The Pope must run from Rome, and Mantua fall.'

From exploding the Fast-Days, the Satirist proceeds to discuss the merits of Mr. Pitt's administration and public services. Then *presto!* he conjures up the memory of the deceased Dr. Samuel Johnson, and introduces a droll story of the 'hampered moralist' entangled in the shift of Mrs. Thompson (his landlady), in which he had mistakenly encased himself, instead of putting on a clean shirt.

Although it would not beseem us to transcribe the Satirist's personal attacks on high characters,—on rank and dignities

* Poor Madame Schwellenberg died within a day or two after the publication of this satire;—as if shot through the heart by Peter's poetic artillery.

which

which claim the reverence of mankind,—yet we must do justice to his merit as a poet, when he chooses to employ the powers of his verse on themes which give pleasure to his readers, without the alloy of offence. In his amatory lines, particularly, we have frequently remarked his happy vein; and in simile he is generally very successful. In the present work, he has delighted us with the following beautiful and simple display of the rattle-snake's power of fascination:

> 'Thus when the wily SNAKE, beneath a tree,
> Darts his red eyes upon his feather'd prey *,
> Poor bird! no more he swells the song of love,
> Waves the wild wing, and glides from grove to grove:
> With panting heart he tries to shun the foe;
> But, looking on the steady FIEND below,
> In chains of fatal fascination bound,
> Captive he hops around him and around;
> Till nearer, nearer drawn, with hopeless cries,
> He drops upon the poison'd fang, and dies.'

The present publication contains only the first and second of the *four* dialogues promised in the title-page. At the end of the pamphlet, an advertisement informs us that the *third* and *fourth* will speedily appear.

A small profile of this celebrated bard, engraved from a painting by Opie, is affixed to every copy of the work which we have now been reviewing. This is done 'to distinguish the genuine edition from any piratical one that may appear.' With the same view, the author has signed the title with his real name,—now for the first time, we believe, acknowleged to be 'J. Wolcot;' to which, we understand, he might have added the designation of 'M. D.'

ART. XVII. *A Critical and Practical Elucidation of the Morning and Evening Prayer of the Church of England.* By John Shepherd, M. A. late of Queen's College, Oxford; Curate of Paddington. 8vo. pp. 470. 6s. Boards. Faulder. 1796.

EVER since the Reformation, it has been a question seriously agitated among the different denominations of Protestants, whether *Liturgies* (or set forms of Prayer) be necessary or expedient, in Christian congregations?—The Presbyterians have been generally hostile to such forms; and in Scotland that aversion was once carried so far, that some antiliturgical ministers made a scruple of reciting, at one and the same

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* The rhime is here defective; a fault not very common with this bard.

time,

time, the whole of the Lord's Prayer.—On the other hand, the Church of England has so tenaciously adhered to liturgical forms, that no others are permitted to be used within her pale; and in this she perfectly agrees with the Church of Rome; from which, indeed, she has borrowed the greater part of her public service, as well as of her ecclesiastical polity.

Were we to frame a scheme of religious worship, we should be inclined to temper together both opinions. We would have some general models of public prayer, accompanied with decent and unexceptionable ceremonies: but we would not tie down the pastor so precisely and strictly to those models, as not to allow him a gospel freedom to deviate from them occasionally. He should be permitted, nay authorised, *pro re nata*, to add, retrench, or alter, whatsoever he might deem proper, according to *existing circumstances:* so that all were *done to edification*, and the greater good of his flock.

In truth, the principal utility of set forms seems to consist in this; that they prevent ignorant or fanatical individuals from uttering nonsense; or pouring forth ridiculous, sometimes blasphemous * extemporaneous effusions, instead of simple, affecting, and rationally devout addresses to the Deity. If every priest, or bishop, were capable of composing judicious and appropriate prayers, and of selecting instructive and applicable portions of scripture, we should apprehend no great inconvenience from the Presbyterian mode; yet still we prefer a common written Liturgy, provided that some discretional latitude were granted in the use of it. If our clergy be not obliged to preach from the epistle or gospel of the day, but may pick and choose their text, from Genesis to Revelation; why might not the same licence be extended to the epistles and gospels themselves?—In sermons, it is not infrequent to conclude with a prayer of the preacher's own composition, relative to the subject of his discourse; why might he not also compose, occasionally, a new collect?

We were led to make these remarks by the work before us: which is evidently calculated to defend the Liturgy of the Church of England, in all its points; and to indicate what the author thinks its superiority over all other liturgies. Although we cannot conscientiously join in this opinion, we can safely say that the book is one of the best tracts on the subject that we have lately seen. It will not, probably, convince the *heterodox:* but it cannot fail of instructing and edifying the *sound* believer. One part of it, the Introduction, will be read with

* See the *Scotch Presbyterian Eloquence.*

pleasure

pleasure by both parties: as it is principally historical, and gives a clear and neat account of the progressive formation of our present public Liturgy, from the *Primer* of Henry VIII. in 1535, to the last revision of Charles II. in 1661. The author's observations on this last revision shall be given in his own words:

'On the 8th of May 1661, the convocation met, and adopted most of the alterations to which the church commissioners had agreed: they likewise made some other changes and additions. Of these alterations, and additions, the following are the most considerable.

'The order for reading the psalms was simplified and improved. Some directions that appear to have been very proper, respecting a few of the lessons, were omitted. In this part of the book several typographical mistakes were rectified, and other improvements made. Till this review, the Sentences, Exhortation, Confession, and Absolution, had never been printed, though they were intended to be said, before the Lord's Prayer, in the beginning of the evening service. Many of the clergy omitted them, and began with the Lord's Prayer. Indeed the order was ambiguous. The rubrics were, "An order for evening prayer throughout the year. The priest shall say, Our Father, &c." At this review, the Absolution was directed to be read *standing*. Before this, some of the clergy read it *kneeling*, no particular direction about the attitude having been given. Gloria Patri was expressly ordered to be said after every division of the 119th psalm. This was probably the practice before: otherwise Gloria Patri, in the course of the psalms, would not have been repeated on the evening of the 24th, nor on the 25th nor 26th day of the month. The words *and rebellion, and schism*, were added in the last deprecation in the Litany: in which office likewise, *Bishops, Pastors and Ministers*, were changed into *Bishops, Priests and Deacons*. The collects for the ember weeks, the prayer for the high court of parliament, and that for all sorts and conditions of men, together with the general thanksgiving, were all composed at this time. The occasional prayers and thanksgivings, which had hitherto formed a part of the Litany, were now disjoined from it. A collect was appointed for Easter Eve, on which day that for the preceding Sunday had hitherto been used; and a collect, epistle, and gospel for the 6th Sunday after the Epiphany, on which those for the 5th were before ordered to be repeated. A new collect was likewise composed for the 3d Sunday in Advent, and this is perhaps a proper place for observing, that considerable improvements were made in several other collects. An appropriate epistle was allotted to the festival of the purification, on which the epistle for the Sunday preceding had formerly been used. Instead of calling by the name of *epistle*, a portion of the Old Testament, or Acts of the Apostles, read in the place of the epistle, it was ordered, that the Minister should say "The portion of scripture appointed for the epistle." The epistles and gospels in the communion office, as well as the lessons in the daily prayer, were taken from the new translation. The two exhortations,

that follow the Oblation prayer, were altered, and ordered to be read on the Sunday, or Holiday, preceding the day of the celebration of the communion, and not at the time when the people were assembled to receive it. In the prayer for the church militant here on earth, a thanksgiving was inserted, to make the latter part correspond with these introductory words, *and to give thanks for all men.* At the reading of the gospel, and at the recitation of the Nicene Creed, the people were ordered to stand, no directions about the attitude having been given in the old books. At the consecration of the bread and wine, marginal rubrics were added to direct the Minister, as had originally been done in Edward's Liturgy, but not in the latter books: And provision was made for consecrating more bread, and wine, should more of either be wanted. Some new rubrical directions were placed at the end of the communion, and in many of the offices; whilst others, that were thought no longer necessary, were discharged.

'In the office of public baptism of infants, was added the interrogation, *Wilt thou keep God's holy will and commandments, and walk in the same all the days of thy life?* together with the answer; and in the collect preceding the act of baptising the child, the words "*sanctify this water to the mystical washing away of sin*" were inserted. A new *office of baptism for those of riper years* was composed. The two psalms were prefixed to the lesson in the burial service. The *forms of prayer to be used at sea*, for the *martyrdom of King Charles* I. and for the *restoration of the Royal Family*, were likewise added. Whoever will compare the late book with the present, must discover various other alterations, most of which, however, are too minute to require particular enumeration.'

The author then treats, with accuracy, on the following subjects—*The Order for Morning Prayer—Introductory Sentences—The Exhortation—The General Confession—The Absolution—The Lord's Prayer—The Versicles—The Gloria Patri—Venite Exultemus—The Psalms—The Lessons—The Hymn after the Lessons—The Benedicite, Benedictus* and *Jubilate Deo—The Apostles Creed—The Nicene, and Athanasian Creeds—The Litany—The Collects, and other Prayers—The Benediction*, &c.: on all which points the curious reader will find information, and the pious reader edification. Should it be maintained that Mr. S. has not advanced much that is new, it must be allowed that he has often given a new appearance to his matter; and his style is never affected, but always clear, and rarely tedious. We have observed that the clergy of the Church of England have, in general, a phraseology peculiar to themselves; which does not always keep pace with the grammatical improvements of our language, but which they seem, in some measure, to consider as *one* mark of orthodoxy: *nihil innovandum;* and perhaps the language of the Liturgy itself, which they are constantly repeating, has not a little contributed towards this effect.

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The Order of Evening Prayer being so similar to that of the Morning Prayer, Mr. Shepherd does not dwell so long on it; excepting on the article of *Absolution*; which he here treats more at length, and in a more critical and controversial manner. This is, indeed, the most laboured part of the whole work; and we would recommend a thorough and attentive perusal of it to readers of every denomination. Mr. S. is not one of those who consult only the writers of their own communion; he has carefully read the best Liturgists of every sect; and he treats them, in general, with decorum and civility. Here and there a spark of over-heated zeal is discoverable, but it is soon extinguished; and on the whole Mr. S. is a moderate man, and a charitable Christian.—On reading his defence of the *Athanasian Creed*, p. 268. *et seq.* we were tempted to think that he had forgotten the remark which, in a note p. xl. of his Introduction, he applies to old Hooker: 'Hooker appears, here, to argue from the principle that *whatever is established, is right; and must be defended, in whatever way it can.*'

Mr. S. hints that, if this work should be approved by the Public, he may be encouraged to extend his *Elucidation* to the *Litany*, *Communion-office*, and other *offices* of the church; which, he supposes, might form such another volume as the present.—We are of opinion that the reception, which this volume will meet, *must* encourage him to prosecute his plan; and we doubt not that he will be amply rewarded for what he has already done;—if rewards be always conferred on literary merit, in our Church.

It may be proper to observe that several typographical errors disfigure this work; which, in a second edition, the author will doubtless rectify. Some of them, indeed, are so glaring that the reader can correct them from the context: but others may serve to mislead him, unless he be more than commonly perspicacious.

ART. XVIII. *The Five Men;* or, a Review of the Proceedings and Principles of the Executive Directory of France; together with the Lives of the present Members. Translated from the French of Joseph Despaze. By John Stoddart. 8vo. 2s. 6d. Jordan. 1797.

WHILE the enemies of the French republic are, in almost every part of Europe, incessantly execrating the authors and supporters of the Gallic revolution, and attacking their private characters as well as their public conduct, the author of the present performance stands forth in vindication of the now prevailing party, and particularly of those distinguished

guished leaders who compose the present Executive Directory; whom, in conformity with the unceremonious language of the day in France, he plainly denominates THE FIVE MEN: in open defiance of Rank and High Station, with all their former attendant titles and trappings. What opportunities M. Despaze has had of knowing so intimately as he professes to know the real characters of these Directors of the republican government, we are not informed but, in his details concerning their lives, actions, abilities, and principles, he is very circumstantial, discriminative, and decided; pronouncing much in their favour, with the collected assurance of an advocate who is confident of gaining the cause for which he pleads.

In executing the biographical part of his undertaking, the author traces the steps of his heroes (for *heroes* of greater or less comparative magnitude they all are, in the history which he gives of them,) from their cradles, to their seats at the Directory-Board; and according to his portraitures, they are men of such powers and such principles, as promise fair to justify completely the choice of those who placed them in the important sphere in which they at present move.

Foremost in this quintuple groupe of great men, stands LETOURNEUR, born March 15th, 1751. His father was a reputable gentleman of small fortune, who brought up this son to the profession of arms; and he was in the rank of captain at the time of the revolution. He was naturally inclined to study, and particularly devoted to mathematics; and this bias probably carried him into the corps of engineers, in which 'he sustained his profession with honour.' He embarked in the revolution on the most patriotic principles of liberty; at the same time detesting the Robespierrean party and their sanguinary proceedings. Between him and that party the dislike was mutual; and he narrowly escaped their vengeance. On the downfall of that murderous horde, Letourneur very rapidly rose, by merit only, (as we are here assured) to the most important public offices; which he filled with so much reputation, that he was soon advanced to the highest honour with which the state could reward his services.

REWBELL is the next whose history and character are here given. He was born at Colmar, in 1746; was bred to the law; and was early distinguished in his profession, by successfully pleading, as an advocate, at Paris in 1774, in the great cause against the Duke of Wirtemberg. This being a cause in which the *Rights of Man* stood forwards as plaintiff, in opposition to the claims of despotism, it happily suited the genius and disposition of Rewbell, whose attachment to the principles of independency shewed itself long before the revo-

lution. He is represented as a man of great ability, plain, rough, and German-like in his manners, but with a frank and upright disposition, and actuated in every thing by 'a generous and feeling heart.'—Being elected a deputy from Alsace, he distinguished himself in the Constituent Assembly, by an inviolable attachment to the cause of freedom; by a well-modelled eloquence; by 'an impressive logic; and by an uncommon degree of information:—he occupied the president's chair.'

We shall not follow the author through his circumstantial detail of the great and important offices which Rewbell filled, till at length he was appointed to the office of national director. M. Despaze thus concludes his sketch of the hero of this chapter: 'I have considered Rewbell as a legislator, a commissioner, a negociator; in the character of governor he is not less admirable. To the purity of his intentions and the firmness of his principles, he unites that love of labour, that accuracy of judgment, that vigour of mind, that depth of penetration, which characterize the real statesman.'

We come now to the account of Reveliere Lepaux, who was born at Montaigne, in La Vendée, April 25th, 1753. The author seems to have made a point of being minutely exact as to the birth of these gentlemen directors, because it has been given out that one of them (Barras) had not arrived at the age legally fixed, when he was appointed to that dignity. Lepaux was, like Rewbell, bred to the bar. He seems to have so industriously and successfully cultivated his profession, that in consequence of his acquirements and abilities he was honoured with the suffrages of a department (that of Maine and Loire), 'where all parties rendered justice to his morality, and was elected to the States General.' He carried thither (adds this animated encomiast) 'that integrity of principles, and that energy of character, which he has since so often and so gloriously displayed.'

The author finishes his copious detail of the character and conduct of this eminent statesman in the following terms: 'As a private man, Reveliere Lepaux equally deserves our homage. His inclinations are simple, his manners pure, his affections mild. He may serve as a model not only to the citizen, magistrate, or the legislator, but to the father, the husband, and friend. Time, and his allotted destiny, will take from him a great portion of authority, and of honours, his guards, his palace, his directorial purple; but his virtue will remain, and he will have suffered no real loss.'

P. F. J. N. Barras furnishes the next portrait for this capital groupe; and in introducing him to our notice, the painter seems to be aware that he may possibly be charged with

with exaggeration, or what may be called too high colouring: but he utterly disclaims all intention to 'intoxicate with flattery the chiefs of the republic.' 'We ought not,' he adds, 'to deify Paul Francis John Nicholas Barras, but I think it of importance to render public the good which he has done, in order to give tranquillity to a people still alarmed,' &c.

Barras, he tells us, was born in the department of the Var, of a very antient and *noble* family, June 30th, 1755; he was proclaimed a member of the Directory on the 25th of October 1795; consequently he was at that period 40 years and nearly four months old. Had the report that he received his birth in the year 1758 been true, he certainly would not have been legally eligible to the office; and consequently all the acts of the Directory in which he assisted would have been void.

Barras was bred in the military line, and has seen much dangerous service, particularly in the East Indies. After the revolution, he served as administrator of the department of the Var, and as civil commissioner of the army of Italy. Elected to the Convention, he obtained from it the title of Commissioner, and repaired to the department of the Lower Alps. Being hostile to the measures of Robespierre and his associates, he was consequently exposed to their hatred, the fatal consequences of which he would certainly have experienced, had they not dreaded his abilities. 'Three times did they sign mandates of arrest against him, but the execution appeared hazardous; they dreaded the efforts of an impetuous despair, of a tried and steady valour. Their timidity prolonged their suspense. Barras remained at liberty; and they had soon reason to repent of it.'

The writer observes, 'that the moral character of Barras has been often sketched, but without producing a true portrait: it has been insinuated that he is disobliging, vindictive, and brutal. Not one of these epithets is applicable to him. His manners, without resembling those of the old court, are attentive and pleasing. He gives entertainments, not so much from inclination as from reason; because he thinks it right that a member of the government should be surrounded with a certain degree of splendour. His education was that of a soldier; he does not pretend to be a scholar, and yet he converses and judges with propriety. He has the credit of having discovered the merit of Buonaparte; his penetrating eyes perceived the hero under the modest veil of the soldier as yet undistinguished.—In short, he has received from nature a sufficient goodness of heart to love virtue, a sufficient clearness of mind to discern it, and a sufficient vigour of character to perform its dictates.'

CARNOT is the fifth member of the Directory, according to this arrangement. He was born May 13th, 1753, in the town of Nolay, in the department of La Côte-d'or, where his father exercised the profession of an advocate: He devoted himself to that of an engineer. His time was divided between the abstruse sciences and the *belles lettres*, particularly poetry; the pursuit of the latter serving as a relaxation from the study of the former. He wrote several mathematical essays, which, at the time of their publication, procured him honourable rewards, and which have lately opened to him the doors of the National Academy. Many prejudices against him have been formed, on account of the connexion which had subsisted between him and the bloody Committee of Safety: but his conduct as a member of the Directory has, it is said, overcome all that obloquy. We are here informed that he never acted in concert with his ferocious colleagues; that he was preparing the defeats of the royal invaders, while the Committee were drawing up their lists of proscription; and, in short, adds the author, 'he elevated our trophies, while the others erected their scaffolds.' The proof of these facts, it is affirmed, was long since established by a speech of Robespierre himself,—'who thirsted for the blood of Carnot.' In fine, M. Despaze employs several pages in quoting facts, and rehearsing arguments, to defend his hero from the imputation of being a sharer in the atrocities of the Robespierrean gang; and, on the whole, he does not seem to have been altogether unsuccessful: but for any man to *have been in bad company* is a misfortune not easily to be repaired.

Of this director's abilities as a public man, and as an active and powerful supporter of the republican cause, his biographer speaks in very high terms; enumerating the important services which Carnot has rendered to his country, and by which he merited his elevation to the great rank and dignity to which he has been raised. M. Despaze compares him, in conduct and disposition, with the celebrated Syeyes; and the parallel, in every view, turns out much in favour of the director.

How far we may depend on the author of this encomiastic work for truth of representation, it is impossible for us to discover. The French have been noted for excess of adulation when their GRANDS MONARQUES were the theme: but whether they retain this disposition to flattery, now that they have chieftains of so different a complexion, is a question that should be deferred till the tumult of party is calmed; till the passions and prejudices of men have subsided, and reason has resumed her influence on the minds of a people who seem to have acquired a new character.

This

This entertaining and informing publication is written with energy and eloquence. The author appears to be a man of very good understanding, and well acquainted with the political circumstances of *the country* and of *the times* concerning which he writes. We understand that he has served in the army, but is now settled in Paris, as one of that class of men who are so well and so universally known under the denomination of *Gens de Lettres.*

MONTHLY CATALOGUE,

For MARCH, 1797.

WEST INDIAN AFFAIRS.

Art. 19. *A Brief Enquiry into the Causes of, and Conduct pursued by, the Colonial Government, for quelling the Insurrection in Grenada;* from its Commencement on the Night of the second of March, to the Arrival of General Nichols, on the 14th of April 1795. In a Letter from a Grenada Planter to a Merchant in London. 8vo. pp. 204. 4s. Faulder. 1796.

In our Review for February 1796, we gave an abridged analysis of a work intitled, *A Narrative of the Revolt and Insurrection of the French Inhabitants in the Island of Grenada*; an instructive but melancholy recital, which cannot be read by any person without horror; nor, it is to be hoped, by men in power, without a serious application of the facts to the case of some others of our colonial possessions in the West Indies! The work before us is an historical detail of the same destructive and calamitous revolt, and is drawn up with sufficient skill and ability. It contains, however, but very little information which is not found in the narrative before mentioned; the chief aim of this author being to exculpate the French inhabitants, by arraigning the proceedings of the colonial government towards them. He ascribes, without hesitation, the ruin of the colony to the following causes: 'The *persecution* of the adopted subjects; the feeble administration of Mr. Home; and, above all, to the weak and pusillanimous conduct of the President of the Council (Mr. M'Kenzie), after Mr. Home's captivity.'

On these points, we must frankly declare that we are not warranted, by the facts before us, to concur in opinion with this author. The French planters must indeed have sustained unexampled provocation, and unheard-of-injury, to justify such a revolt and insurrection as the present. Lieutenant-Governor Home, unfortunately, is not alive to answer for himself*; and concerning Mr. M'Kenzie, the President of the Council, it appears that the Colonial Assembly have given such an honourable testimony in his favour, here quoted, as must certainly outweigh the suggestions of anonymous censure; for, on the 11th of May 1795, they resolved,

* He was murdered by the insurgent Fedon, and his adherents; see Rev. Feb. 1796, p. 200.

"That after the most mature and strict examination of the papers and various correspondence subjected to the perusal and consideration of this house, by his honour the president, it is the unanimous opinion of this house, that his honour's unwearied attention to every part of the public service contained therein, his perfect and correct judgment in the formation of the different plans, as well as the earnest and steady determination in enforcing the execution of them, merit, in the highest degree, the approbation and acknowledgment of the legislature, and the society at large; and that the failure of the various well-concerted plans, has not been merely owing to a chain of unfortunate circumstances, but to disobedience of orders, and want of punctuality in the execution of them."

Of the loss of property sustained by this insurrection, the amount is stated at 4,500,000l. sterling; and the destruction of human lives is represented as follows:

'With regard to the inhabitants.—Of the British-born subjects eleven were murdered at Grenville in the night of the 2d of March, and fifty-three on the 8th of April at Morne-Vauclain; and of these the Lieutenant-governor, and many others, were of the most respectable inhabitants then in the island. Many also have fallen in action: and of the remainder, one-half have perished miserably from diseases proceeding from fatigue, the want of accommodation, and even the necessaries of life when in health; and of those comforts when sick, so absolutely necessary to support exhausted nature under the extreme relaxation which constantly attends a convalescent state in that country. The fate of those who may survive will be little less deplorable. The minor planters, and all such as were in any degree encumbered, are irretrievably ruined. Such of the greater and more independent proprietors as have credit in this country will probably attempt to re-establish their estates: yet, for that purpose, they must entangle themselves with debts, begin the world a second time, and at an advanced age return with their families, and settle again in a climate of late years so deadly noxious to European constitutions, that life even in the young and vigorous is scarce worth one year's purchase, and from the insubordination among the slaves produced by the long continuance of the insurrection, subject to continual repetition, which it cannot but cost years, and many lives, to subdue.'

A neat map of Grenada is prefixed.

ARCHITECTURE.

Art. 20. *Specimens of Gothic Ornaments, selected from the Parish Church of Lavenham in Suffolk.* On Forty Plates. 4to. 18s. Large Paper, 1l. 5s. Taylor, Holborn. 1796.

Every production that can, in any degree, assist in a revival of Gothic architecture merits encouragement: but we are anxious to see efforts well directed for that purpose. This style of architecture is, in its nature, founded on the laws of statics, as it relates to arches; which, in these works, are invariably produced with an œconomical attention to the quantity of materials; and hence arises its beautiful display of intersections, and of forms the most favourable for vacuous constructions. In good Gothic buildings, no lines occur but such as

arise from sound principles, and tend to the mutual aid of each other, and the benefit of the whole edifice; and, consequently, they do not consist of a mere play of the designer's fancy, as is too much imagined. This subject merits the most accurate delineations, for such drafts will best afford opportunities for scientific investigation; and instead of picturesque drawings, generally of monumental objects no way essential to the building, we do not cease to repeat our * wish to see artists direct their labours more to the component parts of the edifice, describing their measurements and intersections: for we may be assured that the beauty of these subjects of general admiration arises from the fitness of the parts to the object designed, in regard to construction.

The following account accompanies this publication:

'Lavenham is a market and clothing town, near Long Melford in Suffolk. The church, situated on a rising ground, is justly esteemed the finest specimen of Gothic architecture in the county. It was built by the Veres, Earls of Oxford, in conjunction with the *Springes*, a rich clothing family, about the close of the fifteenth century, and the pews of these families are finished pieces of Gothic work, in wood; the Oxford pew is now much decayed. The porch adorned with the Vere quarterings, and erected by John the fourteenth Earl, before 1529, is an elegant building; as is the tower or steeple, 141 feet high, on which are the arms of his predecessors. The church is 156 feet long, and 68 feet wide. The windows and various parts of the church are adorned with many coats of arms. It is built chiefly with free-stone, the rest is of flint-work. The ornaments are all elegantly cut, and boldly relieved.

'These sketches, taken about 1790, originally for the amusement of an artist who then resided at Lavenham, when the parts generally were in good repair, are now offered to the public as a set of choice examples of Gothic ornaments, which may tend to guide the taste and to form the judgment of those who study this style of architecture, professionally, or as an amusement.'

The work contains a variety of beautiful forms, collected from many interesting parts of the building; and, as far as general forms avail, it will prove of considerable utility to artists in works of this kind.

Art. 21. *Gothic Ornaments in the Cathedral Church of York*, drawn and etched by Joseph Halfpenny, York. 4to. In Numbers, containing Five Plates each, published every Three Months. 6s. each. Taylor, Holborn.

This is a specimen of well selected ornaments, executed with a discrimination and an accuracy that demand our fullest approbation. The great variety of these subjects in Gothic buildings seems peculiar to that species of work; it rarely happening that any two are exactly similar, although they should be in corresponding situations; which evinces the great industry of those who designed them, and the taste of the age in which they were executed. These objects generally escape due examination, because such only remain as, being situated

* Vol. x. p. 335. and vol. xx. p. 132. N. S.

sufficiently high to be above the reach of barbarous violence, are not easily observed; and also because the custom of white-washing the insides of churches, an operation frequently repeated, covers the ornaments with a coat that gives them the appearance of coarse, ill-designed works: whereas, when cleared of this extraneous matter, they shew the greatest delicacies of the chissel, and minute imitations of nature. We are happy in every opportunity of bestowing our share of commendation on faithful delineations of the remains of an art, the practice of which is lost; and which has a chance for revival only from the labours of ingenious men in developing its principles, and exhibiting its beauties.

This work is intended to be completed in twenty numbers; of which seven are now before us, but two or three more are published. We have no doubt that the remainder will display the same excellence which distinguishes those that we have examined.

HISTORY, ANTIQUITIES, &c.

Art. 22. *The History of the County of Cumberland.* 4to. pp. 326. Price to Subscribers, 7s. 6d. Law.

This is the *third** part of the Cumberland history by Mr. Hutchinson, and the *first* of the second volume. Various are the articles of information and amusement with which the reader might be furnished from the pages now before us. He might be told of *Wotobank*, or woe-to-this-bank, on which a remarkable story is founded, and which 'produced an hasty, though elegant effusion of Mrs. Cowley's muse;'—of *White-haven*, which, from the mean estate of a fishing-creek, has arisen, within the period of 100 years, to a town of eminence for population, commerce, navigation, and wealth;—of Workington, which has exceedingly and rapidly improved and flourished within the compass of a few years;—of *Keswick*, and the several lakes which have so much engaged the public attention;—of the village of Rosthwaite, secluded by its situation for almost one half of the year from the adjacent country; and of Satterthwaite, *where, in the depth of winter, the sun never shines*;—of coal-mines, copper-mines, *wad*-mines, or mines of black-lead, which are opened once in five years, and which is generally supposed a mineral peculiar to Cumberland, but we recollect that Mr. Collinson mentions its being obtained in some part of Somersetshire †;—to all which might be added many particulars, as to soil, climate, agriculture, and natural productions; antiquities, castles, family-seats, and churches. Biography also would not be wanting; in which department we meet with characters in the higher, the middle, and the lower ranks of life, as also among Episcopalians, Quakers, and other Dissenters; the whole number in this volume is about 25. Edmund Grindall, Archbishop of Canterbury in the reign of Queen Elizabeth, is one of the list; Sir Joseph Banks, Lord Chief Justice of the Common Pleas A. D. 1740, is another; as also Sir Joseph Williamson, a man of eminence in the last century;

* For our account of the two former parts, making the 1st volume of the work, see Rev. for Sept. 1796, p. 30.

† It has been said that it is found in New England.

Sir

Sir John Harrington of facetious memory; and Dr. John Dalton, known both as a poet and divine, but also remarkable for preparing for the stage the *Comus* of Milton, and with great industry searching for Milton's grand-daughter, oppressed by age and poverty, and procuring her a benefit at Drury-lane Theatre in 1738, the profits of which were considerable. To these, other names might be added; and none, perhaps, in the judgment of truth, more *really* respectable than the poor widow at Keswick, Mary Wilson, who in her 84th year (at the time of this publication) continued to maintain herself by the earnings of two shillings and sixpence each month: yet her house appears to have been always decent and comfortable; and when advised to petition for some assistance, it is her constant reply,—"Nay, nay, I'll not be troublesome so long as I can work."—Thomas Tickell, Esq. * receives handsome notice, with a vindication in answer to the uncandid remarks of Dr. Johnson.

The parish of Bromfield is the last of which we have an account in this volume: it is very well written, by a native, and immediately followed by the interesting narrative of Abraham Fletcher, a tobacco pipe-maker; whose whole school-learning appears to have been confined to three weeks, at the moderate expence of *three pence*, but who, amid great obstacles, by persevering industry and self-denial, made very considerable advances, and attained a degree of celebrity.

The style of this work, although multifarious on account of the numerous extracts, is generally in some degree commendable, though occasionally negligent; several *errata*, not quite unimportant, we have noticed; in one or two instances, we have thought superstitious customs rather too favourably treated: but the strain and spirit of the performance are candid and liberal. The author must have employed very considerable attention and diligence, in collecting and disposing the materials. Besides the observations which may be regarded as critical, others of a moral, instructive, or entertaining kind are interspersed: so that, on the whole, the volume will probably be well received by the generality of readers. Several plates accompany the work.

LAW.

Art. 23. *The Trial of Mr. T. J. Gillett, formerly Merchant at Bourdeaux*, charged with going to France without a Passport, contrary to the Third Article of the Traiterous Correspondence Act. With his Address to the Public in Justification of his Conduct. 8vo. pp. 80. Jordan. 1796.

If all the circumstances detailed in this pamphlet be correctly stated, Mr. Gillett has unquestionably been hardly treated: but, before we can allow ourselves to form a decided opinion on the subject, we recollect the impartial old adage which whispers in our ear, "*Audi alteram partem.*"

Art. 24. *Hints respecting Wills and Testaments.* 8vo. pp. 13. 3d. Phillips. 1796.

The size of the present publication is small, its price is small, and

* The Poet, and the friend of Addison.

so also is its value; for it attempts to illustrate only that truth which has never been called in question, viz. the general expediency of making a will.

Art. 25. *A Letter to the Right Honourable Sir James Eyre, Lord Chief Justice of the Common Pleas*, on the Subject of the Cause Boulton and Watt *v.* Hornblower and Maberly; for Infringement of Mr. Watt's Patent for an Improvement of the *Steam Engine*. By Joseph Bramah, Engineer. 8vo. 2s. Stockdale. 1797.

Although a verdict has been lately given against the defendant, at Guildhall, London, Mr. Bramah (who appears to be intimately acquainted with the subject) here removes the cause into a court of criticism, and determines most decidedly against the plaintiffs; bringing the charges of insufficiency, inconsistency, and absurdity, against the specification on which Mr. W. obtained his patent.—We forbear to enlarge on the circumstances, as we understand that a farther discussion of the subject, in a *legal* way, may be expected.—Meanwhile, this ingenious pamphlet will, probably, be eagerly perused by adepts in this curious philosophical branch of mechanics.

VOYAGES *and* TRAVELS.

Art. 26. *New Travels into the Interior Parts of Africa*, by the Way of the Cape of Good Hope, in the Years 1783, 84, and 85. Translated from the French of Le Vaillant. 8vo. 3 Vols. 1l. 1s. Boards. Robinsons. 1796.

It could not be doubted that these entertaining and curious travels, of which, in the original, we have given an account in our Appendix to vol. xx. N. S. would soon find a Translator; and we are glad that they have met with one so well qualified for the task. M. Le Vaillant's productions rank among the most respectable works in this class.—For our account of his *first* Travels, see Appendix to M. R. vol. i. N. S.

POLITICS *and* POLICE.

Art. 27. *An Authentic Copy of the Bill for the better Support and Maintenance of the Poor*, presented to the House of Commons, by the Right Honourable William Pitt, with the Amendments made in the Committee. 8vo. 6d. Debrett. 1797.

We are happy in finding that the attention of the public is seriously turned to the present system of the Poor Law, and that the Premier himself has come forwards with a plan for the regulation of the poor; as thus not only the importance of the subject, but the talents and rank of the author of the plan, will fix the attention of the public upon it, and secure it a copious and elaborate discussion. The consequence must be beneficial. Ingenuity and penetration will be exhausted in displaying its perfections and defects. This will lead to much various and useful investigation. Old theories will be examined, and new theories explored, public facts considered, and private facts brought to view. By all this, the cause of truth and good sense will be greatly served; and, whatever may be the fate of the present bill, it will certainly have the effect of preparing the public mind for an abler discussion of the subject, in future.

As

As to the present bill, indeed, we have no scruple in declaring our expectation that it will fall still-born from its right honourable parent; the plan of it is more complicated than that of the present system. the expence of it would probably be double; and its execution, like that of the present laws, is made to depend on the good will, or, which is synonymous, the voluntary exertions of individuals. It is, however, a work of benevolence; and the treatment of its author should be such as will rather stimulate, than check, his future exertions. "If he has failed, it has been in an attempt which no human powers have hitherto completed."

Art. 28. *Sketch of the State of the Children of the Poor in the Year* 1756, and of the present State and Management of the Poor in the Parish of St. James, Westminster, in January 1797. 8vo. 1s. Stockdale.

To this pamphlet the following address is prefixed: 'Parish of St. James, Westminster, 28th January 1797. The Public being much interested by the Bill now depending in Parliament for the better Relief and Employment of the Poor, the Governors and Directors of the Poor of the said Parish of St. James think it may be useful and proper, upon the present occasion, to publish a sketch of their management, for the information of the public.'

We very much approve this publication, and hope that the example will be followed.

Art. 29. *Remarks upon the present State of the Poor.* By the Rev. J. G. Sherer, A. B. Curate of Droxford, Hants. 8vo. 1s. Cadell jun. and Davies.

This author proves that 'there exists no particular claim to the praise of benevolence in paying the poor rates; and that this comprehends not a full discharge of our duty towards the poor.' 'At present,' he informs us, 'the price of labour is inadequate to the subsistence of labourers; their necessities cannot be supplied by any efforts of their own; some additional supplies become indispensably necessary; and the deficiency of wages is usually compensated by some allowance from the poor rates. But this (he contends) is an improper and injurious method of relieving them.'—Why so? because, 'poor rates are the exclusive property of the infirm and the aged.' Then let their wages be increased:—no, 'this (he says) would afford a perpetual pretext for keeping up the price of provisions.'—Thus the worthy curate leaves us, like General Wolfe, in a choice of difficulties: but he is at hand with a remedy:—'Of every 50 acres, let half an one be applied to the benefit of the labouring man;—it would not be impolitic to levy for the poor of a country parish, a tax on the rich absentees from the parish; it would be expedient to have houses of relief erected throughout the kingdom; and funds established, after the manner of Friendly Societies.' Nothing can be wiser, nor easier.

Art. 30. *The Prevention of Poverty by beneficial Clubs*, with Preliminary Observations upon Houses of Industry, and the Poor Laws. By Edward Jones, Esq. 8vo. 1s. Longman.

In this sensible performance, the author shews the defects of the present

present system of our poor laws, and disapproves houses of industry. The plan which he offers is on the principle of the associations generally known by the name of Benefit Clubs: but we entertain great doubts of the propriety of institutions of this kind under the sanction of law.

Art. 31. *A Letter to Sir William Pulteney*, Bart. Representative in Parliament for the Borough of Shrewsbury, containing some Observations on the Bill for the better Support and Maintenance of the Poor, presented to the House of Commons by the Right Hon. William Pitt. By J. Wood, Author of some Account of the Shrewsbury House of Industry. 8vo. 1s. Stockdale.

This is a temperate and able discussion of several of the most objectionable parts of Mr. Pitt's bill. 'The outline of that bill (Mr. Wood observes) is evidently taken from two excellent institutions, for the employment of the poor, established on the Continent; the one at Munich, under the direction of Count Rumford; the other at Hamburgh, of which an admirable account has been published by the worthy Mr. Voght. But the situation of the poor in those cities is very different from their situation in this kingdom; the active government of those establishments is placed in very different hands; and they are much better attended to than can possibly be expected under the regulations of the present bill. If, indeed, a Rumford or a Voght could be found, to execute the office of Manager of the Poor, in every district school of industry to be established throughout the kingdom, much fewer objections would lie against the present measure.'—This is a sensible observation.

Mr. Wood then examines the outlines of Mr. Pitt's bill; states his objections to them, concisely, but forcibly; shews the plan to be open to the grossest fraud and abuse; and proves that it throws a grievous burden on the officers, and an intolerable expence on the public.—'Without the smallest disposition to exaggerate,' he declares himself convinced that to establish, over the nation, the district houses required by the act, will require *an advance of several millions.*'

He observes that the houses of industry are subject to the provisions of the bill; and he says that the regulations, which *they* have adopted, are much better calculated to produce the effect of introducing industry, and thereby gradually reducing the excessive amount of the poor rates. This leads him to give a pleasing account of the House of Industry at Shrewsbury, in the direction of which, it seems, he is engaged. On the good effects of houses of industry, we acknowlege that we have some doubts:—but, to apply to the author his own compliment to Count Rumford and M. Voght, if a *Mr. Wood* could always be found to execute the office of Director, much fewer objections would lie against such foundations.

Art. 32. *Remarks on the Bill for the better Support and Maintenance of the Poor, now depending in the House of Commons.* By William Belsham. 4to. 1s. Robinsons. 1797.

Mr. Pitt's bill is discussed in this pamphlet with ability, though with severity: yet, in one phrase, the author has allowed to Mr. Pitt,

Pitt, on this occasion, a degree of merit which should have saved him from every harsh word. 'In fact this bill, (says Mr. Belsham,) contrary to what might be expected from Mr. Pitt, discovers much more of *benevolent intention*, than knowledge of life or reach of understanding.' That a benevolent intention, and a spirit of humanity, evidently appear in every part of the bill, has been remarked by many of its readers and most intelligent critics:—Be then Mr. Pitt's errors what they may, his exertions in respect of the present bill should be kindly received, and its defects courteously pointed out. "Peace to the strepent horn!"

Art. 33. *Examination of Mr. Pitt's Speech in the House of Commons, February* 12, 1796, relative to the Condition of the Poor. By the Rev. J. Howlett, Vicar of Great Dunmow, Essex. 8vo. 1s. Richardson. 1796.

One of the nicest questions respecting the regulation of the poor is the propriety of fixing their wages. We are informed by Mr. Howlett, that 'the whole of the objection to it receives a full refutation, from what has followed the act for restricting the wages of London Taylors. Were there any solid ground for the objection, we should have soon beheld a strange alteration in these gentlemen. Instead of those alert nimble personages they now are, they would have soon become moping, lazy drones, and silly stupid dolts.'—The author says that 'the only excellent part of Mr. Pitt's plan appears to him, the appointment of proper persons to report the state of each parish.' Poor Mr. Pitt!

Art. 34. *An Abstract of some important Parts of a Bill now depending in Parliament*, intituled "a Bill for the better Support and Maintenance of the Poor," with some practical Observations on the Effects that will probably be experienced in many Parishes, particularly those that are large and populous, if the said Bill is passed into a Law. Prepared by a Committee of the Joint Vestry of the United Parishes of St. Giles in the Fields and St. George, Bloomsbury; and printed by Order of the said Vestry. 1797. 8vo. No Bookseller's Name.

This is an able statement and examination of Mr. Pitt's bill, and highly deserves the attention of those who interest themselves in it.—We recommend, therefore, that the performance now under our consideration should be made more public. The observations in it, on the mode proposed by Mr. Pitt's bill for making up the deficiency of wages, are very judicious. The scheme of the parochial fund seems, the writers say, to have been suggested by the general prevalence of the institutions called the Friendly or Benefit Societies, but apparently without any knowlege of the principles on which these societies are managed and supported. On the clause of the *District Justices*, they observe that such magistrates will have more business thrown on them than they can possibly execute; as it is no exaggeration to assert that they will have more than 500 orders to make, every week, for one populous parish only; and the clerk's fee, at 1s. for each order, will amount to £.1300 *per annum*. They declare the clause of allowances to the poor more pregnant with mischief and impolicy than

than any other part of the bill. They point out many other ruinous consequences likely to follow from it; yet they assert, at the same time, that they confine these observations to a few, only, of its radical evils.

Art. 35. *Strictures on Mr. Burke's Two Letters, &c.* Part I. 8vo. 1s. 6d. Robinsons. 1796.

Among the various replies that have been made to Mr. Burke's late "Letters," the present tract appears, on the whole, to be generally regarded as one of the most, if not *the most* complete.—As, however, it now seems too late for us to re-enter the gloomy depths of political argument which have already been explored, on this memorable occasion, we shall content ourselves with a general report of the present performance: at the same time exhibiting a specimen of the writer's manner, in an extract from his concluding reflections on the aim and tendency of Mr. Burke's publication:

'To prevent this desirable object *, an object equally necessary to, and equally sought for by both countries, is the sole and avowed purpose of Mr. Burke's letters. An unauthorized individual, and confessedly against the wishes both of the government and the people, he has audaciously attempted to interpose an insuperable barrier to all reconciliation. With a rude and unhallowed voice, he has broken in upon those deliberations, on the result of which depends the destiny of his country, and perhaps of Europe. Hopeless of inculcating upon others his sanguinary and outrageous purpose, he comes forwards himself to carry it into execution. Well apprized that a nation can feel only through the individuals that compose it, he incessantly labours on the one hand to exasperate the French government, and the French nation, by every indignity that language can convey, and on the other, to instigate his countrymen to eternal hatred, and eternal war. The very title of his book, and the appellation of the "Regicide Directory," incessantly applied to the executive government of France, are a sufficient indication of his malicious purpose.'——

'It is wonderfully, and no doubt wisely directed by the author of nature, that from the same soil and climate from which some plants draw their healthful and nutritive juices, others collect a poison the most destructive to the human race. It would seem too as if the human character displayed a similar diversity, and that some were intended by a natural rectitude and benevolence of disposition, to select from surrounding circumstances, causes of peace, charity, and good will, whilst others can deduce from the same circumstances, only the motives of hatred, envy, jealousy, and destruction. Wherever the latter disposition appears, there is no proceeding so open and generous, no transaction so honest, no purpose so virtuous, as not to afford food for its malignity. With whatever it comes in contact, it appropriates it by a kind of chemical affinity, to its own nature; and

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'* The union of the wise, the moderate, and the good, in both countries [England and France], in their efforts to terminate the present contest, 'ere yet the door of reconciliation be for ever closed.' P. 72.

if it does not find, creates in every thing around it, gall and bitterness. I shall not press on my reader the application of these remarks; but I confess, it has always appeared to me extraordinary, that the same man who persevered during a long course of years, in instigating the people of America to resistance against this country, and, by measures which in these days would infallibly have brought him to the bar of a criminal court, encouraged them to the defence of their independence, should, when a similar circumstance occurred in France, and when there was every reason to presume this great and desirable event might be accomplished *without* contention and *without* bloodshed, have excited a general outcry against the attempt. That the case of America and France are exactly similar, will not indeed be pretended; but the difference between them was such, as upon all reasonable grounds, should have redoubled the energies of his mind in favour of the latter. If the actuating principle of Mr. Burke, had been a generous and disinterested love of liberty, it is not possible that he should have beheld the rising efforts of the people of France, with the obliquity of jealousy, or the frown of hostility; nay, it is not possible that he should not have felt that prepossession in their favour, that solicitude for their success, which in the early part of the revolution, agitated the bosoms of those who had been his associates in the cause of freedom. But, when the moment of decision arrived,

" *'Twas then, O shame! O trust how ill repaid!*"

He with a perversity without precedent in the annals of apostacy, seized the operative moment to pour his drug into the healthful mass, and it curdled into poison. From that instant, his exertions to prolong, and by all possible methods to increase the calamities of the war which he had excited, have been unremitting and successful, and lest some more fortunate combination of circumstances, some returning gleam of human commiseration for human sufferings, should lead the contending parties to listen to the voice of reconciliation, he sedulously collects the ingredients of discord from every passing transaction, and hoards up the phial of his vengeance, till the moment when it is most likely to produce its effect. Ardent and impassioned in the cause of Freedom in America, whilst the assertion of that freedom led to contention and to blood; equally impassioned against the liberties of France, and prolonging by every means in his power, the duration of the war, his character acquires a degree of consistency which his opponents have unjustly refused to his pretensions.—*Tros Tyriusve*, it is not *the cause*, that interests him—Alternately the advocate of liberty or despotism, just as his support or his opposition may serve to keep alive the flames of discord, he acts up to the constitution of his nature, and in the economy of the moral world, performs an unwelcome, but perhaps an inevitable part.'——

Art. 36. *Mr. Burke's Conduct and Pretensions considered.* 8vo. 1s. Allen and West. 1796.

This pamphlet affords a notable instance of the liability of man to censure his fellow-man, for a fault by which the censurer himself is eminently characterized. The present writer talks of the glowing imagination of Mr. Burke seducing him into oratorical rhapsody; yet of the

the style of this pamphlet we may say, in the language of JUNIUS, "Masks, hatchets, racks, and vipers, dance through its pages in all the mazes of metaphorical confusion." Seldom, indeed, have we seen such a chaotic jumble of images; such a labyrinth of words and strange phrases, without a clue to any argument.

Art. 37. *A General Reply to the several Answerers*, &c. of a Letter written to a Noble Lord. By the Right Hon. Edmund Burke. 8vo. 2s. Allen and West. 1796.

An unwary reader might imagine that Mr. Burke himself had here descended into the arena, undauntedly to oppose his single arm to his numerous antagonists; since the title-page is so printed, and the style is so adapted, as to excite this idea. Yet we have not the slightest faith in such a supposition; and we can only consider the pamphlet as a not unsuccessful imitation of Mr. Burke's least flowery style, and application of his mode of argument. The writer vindicates Mr. B. on every point on which he has been attacked, and particularly on the score of consistency.

Notwithstanding the diametrically opposite tendency of the two pamphlets, and the difference of the composition, we cannot help suspecting that some degree of *affinity* subsists between the author of this reply, and the writer of the publication noticed in our preceding article.

Art. 38. *A Letter to the Right Hon. Wm. Curtis, Lord Mayor of the City of London*, on the National Debt and Resources of Great Britain; in Reply to Paine's "Decline and Fall of the English System of Finance." By Simeon Pope, of the Stock Exchange, Gent. 8vo. pp. 73. 2s. Stockdale. 1796.

When wars are protracted, and taxes rapidly accumulate, it would be some consolation if we could be assured that the back of the nation was fully adequate to sustain the enormous burdens which the necessity of circumstances imposes. Mr. Pope's pamphlet is designed to afford us this pleasant assurance, and to counteract the effect of what he calls 'desponding ditties' on the public mind. According to this gentleman, the prosperity of Great Britain, so far from being *in* its *decline* and *near* its *fall*, is rapidly advancing, and 'the pillars of its support are as firm as the rock of Gibraltar.' Nor, it must be confessed, does he simply assert this: by some estimates and comparative views he labours to get it admitted as a fact; and it must be allowed that he has taken considerable pains to throw some rays of light over the national picture. He contends that, when the funding system began, there commenced also a system of progressive prosperity; that our ability to pay taxes has kept pace with the progress of taxation; and that the country, so far from being in an insolvent condition, is in a situation, respecting its wealth and resources, truly to be envied.

In support of these assertions, he endeavours to prove how greatly the riches of the nation have increased since the year 1697. At that period, 'the yearly income of the nation, as stated by the famous Gregory King, of land, labour, &c. was but 43,500,000 l.,' while according to Mr. Pope its present yearly income amounts to upwards

of 200,000,000l., and the whole value of the national capital to 4000 millions. Now presuming this to be the truth, or something near it, he deduces from it the following corollaries: 1st, That an annual collection of the revenue, amounting to 20 millions, is pregnant with no *alarm*, since it is not two shillings in the pound of the annual income of the people. 2dly, That the interest paid by Government on the national debt, (exclusive of the trading companies,) not exceeding 11,665,440l., is consequently but a fraction more than *one shilling* in the pound of our annual income. 3dly, That such extensive and increasing property loudly demands every exertion of Government and the country, to protect it during the war, and to procure its security for the future.

To this pleasing statement of our resources, Mr. P. adds that we have a prospect of *indemnifying* ourselves for the expences of the war. Alas! here Mr. Pope undoes all. This is a prospect which, we believe, the Minister has absolutely abandoned; and no doubt such an idea, thrown out in the present pamphlet, will induce most readers to think that Mr. Pope has been a too *flattering* calculator; and that his financial and commercial observations must be taken, not *cum grano salis*, but with the contents of the *whole salt-cellar*.

Art. 39. *Injuries of the Public the Cause of Famine.* By W. A. 8vo. pp. 8. 2d. Eaton.

The author of this little tract professes himself an enemy to inclosures, but he has by no means well considered and digested his subject. He imagines inclosed land to be less productive than open or commonable land, which is not the case; and he supposes that there would be required 18,000 poles of ditching and hedging to inclose 3000 acres, and that this at 10s. *per* pole would cost 10,000l. but by what arithmetic does he make 18,000 ten shillings equal to 10,000l.? or who could have told him that 18,000 poles of fencing were equal to 18,000 square poles, or 112 acres? Inclosures in some instances may be attended with disadvantages to the poor, and, in others, afford no profit to those who have promoted them: but in general, we believe, where the soil is good, and care has been taken to exonerate the cultivator from the burden of tithe, they have been beneficial, and could not have tended to raise the price of provisions.

Art. 40. *A General Address to the Representatives of Great Britain*, on important National Subjects, agitated at the present Period. By an Elector, M. A. 8vo. 1s. 6d. Stockdale. 1797.

Among the important questions here discussed, that most interesting one,—*interesting to almost half of the habitable globe!*—respecting the continuance of the present wide-wasting war, forms the main subject; and the author scruples not to determine it, decidedly, in the affirmative. His talents and information appear to have qualified him, in no inconsiderable degree, as a political writer, for the great decision, as far as speculation in the closet is of moment. Whether he will be able to make many converts among those of his readers who have hitherto considered this bloody contest as not only unnecessary but unjust, we cannot venture to foretell: but we observe that he

adduces many arguments (which those who differ from him in opinion may not be able easily to refute) to prove that *if* the war was *wrong at first*, it now,—since the unlucky termination of Lord Malmesbury's embassy,—appears *perfectly right for us to proceed*,—till France shall be induced to treat for peace, on fair and reasonable terms. [The great difficulty, however, will be to convince either party *what are fair and reasonable* terms.] In a word, the writer aims at nothing less than a clear demonstration that 'the war *must* be supported.'

Art. 41. *The Call of the House*, or a New Way to get into Place, in which the Beauties of French Composition and Elocution are critically discussed, and fraternally addressed to the Members of Opposition, in the House of Commons. By Scriblerus Republicanus. 8vo. 1s. Owen. 1796.

This *Scriblerus Republicanus* is certainly no descendant of our old friend Martinus Scriblerus, who, in the days of our youth, so often rumpled the muscles of our cheeks. We have perused this attempt at wit without a single smile: for, in truth, we can find no wit in bringing together a string of extravagancies, uttered by individuals among the French, and recommending them as models of revolutionary eloquence to the imitation of our British orators.

Art. 42. *Plan of Defence against Invasion.* Proposed by Captain James Burney, of his Majesty's Navy. Second Edition. In which a material Objection to the Plan, as before printed, is considered, and provided against. 4to. 6d. Robinsons, &c.

The principal feature of this plan is, that in London, and in all the neighbouring counties, and in all the counties on the southern and eastern coasts, or (if deemed necessary) in every county near any part of the coast round the island, an account should be taken of every male inhabitant in each parish, of whatever description, between the ages of 18 and 55, capable of bearing arms; and that all such persons should be required to attend, at a time and place appointed by each parish, on one forenoon in each week, for the first three months, to be embodied and exercised; and, after the first three months, on one forenoon in each month; during the time of war: but that when immediate danger is apprehended, the times of exercise should be more frequent. In periods of peace, it would be sufficient to embody the persons enrolled once in a year, merely to ascertain their existence, and to render them acquainted with the division or company in which they are severally stationed. Other circumstances of regulation, obviating objections, preventing needless inconveniences to the persons enrolled, &c. are pointed out in the pamphlet.

'The peculiar benefit of such a regulation (says Captain B.) would be, that in addition to the standing force, an army of more than 200,000 men could be called out at a few hours notice, without any one being required to stir from his habitation till the moment his assistance is wanted, except at the appointed times of exercise; which would be a constant regulation against danger from invasion, and be not only security against any actual attempt, but against any enterprize of the kind being ever attempted.'

The principal objection, considered and obviated in the second edition, seems to be the appearance of subjecting every one to military law; and to prevent this, Captain B. proposes a less rigid execution of ordinary military regulations, and lenient *pecuniary* penalties for non-attendance, &c.

Some observations are added respecting the navy, and concerning the peculiar situation of Ireland at the present moment, with reference to the offer said to have been lately made by a personage of the first rank, to take on himself the government of that island.

Many sensible remarks occur in this seasonable and temperate pamphlet. Perhaps Captain B.'s plan would be found less objectionable than the measures lately adopted to meet the exigences of the moment: — but he has made no provision for any additional force to act as *cavalry*.

IRELAND.

Art. 43. *Observations on the present State of Affairs in Ireland*: suggested by a recent Report, that the Office of Concession and Pacification was to be entrusted to his Royal Highness the Prince of Wales. 8vo. pp. 46. 1s. 6d. Debrett.

The discontents in Ireland, which the pacific and conciliatory system of Lord Fitzwilliam seemed likely to have dispelled, have of late revived in so formidable a shape, and have borrowed so many new terrors from the threatened invasion of that kingdom, that they have become matter of deep consideration and serious alarm to all sober and thinking men. In our last Number, we quoted some admirable observations on this subject from the masterly pamphlet of Mr. Erskine. The ingenious and elegant little work before us seems to have been occasioned by a report, for some time very generally prevalent, that the Prince of Wales was to be the bearer of the olive branch to our fellow-subjects in Ireland. Whether this report be true or false, we have no means of determining:—but we do not hesitate to say that nothing, in our humble opinion, could be more desirable than such a mission. It would be an act of wisdom and justice done in the most gracious and politic manner. It would give lustre and strength to the monarchy, relief to the faithful people of Ireland, and firmness to the bands which, we trust, will long hold together the various parts of the British empire. The cordial alliance of Ireland is of more value than that of all the Powers which ever were subsidized by Great Britain.—It is to be purchased without a subsidy,—by an act of grace and justice.

The great and critical importance of the subject, as well as the excellence of the composition, induce us to bestow more space on this pamphlet than we are accustomed to allow to productions of so small a size. Such of our readers as have not already had the pleasure of perusing it, will certainly thank us for extracting the following passage:

'To sum up the particulars of this momentous discussion, it is the opinion of persons the most likely to exercise an incorrupt judgment, and possessing the best means of local information, that things in Ireland are come to that point as to admit of no delay. The prospect

every day assumes a more terrible and portentous gloom. Letters from all parts describe, in the most desponding terms, the anxiety of the good, the hopes of the bad, the mute sullen discontent which pervades all orders of the society. The outrages of the peasants, and the horrors of military execution, have recommenced in the North. But these are not the symptoms which, to the most profound observers, inspire the greatest alarm. There seems to reign, in the largest part of the community, that sort of menacing calm which precedes the tempest; that awful stillness which Tacitus has painted to the life in the first book of his history: '*Non tumultus, non quies, quale magni metus & magnæ iræ silentium est.*' It is not peace; it is not war: it is the gloomy silence of sullen terror and rankling resentment. He surely must have firm nerves, he must have a heart composed of stern materials, who, contemplating such a scene, looking forward to the possible consequences in the present ferment of men's minds, in the present afflicted condition of the empire, while so many awful monuments of the vicissitudes of human affairs lie scattered round him, is not induced to pause on the brink of the precipice, to sacrifice his passions to his duty, and instead of irritating the evil, labour to soothe and assuage it. The voice of the public has pointed out the method in which this desirable end can be most effectually and becomingly accomplished: it is a method easy in the operation, certain of success, called for by the patient, attended by no probable danger. Shall it not, then, be adopted? Shall it be said, to the disgrace of the present times, that under the pressure of a conjuncture the most awful that ever hung over the fortunes of an empire; when all orders of men feel, or affect to feel, the imminency of the danger, and the necessity of every exertion of public spirit to avert it, the little passions still triumphed over the great, the jobb and the intrigue went on with unabated perseverance, and patriotism served only to round a period, or trick out a peroration. Such infatuation of profligacy would be equalled only by those sublime desperadoes who are said to plunder carcasses under the breath of pestilence, and pick pockets in the midst of an earthquake. Let us, then, hope that more generous sentiments will animate our statesmen, that they will give up the game of petty ambition to the awful dangers of their country; or, if this be too much to expect of the public spirit of these days, that they will, at least, defer it to a more convenient season, and not exhibit the indecent spectacle to the world of intriguing ministers, and a tottering empire. This surely is not too sanguine a hope to cherish of the unrivalled orator who presides over those councils which his immortal father directed during the most brilliant period of our annals. As some of his colleagues seem to think public virtue merely an amusing subject of declamation to a school boy, and a specious decoy to romantic fancies, I will not pay them so unacceptable a compliment as to suppose they possess any. But to the son of Lord Chatham, I may address myself in the words of Cicero: "*Respice quæso aliquando rempublicam: quibus ortus sis, non quibus cum vivas considera.*" Let him not sink to the level of his present company; let him rise to the altitude of his father's glory. This he can do only on the wings of a generous and aspiring virtue.

The conjuncture requires great abilities: it requires more; it requires a soul unwarped by little views—comprehensive like the interests which are to be protected—magnanimous like the spirits of those heroes who founded or retrieved the fortunes of empires. In such times cunning is its own bubble; intrigue defeats itself. The petty object for which the pilot steers among sands and shallows is lost in the general shipwreck, and the pilot himself is drowned.

'Mr. Pitt is certainly not of that order of souls, whose native habitual narrowness no conjuncture can expand, whose coarse blunt obstinate cunning no argument can tempt out of the gloomy, puzzling maze in which they love to grope. His mind is intimately conversant with the elegancies of ancient and modern literature. He has drunk deeply at the sources of polite and liberal erudition. His eloquence flows like a rich majestic river, into which a thousand streams have poured their tributary waters. Gifted with such endowments, adorned with such accomplishments, trained up in such studies, imbued with such a taste, his whole character and conduct should relish of the institutions by which he was formed, and the perfections which they have conferred. The school should appear in the style of the master. It is not allowed to him to be mean, little, and groveling. Wisdom and virtue have undeniable claims upon him from the blood which flows in his veins, and the gifts which the propitious gods have poured out upon him. Let him, then, rise to the dignity and pre-eminence for which he is designed. Let him at length taste and dwell on the relish of true ambition. Let him feel, let him indulge those lofty aspirings which are suitable to such natures. The circle of a single life, of an age, is too confined an horizon for a soul like his. Let him embrace and grasp the most distant posterity in one close system of sublime benevolence. The remote descendants of generations yet unborn, shall unite his name to those of the heroic saviours of nations, and the god-like benefactors of mankind. But if he is determined never to enter on this course, which sound well-judged self-interest points out—if he is to exhibit a fresh instance of brilliant endowments wantonly abused, and talents which should have saved a state perverted to its destruction:—may that destruction, which he would contrive for us all, fall singly on his own head, and they who might have been tempted to iniquity by his prosperity be warned and deterred by his punishment.'

This passage is a faithful specimen of the whole tract. In an age of violence, the sentiments of the author are moderate.—In an age of affectation and glare, his style is chaste.—In an age of such licentious innovation in language, that the idiom of our ancestors is in danger of being forgotten by their posterity, his composition is a model of pure and genuine English.—If the rage for novelty in words and phrases be not speedily discountenanced and checked, it will soon be great praise of a pamphlet to say of it, as we can of the present, that it would have been intelligible to Dryden and Swift, to Addison and Bolingbroke. We may add on this occasion, that, as far as we can trust our own taste and judgment, the present performance

would not only have been *understood* but *relished* by those great masters of our language.

POETRY, &c.

Art. 44. *Ode on the Departing Year.* By S. T. Coleridge. 4to. pp. 16. 1s. Parsons. 1796.

The higher species of ode is the *genuine* offspring of enthusiasm. The *imitated* enthusiasm of a cold and artificial imagination will never reach its tones of fancy and feeling; and all the mechanical tricks of abrupt transition, audacious metaphor, unusual phraseology, &c. produce nothing better than turgid obscurity and formal irregularity. It would be easy to produce examples, and from high authority too, of miserable waste of effort in attempts of this kind; which, indeed, are so commonly unsuccessful, that a reader of taste is very apt to turn over, in a miscellaneous collection, every piece which he sees marked with *strophe* and *antistrophe*.

The writer before us, however, will not be thought, by any one who is acquainted with his former compositions, defective in that first essential of sublime poetry, *ardent conception*; and the present effusion, faulty as it may be from extravagance in some parts, and from haste in others, will never be read without the emotions which true genius alone can call forth. For the hurry with which it was written, the author has, indeed, a better apology than is generally urged. The *departing year* would not stop for him; and when he first thought of addressing it, he could not stay to polish and revise his lines till the new year and new events had obliterated its traces. With respect to the strain of sentiment, we doubt not that Mr. C. has poured out the deliberate feelings of his soul, and would reject with scorn the excuse of precipitation. If general philanthropy has made him look with detestation on the schemes of policy in which his country is unfortunately engaged, and the warmth of an ingenuous mind has dictated adequate expressions, he certainly would not acknowlege the apparent want of patriotism to be his fault; and he has taken care to assure us in sober prose, that, 'although he prophesies curses, he fervently prays for blessings.'

As a specimen of the poem, we shall copy the first two strophes; and we shall be deceived if they do not excite a desire in the real lovers of poetry to peruse the whole:

'Spirit, who sweepest the wild Harp of Time,
It is most hard with an untroubled Ear
Thy dark inwoven Harmonies to hear!
Yet, mine eye fixt on Heaven's unchanged clime,
Long had I listen'd, free from mortal fear,
With inward stillness and a bowed mind:
When lo! far onwards waving on the wind
I saw the skirts of the DEPARTING YEAR!
Starting from my silent sadness,
Then with no unholy madness,
Ere yet the entered cloud forbade my sight,
I rais'd th' impetuous song, and solemniz'd his flight.

'Hither

'Hither from the recent Tomb;
From the Prison's direr gloom:
From Poverty's heart-wasting languish;
From Distemper's midnight anguish:
Or where his two bright torches blending
Love illumines Manhood's maze;
Or where o'er cradled Infants bending
Hope has fix'd her wishful gaze:
Hither, in perplexed dance,
Ye WOES, and young-eyed JOYS, advance!
By Time's wild harp, and by the Hand
Whose indefatigable Sweep
Forbids its fateful strings to sleep,
I bid you haste, a mixt tumultuous band!
From every private bower,
And each domestic hearth,
Haste for one solemn hour;
And with a loud and yet a louder voice
O'er the sore travail of the common earth
Weep and rejoice!
Seiz'd in sore travail and portentous birth
(Her eye-balls flashing a pernicious glare)
Sick NATURE struggles! Hark—her pangs increase!
Her groans are horrible! But ô! most fair
The promis'd Twins, she bears—EQUALITY and PEACE!'

Some striking lines to a young man of fortune, who had abandoned himself to indolent melancholy, close this short publication.

Art. 45. *Peace, Ignominy, and Destruction:* a Poem. By Mr. Jerningham. Inscribed to the Right Hon. Charles James Fox. 8vo. 1s. Rivingtons. 1796.

While Mr. Burke is beating the double drum to call the nation to arms against *Regicide*, Mr. Jerningham accompanies him with his slender fife, to the tune of *Peace, Ignominy, and Destruction.* The burden of the song is the sacrilegious barbarity of France. The picture which the poet draws is darkened with every shade of horror that fancy, aided by passion, could paint. The poetry labours with stiffness, and often hides itself in obscurity. We will not, however, be so rude to Mr. Jerningham's muse, who has on former occasions afforded us better entertainment, as not to give her an opportunity of making her appeal to the judgment of our readers in the following passage:

'My anxious eyes solicit still in vain
Some sign that might my failing hopes sustain;
Some sacred altar, rob'd in spotless white,
Where candour's priest performs the genial rite;
Where long-tried statesmen, fraught with wisdom's lore,
Whose hair the hand of peace had silver'd o'er,
With learned fathers sway'd by virtue's rule,
Whom peace hath tutor'd in religion's school;

Where, pensive as they walk'd, the holy *breeze*
Flew through the shady cloister, whisp'ring *peace.*
For these best pledges, other scenes arise—
Th' enchanter's cauldron smites my wond'ring eyes!
Behold a troop of ghastly shapes advance
In frantic mood, and form a horrid dance;
Now bending low, these haggard forms of hell
Breathe the dark pray'r, and mutter the dread spell:
And now into the turbid stream they throw
(With imprecations big with future woe)
The galling tears that flow'd from beauty's cheek,
The voice of agony, and terror's shriek,
The blood that trickl'd from affliction's dart,
The sighs exhaling from a broken heart,
The burst of anguish, murder's piercing cry,
The screams that hurried thro' the midnight sky,
The famish'd infant's deep expiring groan,
The dungeon'd victim's solitary moan,
The clotted hair which desperation tore,
The milk of murder'd mothers streak'd with gore,
The plaint of innocence, the virgin's pray'r
Which the rude ravisher consign'd to air,
The hallow'd edicts by religion plann'd,
And holy wedlock's desecrated band,
Behold the infernal sorcerers unite
To close their incantation's fearful rite,
And leering cast into the vase profound,
The likeness of two skulls which once were crown'd!'

Mr. Fox may not, perhaps, think himself much indebted to Mr. J. for the compliment to his candour in inscribing to him a poem so adverse to his principles.

Art. 46. *The System*, a Poem: with Notes. In Five Books. By the Rev. Joseph Wise, Rector of Penhurst, Sussex, and Curate of Poplar, Middlesex. Vol. I. 8vo. pp. 92. 2s. Richardson.

The want of a sufficient number of subscriptions has induced the author to publish only the First Book of this intended work. In this he boldly advances into the theological mazes of the introduction of evil, 'fixed-fate, free-will, fore-knowledge, absolute;' which topics he treats considerably at length, but without throwing any additional light on these subjects; of which the importance has invited, and the obscurity has baffled, the most patient and laborious investigations of the brightest geniuses and the most acute reasoners. The eternal contradiction between the existence of evil, natural and moral, and the supreme perfections of a Being of infinite power, knowlege, and wisdom, remains in full force. We apprehend, too, that the *poetical* merits of this work are by no means sufficient to entitle it to any place among the *treasures* of British bards; no higher rank can be allotted to it than a metrical version of Euclid would deserve, halting on uneven feet, and with such rhimes as *angle, circle; ratio, proportion; wrath, death;* &c.

The

The following passage is a fair specimen of the poetry, as well as a summary of the doctrines; which we submit to the judgment of our readers:

'From God the system rose, entire in all
Virtue and bliss; but liable to fall.
Bestowing life, with liberty endu'd,
He free obedience claim'd for perfect good;
That perfect good might by obedience stay,
Or might by disobedience pass away;
Because probation he did most intend,
To serve his glory, as the sovereign end.
If will had virtue free from vice maintain'd,
Bliss free from woe would endlessly have reign'd:
But will by sin the state did overthrow,
Inducing vice, provoking doom to woe:
Will is the *origin*, false will alone,
Of all the evil in creation known.
'Evil, thus brought, shall in probation's course
Spread with heredial and promiscuous force,
Till retribution, to adjust prepar'd,
Deal individually due reward.
This suits probation's fall: the fleeting pain
Conspires to retribution's endless gain:
Like stripes of love, lo, probative pain, *death*
Warn from retributive—the strokes of *wrath*.
For retribution the grand close must be,
With settled happiness or misery.
'Offence in one a curse to many gave;
Desert in one with grace will many save.
God calls to good in life and death, now laid
In our probation; granting gracious aid.
In retribution all, who well explore,
He will redeem from evil evermore;
And will the rest, who his behests contemn,
To farther evil evermore condemn.
His dispensations thus, by hate and love
Becoming him, will his high glory prove.'

Such, adds the poet, 'is the plan in revelation's view.'

Art. 47. *Poems by Thomas Hoccleve*; never before printed: Selected from a MS. in the Possession of George Mason. With a Preface, Notes, and Glossary. 4to. pp. 113. 6s. 6d. Boards. Leigh and Sotheby. 1796.

Of the multitudinous porers in black literature, Tyrwhitt by his edition of Chaucer, and Steevens by his edition of Shakspeare, have rendered a permanent service to the British public:—The poems of Spencer still await the help of a learned editor: but there are tasks which, however well performed, cannot hope to obtain praise, nor to extort gratitude; which neither furnish to the historian a clue through the labyrinth of ignorant ages, nor unlock the portals of the inchanted gardens of genius. Of this kind is an imperfect edition of the

the stupid stanzas of Thomas Hoccleve. We doubt not that the manuscript, from which these poems are selected, once belonged to Henry Prince of Wales, son to James I.—We doubt not that it came into the hands of the editor at the well-known auction of Dr. Askew's manuscripts in 1785:—We doubt not that these six poems are the least disgusting of seventeen which are still extant; that they were probably composed about the year 1400, or soon afterward; that they have been printed off with attention; and that those variations from the manuscript original, which consistency required, have every where been marked in Italics:—We are sure that the glossary is better made than most others;—and we hope that, with these concessions, the editor will not require us to waste the time of our readers by the transcript of more of such trash than is contained in the following lines:

> 'Remembre his worthynesse * I charge thee,
> How ones at London desired he
> Of me, that am his servant and shal ay,
> To have of my balâdes swich plentée,
> As ther weren remeynynge un to me,
> And for nat wole I to his wil seyn nay.'— &c. &c.

Art. 48. *Quashy; or the Coal-black Maid:* a Tale. By Captain Thomas Morris. 8vo. 1s. Ridgway. 1796.

A negroe love-story, which bears reference to the slave-trade, is here but indifferently told; and the merits of the poetry must be confined to those of correct rhimes and easy versification.

MEDICAL *and* CHEMICAL, *&c.*

Art. 49. *Medical and Chemical Essays.* Containing Additional Observations on Scurvy, with Cases and Miscellaneous Facts, in Reply to Dr. Beddoes, and others, who have supported the Pneumato-chemical Pathology of the Author in his former Work. Communications from New South Wales, on Scurvy and other interesting Subjects. The Case of a Blue Boy belonging to his Majesty's Ship London, who died at Haslar Hospital, with the Appearances on Dissection. Thoughts on the Decomposition of Water, and a Method of preserving it pure and sweet in long Voyages, with Experiments. By Thomas Trotter, M. D. Physician to his Majesty's Fleet under the Command of Admiral Richard EARL Howe. 8vo. pp. 155. 3s. 6d. Boards. Jordan.

Of Dr. Trotter's former work on the scurvy, we have given an account in our Rev. vol. lxxiv. p. 316; also of the second edition of that work, much improved; see vol. xii. N. S. p. 264. The present brief additions are chiefly of a practical nature. They tend to confirm his position, 'that scurvy is produced from a deficiency of vegetable matter alone,' by proving, from fact, that impure air will not of itself occasion this disorder, and that it is curable only by fresh vegetables, or their acid in a natural state. This last truth, which we conceived to have been before as decidedly established by various

* Richard Duke of York.

writers

writers as any one point in the practice of physic, is so fundamental to the true theory as well as to the successful treatment of the scurvy, that it may fairly be admitted as a test of any medico-chemical doctrines advanced on the subject.

The letter from Mr. Laing, surgeon at the settlement in New South Wales, contains some particulars worthy of remark: but, from its epistolary form and miscellaneous contents, it seems rather misplaced among 'medical and chemical essays.' There is nothing in it, as we think, so worthy of the notice of those who are vested with authority over their fellow-subjects, as the view which it affords of the sufferings necessarily endured by the convicts in their long transportation to their place of punishment:—sufferings which take from this novel mode of disposing of criminals all pretensions to any improvement on the score of *humanity*. What must a considerate man think of the following description of one of the transport ships? In the orlop of the Pitt transport, where 450 convicts were crammed together, ('too many,' Dr. T. thinks, 'by one half,') the thermometer stood at 80, when it was only 67 in the shade on deck. Small pox, fever, dysentery, and scurvy among these poor wretches, who were farther tormented with ulcers in the legs proceeding from their *irons*, and with want of water, fill up a scale of human misery, which we are truly grieved and ashamed to note as a consequence of *British* jurisprudence.

The case (oddly enough intitled) of a *blue boy* is of a lad of 14, who, with difficulty of breathing and thoracic complaints, became cold and livid, and died anasarcous. On dissection, it appeared that the circulation of the blood through the heart and lungs was obstructed by large concretions in the right auricle.

The thoughts on the decomposition of water, and on a method of preparing casks for sea use, begin with a letter which Dr. T. sent in January 1792 to the Society for the Encouragement of Arts, &c. on the subject of seasoning casks for preserving water; the rationale of which he supposes to depend on exhausting that principle of the wood which favours the decomposition of the water; and this he proposed to do by previously steeping the staves in putrid water. The additional letter relates to the practice of charring the inside of the casks, in order to make them keep water sweet; a method long followed with success by Mr. Raikes the master-cooper at Portsmouth-yard, and which Dr. T. supposes to act by interposing a coat of indissoluble matter between the water and wood, and thereby preventing the decomposition of the former by the latter. He strongly recommends this practice for imitation.

In the preface to this work, the author has published severe strictures on the medical attendants at Plymouth Hospital. We have been favoured with letters in refutation of these charges: but, as the subject seems pregnant with circumstances of a *personal* nature, with which we do not choose to trouble ourselves nor our readers, we shall here close the present article; observing, *en passant*, that this is not the only instance in which the public are obliged to Dr. Trotter for his attention to the welfare of the British Navy; *vid.* "Essay on the Medical Department," &c. Rev. N. S. vol. ii. p. 230.

Art.

Art. 50. *On Rheumatism and Gout;* a Letter addressed to Sir G. Baker, Bart. M. D. &c. &c. By John Latham, M. D. 8vo. pp. 80. 2s. Longman. 1796.

The proximate causes of diseases are involved in such impenetrable obscurity, owing to our very imperfect knowlege of the minuter parts of the animal economy, that those physicians, who have seriously endeavoured to improve the practical part of their profession, have almost entirely abandoned such disquisitions to the professors and students of the schools, and have contented themselves with plain reasonings from manifest phænomena, and careful inductions from experimental proofs of the *juventia* and *lædentia*. In fact, to establish any one point relative to these affections of the vascular and nervous systems, in their extremest ramifications, which are the immediate sources of disease, would (if at all possible) require a series of the most accurate and laborious investigations, aided by all the anatomical, physiological, and chemical knowlege that we possess; and nothing can be more futile than the bare guesses of even the most ingenious men into operations so recondite, and in which fancy has such uncontrolled licence of supposition. The theories concerning rheumatism and gout are, as every medical inquirer knows, extremely vague and contradictory; and the differences of their symptoms from those attending other inflammatory diseases are, as every one has observed, very great, and practically important. This being the state of medical opinion, it is vain for any one to imagine that he has gained ground by disputing concerning the exact application of the term *inflammation* to denote the swelling, pain, heat, and redness of the affected part in these diseases; since no rational physician employs the term for any other purpose than to express this assemblage of circumstances, without deducing from it more than his knowlege and experience warrant.

Dr. Latham's theory concerning rheumatism, by which he labours to prove it *not* an inflammatory disease, is, that 'its seat is in the exquisitely fine and slender radicles of the lymphatic vessels;' which, in consequence of cold applied to the surface, and constringing the series of the lymphatic system in general, become incapable of transmitting their contents, and undergo a preternatural distension. This obstruction communicates itself to the surrounding vessels, and thus are formed the tumour, heat, redness, &c. attending a rheumatic paroxysm. Dr. L. surely needs not to be informed that by many theorists all inflammation has been attributed to obstruction; and that whether it begins in the lymphatic vessels, or in the capillary arteries, can be of little consequence, provided that in its progress the obstruction or accumulation extends to all the neighbouring vessels, which the augmented bulk and redness of the part seem to render a matter of visible demonstration. What new indications of cure can be derived from so slight a deviation from the common mode of theorizing on the subject, it is not easy to say: but certain it is that the loose and general remarks concerning the curative means usually employed, which occupy a considerable part of this pamphlet, have little to do with any novelty or peculiarity of reasoning in the author. Chronic rheumatism is by him, as by so many others, attributed to

the

the remaining debility of the once over-distended vessels; whence the use of stimulants, tonics, &c. As to gout, he considers it as so very much the same with rheumatism in its seat, progress, and termination, that any difference of treatment suggested can only arise from that *experience* which, in fact, directs all practitioners of a certain standing.

We cannot say much in commendation of the style of this *letter*, (as it is called,) which in many parts is too florid and metaphorical for the sober simplicity of science, and sometimes fails in point of correctness.

NOVELS.

Art. 51. *Edmund and Eleonora:* or Memoirs of the Houses of Summerfield and Gretton. By the Rev. Edmund Marshall, A. M. 8vo. 2 Vols. 10s. 6d. Boards. Stockdale. 1797.

The introduction to these volumes informs us that the author is advanced in years, and has long been tormented with the gout; that, on various accounts, he thinks less severely than some rigid censors respecting the class of writings called Novels; and that it was to beguile the hours of pain and confinement that he composed the present work, which is his first essay, and will most probably be his last. Of its merits he speaks with much modesty, relying more on its moral tendency, than on its claims to literary supereminence.

Such being the circumstances under which these memoirs appear, it would be unfeeling and unjustifiable to exercise on them the severity of critical examination. They are characterized by the circumstances of their origin, for they appear to be the production of an amiable and benevolent clergyman, unacquainted with the artifices of a practised novel-writer, and little versed in the machinery of incident and the developement of plot. They display no solicitous accuracy and studied graces of composition: they present no agitating obstacles to the desires and pursuits of the persons introduced: but the path of life is plain and open before them, and they are all (with little exception) gifted with every virtue and accomplishment, and basking in the sunshine of fortune. It is impossible not to observe, also, the frequency and complacency of the author's descriptions of festive entertainments, rural diversions, and the luxuries of opulence.

The principal merit of the work, indeed, must be allowed to consist in its morality, as inciting to—by displaying—acts of enlarged benevolence, general wisdom, political integrity, and a well judged (though not perfect) system of education. The clergy owe thanks to their worthy brother for the delineation of an useful and respectable individual of that profession, in avowed opposition to the character of an unprincipled priest in Mr. Cumberland's novel intitled Arundel: of which work, see an account in M. R. vol. lxxx. p. 332.

Art. 52. *Private History of Peregrinus Proteus, the Philosopher.* By C. M. Wieland. Translated from the German. 12mo. 2 Vols. pp. 300 each. 7s. 6d. sewed. Johnson. 1796.

In our xviiith vol. p. 523, we observed in general of the writings of this author, that they are accused of inculcating a hopeless epicurism, and are justly reprehensible for the frequent introduction of scenery

scenery licentiously voluptuous. To the latter charge, especially, the novel before us is certainly obnoxious. On its plan and conduct we may perhaps enlarge when the corrected edition of the original shall reach us.

The prose of Wieland is not easily translated with felicity: but it is an object that great writers should be rendered with attention. To give an idea of the quality of this version, we transcribe a paragraph taken at random, with a few critical insertions:

Vol. i. p. 130. 'How? Surely not the Menippus of whom the crazy Damis, in his travels of Apollonius, relates the most insipid of all gossiping stories, (nursery-stories,) the story of the Empuse (Empusa, according to Porson, who first naturalized the word) or Lamia, which, for making (in order to make) this Menippus fall in love with it (her), assumed the form of a beautiful woman of Phœnicia, built a magnificent house, and pushed the matter between her and her hoodwinked lover so far, as to make a wedding of it; when, on the entrance of the dear wonder-worker (a new word, coined in the fair mint of English analogy, and preferable to the thaumaturgus of Jortin) Apollonius, who came quite unexpected to the nuptial feast, he caused the whole enchanted banquet, with all the gold and silver vessels, and all the servants, to vanish away; and compelled the poor bride, in tears and trembling, and chattering of teeth, to confess that she was one of those spectres with which nurses used to threaten their froward children, and had attracted the good-natured (lovely) Menippus to her only for the sake of making him fine and fat, and then eating him up alive; as she, and the other lamias, her sisters, were great lovers (very keen fanciers) of young well-fed men, because they (who?) had such pure blood? Was it the same?"

What is become of the nursery-tone so studiously observed in the whole original paragraph?

RELIGIOUS *and* POLEMICAL.

Art. 53. *Five Discourses*, containing certain Arguments for and against the Reception of Christianity by the Antient Jews and Greeks. Preached at Croydon, in Surry, by John Ireland, A.M. Vicar of the said Church. To which are subjoined, Illustrative Notes. 8vo. pp. 168. 3s. 6d. Boards. Faulder. 1796.

It has always been deemed, by the learned advocates for the Christian religion, an important object to assign adequate reasons for its rejection by the great body of the Jews, in whose antient scriptures the coming of the Messiah was predicted; and by the learned and enlightened among the heathen, to whom the absurdity of Pagan superstition could not but be manifest, and who might have been expected to lend a ready attention to so rational and sublime a system as that of the gospel. While infidels have triumphed in these facts, as furnishing an invincible objection against the divine origin of Christianity, its more judicious and candid defenders have felt and confessed the difficulty which pressed on them from this quarter, and have employed much learning and ingenuity in solving it. Besides the solutions which have, in course, appeared in general defences of Christianity, and in occasional discourses from the pens of Barrow, Tillotson,

Tillotson, Clarke, Secker, Jortin, and others, an excellent treatise was written early in this century by Mr. Weston, on the Heathen Rejection of Christian Miracles.

In the present ingenious discourses, Mr. Ireland resumes the subject, on grounds somewhat different from that of former writers. Those considerations, which might have prepared the minds both of Jews and Pagans for the reception of Christianity, he places in opposition to the circumstances which in fact led them, respectively, either to withhold their attention from its evidences, or to contemplate the system with prejudice and aversion, and to reject it without examination.

From the antient Jewish history, it is shewn that the Jews were impelled, by their perpetual political depression, and by the constant union of religion with their secular concerns, to expect a spiritual in preference to a temporal Messiah. A sufficient reason is, however, assigned for their rejection of Christianity, in their preconceived notion of a temporal sovereignty, arising from a false interpretation of their scriptures. The speculative Greek is then shewn to have been required, by his established habits of reasoning, to receive the history of the Gospel with full credit, and to admit its moral system as superior to any that the world had produced; whereas he was, in fact, led to a hasty and unfair rejection of Christianity, by a dread of the strict morality which it enjoined; by an aversion to the *exclusive* authority which it claimed; by contempt for its persecuted professors; by a predilection for a system of philosophy contradictory to the doctrine of Christianity; or by an attachment to Pagan superstitions.

The argument is maintained with a degree of ingenuity, which would have done the preacher credit before an academic audience; and authorities are introduced in the notes, with a variety that shews extensive reading, and with a pertinency which evinces sound judgment.

Art. 54. *Sermons on the Character of Christ.* By John Martin. 8vo. pp. 456. 7s. 6d. Boards. Martin, No. 432, Oxford-street.

This volume of sermons appears to be the production of a well-meaning man, who has too much zeal to value knowlege, and who, provided he can support his reputation for orthodoxy, cares little what becomes of his charity. He has chosen a theme richly fraught with moral instruction; yet in travelling from the Incarnation to the Ascension, he has scarcely gathered a single lesson of practical utility. The whole is either mystical rant, or trifling declamation, weakly conceived and incorrectly expressed; from the perusal of which we can promise our readers little either of pleasure or profit.

Art. 55. *Sermons* by James Gillespie, D. D. late Principal of St. Mary's College, in the University of St. Andrew's. Published from the Author's Manuscript by George Hill, D. D. 8vo. pp. 390. 5s. 3d. Boards. Vernor and Hood. 1796.

Fashion, who holds so imperious a sway in almost all human affairs, ventures to exercise her authority even in the church, and presumes to fix the length and determine the form of sermons. Our pious ancestors sat with delight while the preacher filled up his hour, and patiently saw him turn the hour-glass for a second: they counted the number

number of heads into which he divided his discourse, and, after *ninthly* and *tenthly* had passed over their ear, waited, without murmuring, for the *application*. In these days of frozen zeal, a pitiful half-hour is the utmost that either the preacher or the hearer can devote to this fatiguing business; and, in a polite auditory, the sound of *first*, *secondly*, and *thirdly*, would be insufferable. When our readers are told, as we inform them on the authority of the editor, that one of these sermons only was composed about twenty years ago, and all the rest at a much more remote period, they will immediately conclude them to be *old-fashioned*; and such, in all respects, they will on perusal be found. The preacher not only takes his *text*—a practice not yet, indeed, quite obsolete—but makes frequent *quotations*, from a very old-fashioned book. The system which he follows is as old as the Westminster Confession of Faith, and the Thirty-nine Articles of the Church of England; and, as many are willing to believe, much older. His divisions and subdivisions are in the good old textual method of the Scotch divines and English nonconformists, of the last century: the style, because we cannot find in Dr. Blair's Lectures a suitable epithet, we must venture, on our own authority, to call *puritanical*; which in old times, for aught that we know, may have been a very good style;—and, as to length, though they may not quite reach the standard of the fast-sermons in the time of the Long Parliament, they are far beyond the dwarfish measure of the present day.

We do not say all this to depreciate the value of these sermons, which, in truth, we think very good of their kind: but merely because we wish it to be clearly understood for what class of readers they are adapted. 'What one class,' as the learned editor justly observes, 'will peruse without interest, may meet the wishes and the needs of another;' and old-fashioned sermons, such as these, will not fail to be admired by "some quantity" of old-fashioned readers.

Art. 56. *Sermons translated from the Original French of the late Rev. James Saurin*, Pastor of the French Church at the Hague. Vol. VI. On Sacramental Occasions. By Henry Hunter, D. D. Pastor of the Scots Church, London-Wall. 8vo. pp. 364. 6s. Boards. Dilly.

Of Saurin it is unnecessary for us at present to give an opinion: his name is well known; and his merit, as an eloquent preacher, has been long admitted. Many of his sermons were some time ago presented to the public in the English language by Mr. Robinson, of whose translation, in *five* volumes selected from *twelve*, of which the original consists, our readers will find an account in M. R. vol. lxxii. Dr. Hunter undertakes the continuation of the design which Mr. R. left unfinished; and he publishes this volume with an intimation of his intention to proceed, if the reception given to this specimen should afford him sufficient encouragement. Without entering into an invidious comparison of the present with the former translator, we give it as our opinion that Dr. Hunter's style of composition in his own sermons renders him particularly well qualified for the task of translating Saurin. From the manner in which the present

sent volume is executed, we entertain a hope that the Doctor will not want sufficient inducement to complete the work.

Art. 57. *Three Sermons, inscribed to the Friends of Peace, Reason, and Revelation.* By a Clergyman of the Church of England. 12mo. pp. 102. 2s. 6d. sewed. Messrs. White. 1796.

We are ambitious of being ranked among this writer's *dedicatees*, as pointed out in his title-page; and, as far as the sentiments of his sermons are adapted to promote peace, to encourage the legitimate exercise of reason, and to diffuse the benefits of revelation, none of his readers will more heartily concur in commending them. This is, we are persuaded, their general tendency. The first discourse, preached to a benefit society, very properly recommends philanthropy, and endeavours to reconcile the poor to the evils of life, and particularly to our national calamities, by shewing that they are the discipline of Heaven for our sins. The second is political, and is intended to shew that governors ought to be wise men; and to prove that true wisdom will confirm this country in its adherence to its old systems, without listening to the dictates of false philosophy, which (according to the picture here drawn) is bringing France to ruin.—The third inculcates the lessons of pious submission and obedience.

The author deals largely in exaggerated description, and in tinsel glitter: but the former we impute to his zeal for peace, reason, and revelation, and in course readily pardon: the latter we ascribe to the warmth of juvenile fancy, which will naturally cool: we therefore cave [illegible] defects of this preacher to the correction of time and experience.

MILITARY.

Art. 58. *A Treatise on the Discipline of Light Cavalry*, with annexed Plates, by Capt. L. Neville, of the 13th Regiment of Light Dragoons. 8vo. pp. 64. 11 Plates. 4s. Boards. Egerton. 1796.

This treatise is admirably calculated to fulfil the purposes which it professes. The instructions contained in it are concise, plain, and easy, and will be particularly acceptable at a period in which so many corps of light cavalry are forming.

Contrary to the too general practice of rough-riders, Capt. N. anxiously recommends gentleness and humanity, as the surest means of training both the horse and the recruit. His sentiments on this head are so congenial to our own, that we with pleasure transcribe them:

'It should be generally understood, that art, and not force, succeeds best with all horses, and with all riders. That every rider must be patient and temperate with his horse; and every teacher eminently so with both. That it is best to prevent the possibility of restiveness and anger in the horse, by a sufficient preparation of previous lessons and that both man and horse should be duly prepared before they proceed to a new one. Lessons should be short and lively, so as not to weary the mind or body of man or horse: they should be finished correctly by patience and perseverance. Let the misunderstood part of a lesson be tried again, and a few steps only being obtained, halt—and dismiss the rider or the horse. Thus it will remain on the mind, being the last act.'

The same humane spirit and good sense pervade the whole book.

Attention to the following caution, in halting after a charge, may make the complaint of *rupture* less common among the dragoons. 'On this occasion the men's bodies should lean back more than usual, and the fork, or seat, be pressed close to the centre of the saddle. Rupture is very frequently the consequence of a man's body leaning forward at the moment of a halt.'

Captain Neville slightly hints at the weakness of those commanding officers of cavalry, who, unmindful that the *horse*-exercise is their principal object, are only anxious to excel as *foot:* but when it is considered that this perverseness is carried to a ridiculous height, and that nothing can be more preposterous, we think it ought to be severely censured.

In the foot drill,—which, though it ought not to be made the grand object in a corps of cavalry, must still be performed with attention,—the author recommends thirty inches as the length of the pace in marching: but, as the ordinary pace of the infantry is only twenty-eight, and the light dragoons are generally men of short stature, we doubt the propriety of giving them a longer step.

Captain N. advises wheeling by divisions of *threes*, in executing the different horse manœuvres, instead of the established method of divisions of *fours*; and he advances several good reasons for his opinion.

In reviewing a little military treatise, it may seem hypercritical to point out trifling particularities of expression: but, as it is our duty to guard the purity and correctness of the English language, we would just observe that the author generally uses the corruption *'tis*, for *it is*.

We might give extracts from this useful work: but we rather wish to recommend an attentive perusal of the whole, as a very appropriate publication, to those of our readers who are interested in cavalry discipline.

MISCELLANEOUS.

Art. 59. *A Letter to the Lord Bishop of Worcester*, occasioned by his Strictures on Archbishop Secker and Bishop Lowth, in his Life of Bishop Warburton, now prefixed to the Quarto Edition of that Prelate's Works. By a Member of the University of Oxford. 8vo. 1s. Rivingtons. 1796.

As the picturesque gardener, in the formation of moral scenery, gives elevation to particular spots by sinking or lowering the ground all around them, so the biographer often attempts to exalt and to augment the fame of his favourite character, by diminishing the reputation of his contemporaries and competitors. This, however, is not ingenuous; and it seems to indicate abilities and attainments not above *the common*, (to use the Bp. of Worcester's not very elegant expression,) when such a practice is adopted. In writing the Life of Warburton, this was besides altogether unnecessary. His orb of literature shone too bright to render it expedient to draw a veil over those of Archbishop Secker and Bp. Lowth. It was with much concern, therefore, that we read the degrading mention made of these learned prelates, in the biographical preface of Dr. Hurd, (Bp. of Worcester,) to his splendid edition of Dr. Warburton's works; and we cannot but approve

approve the gentlemanly and judicious strictures contained in the letter before us:—the author of which preserves all respect for the character of the right rev. biographer, makes a proper allowance for the effusions of friendship in a work of this kind, and even honours the generous enthusiasm of the Bishop's sentiments in behalf of Dr. Warburton. At the same time, he evinces the most laudable zeal in the cause of the two great men to whom, he conceives, with the learned world in general, the Bp. of Worcester has not done justice. Of Bp. Lowth the right rev. biographer thus spoke:

"His reputation as a writer was raised chiefly on his Hebrew literature as displayed in those two works, his Latin Lectures on Hebrew Poetry and his English Version of the Prophet Isaiah. The former is well and elegantly composed, but in a vein of criticism not above *the common*; the latter, I think, is chiefly valuable, as it shews how little is to be expected from Dr. Kennicott's work, and from a new Translation of the Bible for public use."

Archbishop Secker was *damned with* similar *faint praise*.

"Dr. Secker was a wise man, an edifying preacher, and an exemplary bishop. But the course of his life and studies had not qualified him to decide on such a work as that of the Divine Legation. Even in the *narrow* walk of literature he most affected, that of criticising the Hebrew text, it does not appear that he attained to any great distinction. His chief merit lay in explaining clearly and popularly in his sermons, the principles delivered by his friend Bishop Butler in his famous book of *The Analogy*, and in shewing the important use of them to Religion."

The letter-writer ably replies to and refutes these statements: he proves that Lowth was above *the common*, and that Secker moved in somewhat more than a *narrow* walk of literature, and was possessed of learning enough to decide on that *most superlative of all works—the Divine Legation*. We hope that the learned and amiable inhabitant of Hartlebury Castle will listen to these admonitions, and subscribe, by his corrections in a future edition, to the justice of a remark made by Solomon—*Faithful are the wounds of a friend*.

The letter thus concludes:

'Think not, my Lord, that the writer of this Letter has the smallest enmity either towards your Lordship or Bishop Warburton. If I know any thing of my own heart, it is incapable of entertaining any such sentiment. On the contrary, I have a high regard for the talents and the virtues of both. I have read a great part of the writings of both with admiration and delight: I wish them to be read by all who are capable of reading them, and to go down with all their merited applause to future ages.

'But then I equally wish that such men as Secker and Lowth may be permitted to enjoy, unenvied and unmolested, that share of fame, which is justly their due, and to transmit it unimpaired to the latest posterity.

'There is room enough in the world for you all, and there is want enough of all your united abilities, to defend and support that divine religion, of which you are all such distinguished ornaments. It is unworthy of men so confessedly eminent, to cherish idle con-

tentions with each other for superiority of talents or of learning. Such petty disputes do them much discredit in the eyes of the world, and greatly lessen that influence which they otherwise would have on the public mind. They should therefore have the magnanimity, "to bear a brother near the throne *," to sacrifice all little private piques, jealousies, and resentments, to the advancement of their common cause, and to suppress every unfriendly sentiment towards a competitor, that may tend to lower the credit and the utility of writings, which are evidently calculated to promote the most important interests of mankind.'

Art. 60. *An Apology for the Believers in the Shakspeare Papers*, which were exhibited in Norfolk-street. 8vo. 6s. Boards. Egerton. 1797.

Whether or not the persons, who declared their belief of the genuineness of the papers lately exhibited as the MSS. of Shakspeare, had reasonable grounds for their conviction, will probably (now that the papers are agreed on all sides to be a forgery) be thought by the public in general a very frivolous inquiry. It is obvious, however, that the discussion of the point may be so managed as to include all that is important (if *any thing* in such a matter can be deemed *important*) in the controversy set on foot by Mr. Malone; and that a variety of topics relative to the orthography, language, manners, and petty history, of the time, may be brought under consideration by its means. We doubt, nevertheless, whether any person, besides George Chalmers, Esq. of the Treasury, the avowed author of the performance before us, could or would have written on the subject a closely printed octavo volume of more than 600 pages; and we think it equally questionable whether any but the believers themselves, or others actually engaged in the controversy, will read the volume fairly through. Yet it is filled with matter of fact which many reckon *curious;* and it exhibits in some parts no small shrewdness of argument:—the matter of fact, indeed, often strangely introduced, and the argument often strained and sophistical;—and the whole written in that quaint, patch-work, pedantic style which characterizes the writer's productions. The method of the work is, properly enough, that of a running commentary on Mr. Malone's Inquiry; and in a considerable number of instances Mr. Chalmers convicts that gentleman of too general and too positive assertions, and even of absolute errors. Yet there is frequently more of parade than of cogency in his arguments; and he too often practises the artifice of fixing the reader's attention on some mistake in *particulars*, where the *general* assertion remains unshaken.

We mean not to occupy more space with a controversy which has already, as we think, attracted much more of the public attention than it deserves. If any of our readers wish to engage farther in it, they may take up this *apology* with a full assurance that they will not lay it down again with an unsated appetite.

Art. 61. *Passages selected from distinguished Personages, on the great Literary Trial of Vortigern and Rowena*, a Comi-tragedy; "whe-

'* Pope.'

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ther it be—or be not—from the immortal Pen of Shakspeare," Vol. II. 12mo. pp. 104. 2s. 6d. sewed. Ridgway.

The reader will find an account of the 1st vol. of this olio of satire and pleasantry, in our xviiith vol. p. 233. The author continues his imitations with a nearly equal degree of success; though, on the whole, we should deem the 1st vol. the best executed. His partiality for quibbling remains unabated; as the following examples will testify:

'Sir P—p—r A—d—n.

"Marrie, Sir, I picked not up my common lawe as a pigeon dothe his pease, i' th' common fielde,---so will I throwe away an opinion hastilie for no man! As everie case in pointe hathe of necessitie two sides, so hathe your *libelle constitutional* its *texte*, and *contexte*; out of which we sometimes make a third---to witte---your *mar-texte!* But I do demean myselfe to parlie thus: because it appertaineth unto me, as Master of the *Rolles* to our trustie Sov'raine Lorde the Kinge, to see that on the proper side his royal *breade* be gliblie *butter'd!*"

'Sir G—df—y W——r.

"An you should see Sir *Godbolde*'s pette *Ewe* pass the mountaine, doe his Worshippe a goode turne, honest Shepherde, and make reporte of her right speedilie!—The poor *Knight* hathe lamentablie lost in her, four quarters of as prettie muttone as ever sheepishlie looked *tuppe* i' th' face! We doe marvel what the murrain could aile her, unless she was stricken with the *gad-flie*, and argyle on our *Southerne Downes*, could not decentlie contain herselfe!—Marry, I doe fear at best she will return to us too full of unlawful lambe, to be fit foode for any but FOXES to devoure!"

'Duke of M—nch—r.

"I viewed him on the margin of the *Thames*, plyeing a pair of *oares*, as if he had to earn a scantie livelihoode by buffetting the foamie tide! Whether his Grace will thus bequalifie himselfe the better for affaires of state, I wotte not: but, *certes*, he must be well prepared for the worste of times; because, by the dexterous use of his *scull*, he maie contrive at least to keep his owne *heade* above the water!"

The author has prefixed a demurrer, in the Court of Criticism, protesting against judgment being entered up, in the cause Ireland *v.* Shakspeare, until all the *suffrages* are collected.

Art. 62. *A Peep into the Synagogue;* or a Letter to the Jews. 8vo. 1s. Matthews.

A rude and illiberal attack on the religious ceremonies, and the manners, of the modern Jews. There are, probably, many things reprehensible, both within and without the Jewish Synagogue, as well as within and without the Christian Temple: but they ought to be reproved by the gentle voice of candour, and not by the rude tongue of vulgar abuse.

Art. 63. *The Cheap Repository, for Moral and Religious Publications.* 12mo. 2 Vols. Marshall.

Every enlightened friend of mankind must see the importance of communicating to the poor and ignorant the means of instruction, and

and must rejoice to find that a Society is instituted and liberally supported, for the purpose of circulating, at a very cheap rate, small tracts, of various kinds, but all tending to impress on the minds of the common people the sentiments of piety and virtue. We cannot more satisfactorily concur with the laudable views of the conductors of this institution, the original idea of which is commonly ascribed to the ingenious and benevolent Hannah More, than by copying a part of the Report signed by the Treasurer, Henry Thornton, Esq. M. P.

'This Institution was opened in March, 1795. Its object is to furnish the People at large with useful Reading, at so low a price as to be within reach of the poorest purchaser. Most of the Tracts are made entertaining, with a view to supplant the corrupt and vicious little books and ballads which have been hung out at windows in the most alluring forms, or hawked through Town and Country, and have been found so highly mischievous to the Community, as to require every attention to counteract them.

'The Sale of the Repository Tracts has been exceedingly great, about two millions having been printed within the year, besides great numbers in Ireland. The success of the plan has been much extended, not only by the zeal of individuals, but also by the active co-operation of those very respectable Societies which have been formed in various Towns for this purpose. These Societies have not only exerted their influence by circulating the Tracts in their own families, in their schools, and among their dependants, but also by encouraging Booksellers to supply themselves with them; by inspecting Retailers and Hawkers; giving them a few in the first instance, and directing them in the purchase; also by recommending the Tracts to the occupier of a stall at a fair, and by sending them to hospitals, workhouses, and prisons. The Tracts have also been liberally distributed among soldiers and sailors through the influence of their Commanders.——All that seems wanting, is a little further attention of individuals to supplant the vicious Tracts of the Hawkers by substituting these, which is now doing with success in many instances since these are made so cheap.

'The Conductors of the Cheap Repository have resolved to publish the future Tracts on two different sorts of paper; the one of a superior kind for Gentry, who wish to have them bound up together in a better form than could hitherto be done; the other of a kind very inferior, but so much cheaper as to remove an objection made by Shopkeepers and Hawkers, that they do not yield a profit equal to that which they gain by their ordinary books and ballads. The Price of the inferior Edition of penny Tracts will be to Gentry 10d. for the Quire containing 24 Tracts; and the others proportionably cheap. The usual further allowance will be made to Shopkeepers and Hawkers.

'Two different Editions of the Ballads will be also printed, one in the form of a little book for binding, the other in a very cheap manner in sheets.

'The Tracts of the last year may be had bound up in one volume, and many of the ballads which came out in sheets are now printed together in a penny book and bound up with them. The price of this 1st Volume is 3s. 6d. half bound and lettered.

'As

'As the Tracts have been found useful and acceptable in Boarding Schools, those also as well as private Families on sending an Order may be supplied with them every Month, in the same manner as with a Magazine. They will be sent periodically to Societies, Booksellers, and Individuals.'

Some may, perhaps, think it an improvement of this plan if, in the theological part, less were taken for granted, and more pains used to teach the evidences of religion; on this head, however, there may be some room for doubt: the subject merits consideration.

The tracts which compose this useful moral miscellany are sold singly, (as well as in volumes) at so low a price as three halfpence, or one penny, and even at one halfpenny, each.

Art. 64. *The German Miscellany;* consisting of Dramas, Dialogues, Tales, and Novels. Translated by A. Thomson, Author of a Poem on *Whist*, the *Paradise of Taste*, &c. 12mo. 3s. Boards. Perth, printed by Morison: Sold in London by Vernor and Co.

An agreeable miscellany of this kind has already been given to the English public by the translator of the *Varieties of Literature**: but the mine of German works of popular entertainment will afford to the English adventurer much employment, before its better ore will be exhausted. The present is also a well-chosen entertaining volume. The first piece, intitled *The Indians in England*, is from Kotzebue: of which writer's general character, something occurs in our xxth vol. p. 543. It has originality, vivacity, variety of character, some affecting and several laughable scenes, and might with slight alteration suit our theatres as an after-piece. The *Nut-shell* is a well-told tale, much in the style of Marmontel. *Bianco Capello* is a fragment of a very fine dramatic novel of Meisener, the whole of which well deserves to be translated and published by itself: it forms a volume of 600 pages. The history of Lamberg is but a dull fragment. Of the other pieces, which are of less consequence, one at least has already appeared in the Varieties of Literature.

SINGLE SERMON.

Art. 65. *The Compassion and Benevolence of the Deity.* Preached before the Society for the Relief of the Sons of the Clergy of the Established Church of Scotland, in the Tron Church of Edinburgh, May 20, 1796. By Hugh Blair, D. D. F. R. S. E. Professor of Rhetoric and Belles Lettres in the University of Edinburgh. 8vo. pp. 44. 1s. Cadell jun. and Davies.

To enter into a particular critique on the merits of this sermon, or to bestow on it any laboured commendation, must be altogether unnecessary. On the subject of the divine beneficence, it is impossible that Dr. Blair should not write a good sermon: for so laudable and useful an institution as that of the Society for the Relief of the Sons of the North British Clergy, a man of Dr. Blair's temper and talents must be an able advocate; and our readers will give us easy credit when, in general terms, we pronounce this an excellent discourse.

* See Rev. vol. xix. N. S. p. 472.

CORRESPONDENCE.

'*To the* MONTHLY REVIEWERS.

'GENTLEMEN, Fulham Park, Middlesex, Feb. 18.

'IN Il. α, 20. cited in your last Appendix, p. 565, I would, with proper deference to certain names, recommend λύσαΝτε· and suggest the following alterations as conducing to restore the genuine text of that passage:

ἈτρεΐδΑ τ·
Ἐκπέρσαι Πριάμοιο πόλιν, εὖ δικαδ' [Fοικ·] ἱκέσθαι·
Παῖδα δ'ἐμοὶ λύσαΝτε φ λην ταΔ'ἄποινα δέχεσθε,
ἈζόμενΩ Δ.

'It is scarcely worth remarking that MS. Harl. *Hom.* has *totidem litteris* λύσαιτε· and that MS. Harl. *Moschopuli* agrees with a MS. of the same *scholia* consulted by the acute *Steph. Bergler.*

'Your's, &c.'

We are sensible of the polite terms in which Mr. Lofft has addressed to us the letter just received from him: but we cannot see any grounds for the expressions of concern which occur in it:—we cannot agree with him in thinking that, in our review of his edition of Gilbert's Law of Evidence, the advertisement noticing his discontinuance of the editorial functions should have been omitted. The work purports to be the edition of Mr. Lofft; and a note at a certain period of the last volume informs the public that at that point Mr. Lofft's labours ceased, and the labours of another person began. The public were not only entitled to this avowal, but would have been unjustly treated had it been withholden from them; and having received this information from the work itself, we thought it our duty, as faithful reporters, and we still conceive it to be so, to communicate it;—and to communicate it, as we did, without observation:—the private circumstances of the case being unknown to us, *and out of our province.* We neither knew them, nor had a right to inquire into them. That which was given to the public we reported. That was our duty, and there our duty on that point ended. We are sorry, however, that the insertion of the note has given pain to Mr. Lofft: but if any censure belong to the transaction, it attaches on the proprietors of the work, and not on us.

Mr. Lofft speaks of his numerous avocations, and of his unremitting labours in the service of the public, as an author and as a magistrate. We believe that the public duly appreciate those labours. We know that we feel their value.

We never saw the little publication mentioned by Mr. L.

T. C.'s letter is under consideration; as is also the work to which it refers, but which must wait its turn, among our other arrears. This Correspondent will find our accounts of the historical productions concerning which he inquires, in pp. 31 and 35 of the 3d vol. (just published) of our GENERAL INDEX; also by farther consulting the 2d and 3d vols. of our *New* Series: see the *Tables of Contents* to the volumes.

The letter of P. H. remains, with others, for consideration.

THE

MONTHLY REVIEW,

For APRIL, 1797.

ART. I. *The State of the Poor:* or an History of the Labouring Classes in England, from the Conquest to the present Period; in which are particularly considered, their Domestic Economy, with respect to Diet, Dress, Fuel, and Habitation; and the various Plans, which, from Time to Time, have been proposed, and adopted, for the Relief of the Poor: together with PAROCHIAL REPORTS relative to the Administration of Work-houses, and Houses of Industry; the State of Friendly Societies; and other public Institutions; in several Agricultural, Commercial, and Manufacturing Districts. With a large Appendix; containing a Comparative and Chronological Table of the Prices of Labour, of Provisions, and of other Commodities; an Account of the Poor in Scotland; and many original Documents on Subjects of National Importance. By Sir Frederick Morton Eden, Bart. 4to. 3 Vols. 3l. 3s. in Boards. Messrs. White, &c. 1797.

OF the plan of this very comprehensive work, and of the means by which that plan was carried into execution, a detailed account is given in the Preface; from which it appears that the professed object of the author was not so much to construct a system, as, by putting the Public in possession of such facts as were attainable by an individual, to enable them to draw their own conclusions respecting the best means of meliorating the condition of the labouring classes of the community. With this view, he extended his researches to various parts of the kingdom: several parishes were visited by himself; in some he obtained valuable information from clergymen, or others; and to those districts which were not thus accessible to him, he sent an intelligent person provided with a set of Queries constructed for the purpose. One hundred and eighty-one Parochial Reports, the result of these Inquiries, occupy the whole of the second and nearly a third part of the last volume. The Queries themselves, (which we shall have occasion to notice in a subsequent part of our Review,) and the reasons which induced the author to insist on them in pre-

ference to others, are fully stated. He concludes his explanatory remarks on their use and propriety with the following pertinent apology:

'It may possibly yet be asked, why the Queries have been so few; and why they did not also comprehend other parochial concerns, no less interesting than Births, Burials, and Poor's Rates*? Had the author undertaken the history of a single parish, omissions respecting its natural history, its antiquities, or its agriculture, would have been inexcusable: but, when it is considered that the object of this work was to trace the progress of the Poor Laws, and to examine the condition of those principally concerned in them, it will be obvious that a minute attention to particular places, pursued with more time, more labour, and more expence, must have incapacitated him from exhibiting a general view of the subject. The Reader will, therefore, have the candour to consider each part in the proportion, only, which it bears to the whole; nor will he expect that the outlines of a general map of the country can admit of the colouring of a miniature picture. Much, no doubt, may have been omitted, that bears on the present subject; but in literature, as well as in manufacture, (and the author might have added, in agriculture,) division of labour is to be attended to. He who wishes either to acquire, or to communicate, useful knowledge, will only cultivate a corner of the field.'

It is obvious that answers to questions on the various branches of political economy, investigated in this work, will naturally lead to many important observations and many practical conclusions: the author, however, adds:

'I have purposely, and almost wholly, abstained from drawing conclusions from the facts here presented to the public. To offer detailed plans of Reform, in that branch of political economy, which concerns the Poor, much exceeds my abilities: nor am I inclined to enter the lists in which I shall find so many competitors. I shall therefore pursue a very different method from that usually followed by writers on the Poor; who voluntarily impose upon themselves the task, so much, and so justly, complained of by the Israelites, of making bricks without straw; and raise their specious systems without well authenticated facts to support them. The edifice of political knowledge cannot be reared without its "hewers of stone," and "drawers of water." I am content to work among them; and, whilst others prefer, (and there never will be wanting many who will prefer,) the more arduous task of architectural decoration, to assist

'* After all, I will not assert, that my Queries are the best calculated even to acquire the information I wanted: "*l'art d'interroger n'est pas si facile qu'on pense. C'est bien plus l'art des maîtres que des disciples; il faut avoir déjà appris beaucoup de choses pour savoir demander ce qu'on ne sait pas.* '*Le savant sait, et s'enquiert,*' *dit un proverbe Indien;* '*mais l'ignorant ne sait pas même de quoi s'enquérir.*" Rousseau, La Nouvelle Héloise, iv. lett. 3.'

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in digging the foundation, or in dragging the rough block from the quarry. The glory of the builder may be more enviable; but the drudgery of the mason is practically more useful. The one may embellish the fabric; but, without the labours of the other, it would never be reared at all. The industry of the peasant, and the ingenuity of the manufacturer, are the brick and mortar of the political structure; the raw materials, which the statesman must work with. He will always do well to recollect, that the "jutting frieze," and the "Corinthian capital," generally owe their strength and solidity to the solid brick-work behind them!'

Respecting the composition and tendency of his work, Sir Frederick offers the following observations:

'For the inelegancies of style which may be found in this work, I deem it unnecessary to make any apology. I have endeavoured to be plain, simple, and perspicuous: but have never wasted that time in polishing a sentence, which I thought I could better employ in ascertaining a fact; and even in matters of fact, thus brought forward, there will, I more than doubt, be too often found something to object to, as inaccurate. Errors there are, and must be, in a work, whose object is so extensive, and whose details are so circumstantial. Even Parliamentary enquiries concerning the State of the Poor are not infallible.

'Of the utility and tendency of such a work, the Public will be better judges than it's author. I hope, however, that I may be permitted, without incurring the imputation of arrogance, to observe, that if these Researches should exhibit increased and increasing comfort in the circumstances of those, whose unremitting labour best entitles them to receive it, it should check the repinings which casual and temporary calamities have excited; and should convince us, that national distress exists only in the misconceptions of the ignorant, or the cavils of the discontented. If, on the contrary, the picture should be a gloomy one, the display of a declining and unprosperous state of society will not be without its use. To point out an evil, is frequently, not only in morals, but in politics, the shortest road to amendment. Even where the calamity is insurmountable, a knowledge of the causes, which render it so, are consoling; since it may teach us to bear patiently what we cannot cure, and to discriminate perfectly between the errors of establishment, and the imperfections of human nature.'

The first volume is divided into two books, of three chapters, each: the first comprehends the History of the Poor, (or rather a detailed view of the progress of society among the labouring classes,) from the Conquest to the Reformation,—from the Reformation to the Revolution,—and from the Revolution to the present period. The second book treats of National Establishments for the Maintenance of the Poor; of the English Poor-system; and of Mr. Pitt's proposed Bill;—of the Diet, Dress, Fuel, and Habitation of the labouring Classes in Great Britain, and of Friendly Societies.

The author opens his subject with some general remarks on the importance of those classes, whose condition and circumstances it is the object of his work to investigate. We most cordially agree with him that

'It is from information relative to their domestic economy, their manners, and their opinions, that legislators may acquire deep subjects for reflection, and inexhaustible materials to work with. Perhaps the best eulogium, that can be conferred on any government is, that there is employment for all the people; that their cottages are comfortable; their food wholsome; and their children well cloathed. It is said of Henry the Fourth, that he wished all his subjects could afford themselves a good supper once a week: I have no doubt that the disciple of Sully understood that such an enjoyment would have been a more incontrovertible proof of the wealth of his kingdom, than the splendor of his nobility, or the magnificence of his palaces. Certain it is, that, on the welfare of its labouring Poor, the prosperity of a country essentially depends; and that without adverting to the peculiarity of their situation, no general estimate can be formed of its population, its industry, its virtue, and its happiness.'

Sir Frederick Eden then enters on an inquiry into the domestic condition of the great body of the people, at the early periods of our history. Their miseries in the feudal times, immediately subsequent to the Conquest, the causes which insensibly contributed to their emancipation from villenage,—the improvements in civilization, in consequence of the introduction of the woollen manufacture,—and the various state of society in the country and in towns,—are minutely and distinctly traced. These are subjects on which, as we have often regretted, little information is in general afforded by Historians; who usually exhibit mankind in scenes only of intrigue and warfare, and rarely advert to the minutiæ of domestic economy: yet, if we mistake not, the humble pursuits of those who compose the great mass of the community present a fairer and truer picture of the nation, than the fascinating scenes of military enterprise and courtly magnificence. "The kings my predecessors," said Henry the Fourth to the Deputies of the Clergy, "have given you splendid words: but I, with my grey jacket, will give you effects. I am all grey without: but all gold within." This remark well deserves the attention of historians. In selecting their subjects, they would do well to recollect that the prevalence of *grandeur* is not so good a test of national prosperity as the diffusion of *comfort;* and that the progress of comfort cannot be fairly estimated without viewing the state of the generality of the nation, with their various avocations and employments. The workshop of the manufacturer, and the cottage of the labourer, afford the best mate-

rials for history; and we doubt not that a more satisfactory estimate of the wealth and happiness of the Roman people, in the time of the Cæsars, might be taken from the various contents of the excavated houses at Pompeii, than from the splendid declamations of Livy, if we had them, or the profound remarks of Tacitus.—These remarks are naturally excited by perusing that part of the work before us, in which the author has brought forwards, with great diligence and discrimination, such information as is to be found in our old chroniclers and annalists.—One source of information respecting the condition of agricultural labourers, in antient times, he observes, may be found in the Inquisitions of Office. On these he gives us the following observations:

'Between the Conquest and the reign of Edward the Third, there arose a middle class of men, who, although they did not immediately acquire the full power of bartering their labour to the best bidder, were, yet, not subjected to the imperious caprices of a master, and the unconditional services of personal bondage. Of this description were the servile tenants of manors, who, although they were permitted to occupy small portions of land for their own use, were required, at stated periods of the year, to attend to the cultivation of the demesnes of their lords. Previous to the reigns of Henry the Third, and Edward the First, they are not much noticed in ancient records; but in the period immediately subsequent, on every occasion, when it became important for the lord to inquire into the state of his manors and their appendages, the value of his arable and pasture land, the number of his parks, his fish-ponds, his mills, and his mansion-houses, were not more minutely investigated, than the number and condition of his servile tenants, and the extent and the nature of the services they were bound to perform. It was extremely essential for him to ascertain whether that part of his estate, which he retained in his own hands, could be cultivated without the intervention of free labourers: and hence we may see the necessity, why a baron, on acquiring a fee, either by purchase or inheritance, and the king's escheators, on a forfeiture accruing to the crown, seldom failed to obtain full information relative to manerial rights, by means of an inquisition, composed, in the latter instance, of freeholders of the county, and in the former, most usually, of the principal tenants of the manor.

'It is from the inquests thus taken, that we can, perhaps, obtain the best possible evidence relative to the ancient state of agriculture in England. They often describe, very particularly, the quantity of arable, of pasture, and of meadow in a manor; the times at which the various operations of husbandry were carried on; the duty of agricultural servants; their diet; the customs in harvest; and many other particulars highly illustrative of the rural economy of ancient times. From such records, it appears, that, before the reign of Edward the First, the condition of villeins was greatly meliorated; and that, instead of being obliged to perform every mean and servile

office that the arbitrary will of the lord required, they had, at length acquired a tenure in lands, on condition of rendering services, which were either certain in their nature—as to reap the lord's corn, or cleanse his fish-pond;—or limited in their duration—as to harrow two days in the year, or to employ three days in carting the lord's timber.'

The details extracted from a valuation in the Parliament Rolls of the moveable property in the borough of Colchester, in the year 1296, afford the means of deciding, with tolerable precision, on the degree of comfort enjoyed by middling and lower classes in towns about that period.—A subsequent valuation, taken at Colchester in 1301, in order to levy a fifteenth, is still more curious and minute; and several particulars are highly illustrative of the domestic economy of the inhabitants. Among various other particulars, it appears that a blacksmith's tools were valued from 2s. to 5s.: a cobler's stock at 7s. 5d.; another's at 10s. 6d.; another's at 12s. 4d.: a tanner's stock, including cloaths, &c. at 9l. 17s. 10d. This is, comparatively with the others, a great sum: but it must be recollected that the trade was one of the first in antient times; and it is remarkable that, to this day, tanners rank high among tradesmen. Leather was not only used for various military purposes, but formed a considerable part of the common dress of the people, before the introduction, and during the infancy, of the woollen manufacture. The trades exercised in the town are comprised in the following list:

Baker	Dyer	Mustard and vinegar seller
Barber	Fisherman	Old cloaths seller
Blacksmith	Fuller	Sadler
Bowyer	Furrier	Tailor
Brewer	Girdler	Tanner
Butcher	Glass-seller	Tyler
Carpenter	Glover	Weaver
Carter	Linen-draper	Wood-cutter
Cobler	Mercer and spice-seller	Wool-comber.
Cook	Miller	

To the extension of manufactures and the consequent improvents in civilization, the author ascribes the introduction of a new class of men, described by the Legislature under the denomination of *Poor;* by which term, he conceives, they meant to signify freemen, who, being either incapacitated by sickness or old age, or prevented by other causes from getting work, were obliged to have recourse to the assistance of the charitable for support. To assert that the existence of *Poor* was owing to increased *opulence* may, at first sight perhaps, appear paradoxical. The author, however, thus explains his reasons for that opinion:

'It is impossible that the term could have been applicable to those who still continued in a state of servitude; since the obligation to serve another for life, according to the definition of Grotius, imports a reciprocal obligation in the master to provide his slave with, at least, the bare necessaries of life: and, indeed, in the early periods of our history, this must, of necessity, have been the case; for with the exception of those who were engaged in trade and manufacture, and who formed a very inconsiderable portion of the nation, the people in general must have subsisted by agriculture; and, as the land was possessed by a few great proprietors, and cultivated by their servile dependents, it was only to territorial lords, that, in periods of distress, a bankrupt tenant, or an aged bondsman, could look for succour.'

Pursuing this subject, he notices Rousseau's question, "why, in a thriving city, are the Poor so miserable; while such extreme distress is hardly ever experienced in those countries, in which there are no instances of immense wealth?" He answers,

'In cities, people are more poor, because they are more independent, than in the country. It is one of the natural consequences of freedom, that those, who are left to shift for themselves, must sometimes, from either misconduct or misfortune, be reduced to want. This, however, furnishes no solid argument against the blessings of liberty. A prisoner under the custody of his keeper may perhaps be confident of receiving his bread and his water daily; yet, I believe, there are few who would not, even with the contingent possibility of starving, prefer a precarious chance of subsistence, from their own industry, to the certainty of regular meals in a gaol.

'It has been frequently urged by the advocates for the slave-trade, that the condition of the negroes in the West Indies is, in general, more comfortable than that of many day-labourers in this country. Admitting this position to be true, I think, it proves no more than this; that those who, by their industry, often rise high in the scale of national prosperity, will sometimes furnish instances of extreme misery. Dr. Johnson's remark on marriage and celibacy may, perhaps, be applied with propriety to freedom and servitude: the one has many pains; the other no pleasures.

'The decrease of villenage seems necessarily to have been the era of the origin of the Poor. Manufactures, although they added to the capital stock of the nation, yet, by creating a necessity for free hands, and consequently enabling men to make use of the most valuable of all property, their own industry, subjected those, who were any ways incapacitated from availing themselves of that fund, to the miserable alternative of starving independently.

'Without the most distant idea, therefore, of disparaging the numberless benefits derived to this country from manufactures and commerce, the result of this investigation seems to lead to this inevitable conclusion, that manufactures and commerce are the true parents of our national Poor; and to justify the (by no means unreasonable or captious) opinion of those who think that it is particularly incumbent on persons engaged in manufactures, and commerce, to

help to maintain them. To complain, however, that they have, by the inequality, which industry must ever occasion, been the source of misery to some members of the community, is to complain of the causes which have raised us to an unexampled pitch of national prosperity, and of the consequences which are necessarily attached to it.'

In the progress of his historical inquiry, Sir Frederick incidentally notices the injudicious manner in which the great business of the Reformation was conducted. He justly stigmatizes the avarice and low prejudices of Henry VIII.; and doubts whether the suppression of the monasteries was not managed in such a way, as to counteract the advantages that might otherwise have been expected from the downfall of a system pregnant with many abuses, and productive both of religious and political inconvenience. The progress of the Poor Laws is regularly traced from the 15 Richard II. c. 6. (which directs that, upon appropriations, a convenient sum of money shall be distributed yearly to poor parishioners, from the profits of the church,) to the 43d of Elizabeth. The last statute, however praised for its originality, he thinks, is nothing more than a development of an antient system; and a more perfect organization of legal regulations which, from the lapse of time, had become either impolitic or impracticable.

The different publications relative to the Poor, and the various plans which, from time to time, have been laid before the public for a reform in this branch of political economy, are occasionally noticed; and extracts from them, which elucidate the state of the Poor and the progress of society, are interwoven in the work. Among many scarce tracts to which former writers on this subject have seldom referred, we observe the following: The Supplication of Beggars, 1524:—a Compendious or Briefe Examination of certayne ordinary complaints of divers of our Countrymen, by W. S. 1581. (This tract was reprinted in 1751, and was erroneously supposed by our predecessors to have been the production of our immortal Bard, William Shakspeare:)—Greevous Grones for the Poore, by M.S. 1622.—Stanleye's remedy, or the way how to reform wandering beggers, &c. 1646. In the Appendix to the third Volume, we have a catalogue of nearly three hundred publications, in the English Language, concerning the Poor.

On the high price of corn and other provisions during King James's reign, we have the following remarks:

'It is not easy to conceive that whilst such high prices continued, a labourer whose wages, on an average, it is probable, were about 8d. a day, could have been as well provided with the most important necessaries of life as he is at present. It should likewise be remarked that many esculent plants, which are now cultivated in the fields, and, in a scarcity of corn, are found to be admirable substitutes, even for

for wheaten bread, were in the beginning of the sixteenth century, either little known, or exclusively confined to the tables of the rich. Potatoes, which are now very generally used by the Poor in every part of England, where fuel is cheap, were, in king James's Reign, considered as a great delicacy. They are noticed among the different articles provided for the Queen's household: the quantity, however, is extremely small, and the price is 1s. the pound. In 1619, two cauliflowers cost 3s. and sixteen artichokes 3s. 4d.; prices which would now be deemed extravagant; but they were then regarded as rarities, as they are still in the remote parts of the kingdom. Tea and sugar, which are now to be met with in most cottages in the southern parts of England, were still greater rarities. The latter is, indeed, noticed by many authors, even as early as the fourteenth century, but continued to be very dear, even in James's reign. Tea, it is probable, was then scarcely known; and, certainly, was little used in England. Botero, who wrote about 1590, seems to allude to tea, in the following remark: "the Chinese," he says, "have also an herb, out of which they press a delicate juice, which serves them instead of wine; it also preserves their health, and frees them from all those evils that the immoderate use of wine doth breed unto us." Mr. Munn, in his Treatise in favour of the East India trade, published in 1620, enumerates most of the commodities then imported from India into Europe, but does not notice tea. The India Company, established in 1600, does not appear to have traded to China for several years; but the establishment of a new company, in 1637, with permission to trade to China and Japan, may, perhaps, have contributed to the introduction of tea into England. No notice is taken of tea in the Book of Rates annexed to the act passed in 1660, for granting Charles the Second a subsidy of tonnage and poundage upon all merchandize exported and imported; but in a subsequent act, passed in the same sessions, tea, coffee, and chocolate, were subject to an excise. It is, however, singular, that the duty was imposed on the *liquor* composed from these articles, and not on the simple articles themselves: from which I infer, that none of these liquors were made by private families, but were purchased, ready mixed, from the compounder. These duties were repealed by the 1st of William and Mary, which declares, that the collecting of them was "not only very troublesome and unequal upon the retailers, but required such attendance of officers, as to make the neat receipt very inconsiderable.'

In a subsequent part, Sir Frederick says:

'Owing to the scarcity in 1632, the expence of living seems to have risen very considerably in the metropolis. This, and the increase of the Poor's Rates, were attributed to the nobility and gentry residing constantly with their families in London. In the following year, several regulations were made by the Star-chamber, for keeping down the prices of provisions, and of horse-meat, in London and Westminster. The wretchedness of the Poor was, in some degree, ascribed to the fraudulent practices of bakers. Ordinaries were limited to two shillings a head for dinner, (wine included,) and to eight pence a head for a servant attending his master.'

It

It may afford some consolation, at the present juncture, to learn that our forefathers were not less distressed than ourselves by a scarcity of coin:

'During the first ten years of Charles's reign, the labouring Poor, it seems, were often paid their weekly wages in farthing tokens which were much below their nominal value. In the preceding reign, these tokens were the only copper coin in circulation. Vintners, chandlers, and other retailers of small wares, in London, circulated their own tokens, (usually of lead,) among their customers. Sir Robert Cotton remarks, that, in and near London, above three thousand people, one with another, cast yearly five pounds a piece in leaden tokens. In consequence of his advice, king James granted a patent for the coinage of copper tokens; and in 1625, king Charles, in consideration of a fine (we suppose an annual one) of one hundred marks for seventeen years, permitted the Duchess Dowager of Richmond, and Sir Francis Crane, to fabricate farthing tokens of copper. Private tokens, however, continued in circulation till 1635, when they were put down by proclamation.'

The limits of our Review necessarily oblige us to pass over various matter, not less interesting than the extracts which we have laid before our readers. For the present, we must content ourselves with transcribing a few of the concluding Remarks of the First Book on the State of the Poor. In considering the effects of the Revolution, the author thus expresses himself:

'Whether the indigent classes at this day are more numerous than they were at the Revolution, I cannot take upon me, peremptorily, to decide: but viewing the comparative facility with which the exigencies of the State have in modern times been provided for, and connecting the ease of the labourer with the increased demand for labour, I feel no difficulty in persuading myself that the beneficial effects of national opulence have been diffused through every order of the State. Grateful indeed, I am, for the blessings which were conferred on this country by the Revolution; and fully sensible that we owe to the force of character and energetic resolution, which distinguished our forefathers at that interesting period, the commencement of a new æra, in which the bounds of prerogative and liberty have been better defined, the principles of government more thoroughly examined and understood, and the rights of the subject more explicitly guarded by legal provisions, than in any other period of the English history: but I much doubt, whether the abilities of the "master workman," (as Mr. Burke calls King William,) or of those who strenuously co-operated with him in rescuing the nation from despotism, raised that class, whose manual labour is their only support, to an immediate unexampled pitch of ease and comfort. They, indeed, laid the foundations of future greatness; but could not confer directly, on the humble occupations of the artizan or husbandman, those domestic gratifications and social enjoyments, which can be expected only from slow and imperceptible improvement. That they, however, gave that tone

tone and energy to the nation which are necessary to fit them for industrious exertion, is abundant praise. Admitting, what seems to be the fact, that this important epoch in our annals did not produce any alteration in the Constitution; yet, if (as it has been justly observed,) "it changed the maxims of administration, which have every where so great an influence on the condition of the governed;" if it inspired the great mass of the nation with that spirit of thinking and acting which have been conducive towards rendering them more happy and independent; the evils arising from the Funding System; which has, (I think, unjustly,) been ascribed to the policy of our great deliverer and it's adherents, have been more than fully compensated. It is not my intention to enter into a comparative estimate of the resources of the nation at the close of the last, and at different times in the present, century: but I cannot avoid observing, that, at no period since the death of King William, has this country ever exhibited those alarming symptoms which have ever been thought to indicate an enfeebled and declining industry as it did in those years immediately subsequent to the Revolution.'—

'It is not an unfair mode of judging of the earnings, and consequently, of the thriving condition of the workman, to ascertain the quantity of the work annually performed by him:'—'more work is done now than was performed at the Revolution; and, if we admit Dr. Price's supposition, that our population has declined since that period, it will follow, that, with fewer hands, we are more industrious, and (if the comforts of labourers depend on the demand for labour,) more comfortable. And the same argument will hold in a proportionable degree, if we suppose, what is probably the case, that the population of Great Britain, though greater than it was a century ago, has not kept pace with encreasing commerce, and improving manufactures.'

It is unreasonable to suppose that the effects of good government, and the accumulations of industry, are confined to enriching the monied capitalist and the landed proprietor; to swelling the emoluments of office, and increasing the splendour of a devouring metropolis. The humblest peasant, in the remotest province of the kingdom, is not uninterested in that improving state of society which creates new wants and new dependencies: the cultivation of the useful arts, even of those which are not immediately connected with his occupation, is ultimately beneficial to him. The invigorating rays of commerce and manufactures, though most dazzling and resplendent in the capital, extend their genial influence to the hamlet:

> "The self-same sun, that shines upon the Court,
> Hides not his visage from the Cottage, but
> Looks on all alike." SHAKS. *Winter's Tale.*

[*To be continued.*]

ART.

Art. II. *History of the Parishes of Whiteford and Holywell.* By Thomas Pennant Esq. 4to. 1l. 1s. Boards. Messrs. White. 1796.

We feel too much gratitude for the pleasure and instruction which we have so often received from this respectable veteran of the press, to be disposed to cavil at his revival from a literary death to which he alone had condemned himself. We thought it probable, indeed, from the first, that it would turn out no more than a fit of *suspended animation* *; for it was attended with none of the causes or symptoms of real dissolution. There were, indeed, some marks of age: but Nestor lived a generation or two after he was become a story-teller, and was certainly not one of the least agreeable personages in the Grecian camp.

The present work is, doubtless, much in the Nestorean style. It is an account of the native parish of the worthy author, and of an adjacent one in which much of his property lies. It is full of family anecdotes, most of which, as may be supposed, are of little intrinsic consequence; yet it is often amusing, characteristic, and enlivened by the pleasantry of the narrator. Nor are the two parishes deficient in matter of more general concern; Whiteford comprehending one of the principal mineral tracts in North Wales, and Holywell being noted for its various works and manufactures, as well as for its mines and quarries. The history of Whiteford is laboured most *con amore*, obviously as being the principal seat of the Pennants, and also of the Mostyns,—to whom many pages are devoted. A catalogue of the more curious books and remains of antiquity in the Mostyn library, and of the portraits in the gallery, gives a farther opportunity to the writer of digressing into biographical and literary anecdotes, which add to the singular variety of this volume.

Instead of an analysis of the contents of this work, we shall give two or three extracts by way of taste; and we mistake if they do not incline readers of curiosity and leisure to peruse the whole. The following commentary on the Pennant family-portraits may rank with that of Sir Roger de Coverley:

'The parlor is filled with numbers of portraits, and other paintings. The greater part of the first are reduced from the originals by *Mores Griffith*, in a most masterly manner. A few excepted, they are family pictures. A very large one covers the end of the room; the figures are three quarters, and dressed in the manner in

* Vide our account of his Life and Death; a work written by himself. Rev. vol. xiii. N. S. p. 506.

which

which *Vandyk* did his; the man has a remarkable good look, long hair, whiskers, and small beard: his wife is by him; between them a boy with a basket of flowers, and by him a gre-hound. These represent *David Pennant* sheriff of the county in 1643, his wife *Margaret Pennant*, of *Merton*, and their eldest son *Piers*. This piece is done in a superior style, a good imitation of *Vandyk*. A grand column and a rich carpet is introduced, a flattery of the artist, for in those days we were far from being able to pay for even a performance of that value. It probably was done in the troublesome times, when some painter of merit might have wandered about the country, and have been glad of working for his meat and his drink, and some trifle for other necessaries.

'My great, great grandfather was an officer in the garrison of *Denbigh*, when it was besieged and taken by my maternal great, great grandfather general *Mytton*. My loyal ancestor suffered there a long imprisonment. *Bychton* was plundered, and the distress of the family so great, that he was kept from starving by force of conjugal affection; for his wife often walked with a bag of oatmeal from the parish of *Whiteford* to *Denbigh* to relieve his wants.

'Notwithstanding the zeal of his house for the loyal cause, it suffered very little in respect to the general composition of delinquents; the *Bychton* estate only paid 42*l.* 14*s.* whereas *Robert Pennant*, of *Downing*, paid not less than 298*l.* for his estate, which was very far inferior to the other. The occasion was this: *Robert Pennant* had the misfortune to have a hot-headed young fellow in his house, when a small detachment of the adverse party, with a cornet at the head, approached the place. He persuaded the family to resist; the doors were barricadoed, a musquet fired, and the cornet wounded. The house was soon forced, and of course plundered; but, such was the moderation of the party, no carnage ensued, and the only revenge seems to have been the disproportionate fine afterwards levied.

'Notwithstanding his brother *Hugh* is not delivered down to us on canvas, I cannot omit the mention of him as a brave and faithful officer in the royal army serving in *North Wales*. He attained the rank of Major, and particularly distinguished himself in the isle of *Anglesey*. In 1648, that island, in imitation of several of the *English* counties, rose in order to set the king at liberty, and to restore monarchy to the oppressed kingdom. Numbers of royalists resorted to this island from different parts of *North Wales*, and made a general muster in the middle of the island, under the command of *Thomas* lord *Bulkeley*. The parliament determined on their reduction, and made *Conwy* the place of rendezvous. General *Mytton* was the commanding officer; he landed at *Cadnant*, where *Hugh Pennant* was posted, who, after undergoing a severe fire from the rocks and hedges, being left unsupported, was obliged to retreat. Two captains posted at *Porth-aethwy*, made so speedy a flight, that it was said that one of them at lest had previously received the bribe of 50*l.* for his treachery. In the battle which soon after was fought near *Beaumaris*, *Hugh Pennant* charged the enemy with great spirit, and was very near taking that brave officer colonel *Lothian* prisoner. Some others

others of the loyal officers conducted themselves with spirit; but, in general, the islanders are allowed by their own historian, a schoolmaster of *Beaumaris*, to have behaved very ill. An *Anglesey* captain was directed to keep the church: he posted his men in it, locked them safely up, and then ran away with the key in his pocket. The historian tells us, that he was called Captain *Church* to his dying day. They certainly had great valor at distant danger. As soon as the enemy appeared marching over *Penmaen-mawr*, at lest four miles from *Beaumaris*, the *Anglesey* people began to bustle; drums beat, trumpets sounded, and great vollies of small shot and great were discharged; at which the enemy, says the sage pedagogue, took little or no notice. Major *Pennant* was probably taken in *Beaumaris* castle, with the royal army, to which place it had retired after the defeat. As soon as he obtained his liberty he resided at *Bryn-shone*, in the parish of *Yskirivnog*, where he died on *March* 10th, 1669, and was interred at *Whiteford*.

'He was married to *Margaret Aungier*, baroness of *Longford*, one of the daughters of Sir *Thomas Cave*, of *Slimford*, in the county of *Northampton*, knight. This lady had four husbands; she paid our country the compliment of beginning and ending with a *Welshman*: her first was Sir *John Wynne*, of *Gwedir*, junior, they lived unhappily together, which sent him on his travels into *Italy*, where he died at *Lucca*. She then took one of the *Milesian* race, for she married Sir *Francis Aungier*, master of the rolls in *Ireland*, afterwards created baron of *Longford*. Thirdly, she gave her hand to an *Englishman*, Sir *Thomas Wenman*, of *Oxfordshire*; and, finally, she resigned her antiquated charms to our valiant major, who, in the year 1656, deposited her with his ancestors, in the church at *Whiteford*.'—

'The portrait of my grandfather, *Peter Pennant*, represents, what I well remember him to have been, a fine person, and of a jovial complexion. He is dressed in a white tye-wig, and a red coat. On the death of his first wife, *Catherine*, second daughter of the *Wynnes* of *Glynne*, in *Merionethshire*, he went into the army in the reign of Queen *Anne*, and served at the siege of *Brussels*. Disgusted with his colonel, Sir *Thomas Prendergast*, after demanding satisfaction, which Sir *Thomas* declined, he resigned, and passed the remainder of his days at *Bychton*; where he lived in great hospitality, and died in *October* 1736, aged 72.

'His uncle, *John Pennant*, in a full brown wig and brown gown. By his jolly rubicund face he appears to have been a thorough *bon-vivant*, yet with much the air of the gentleman. The original, a well painted picture, was given to us by *John Wynne*, of *Coperkney*, in this neighbourhood, who, by the inscription on the back, seems to have taken as much pride in being thought the friend of *John Pennant*, as Sir *Fulke Greville* did in being the friend of Sir *Philip Sydney*. Many a bottle had they emptied during their thirty years friendship. He resided at *Chelsea*, where my father often visited him during the boyish holydays. My father told me he was frequently taken by him to the coffee-house, where he used to see poor *Richard Cromwell*, a little and very neat old man, with a most placid countenance, the effect of his innocent and unambitious life.'

The

The same spirit is kept up in the Mostyn portraits; of which the account of the picture of a lady Mostyn, painted in 1634, may serve as a specimen:

'This lady's neck (in a picture of the same date) is ornamented with a large ruff, single and elevated; her right hand has in it a fan, and rests on an elbow-chair; on a finger of her left hand is a ring, tied to her arm by several black strings.

'She is dressed in a handsome long gown, with a sash up to her very arms, exactly like the no-waisted fair of the present days. Her shape is contrived to have some degree of elegance, notwithstanding she seems to have been a large woman. I wish our modern *embonpoints* resembled this lady. They seem to emulate in fashion the form of a sack of wool, bulging out on every side, undulating their plump graces here and there, as motion gives occasion. Over the mouth of the sack seems to have been oftimes flung by accident a light horseman's cap, or any other incongruity, instead of the venerable *coeffure* of the lady *Mostyn*, at the sober age of forty-nine.'

The description of the mineral tract in Whiteford parish affords some useful and curious information, of a very different kind:

'Our mineral tract is from *Pen-yr-allt*, or *Bryn-digri*, in a line to the western borders of *Holywell* parish. Its extent to north and south is very narrow. The turnpike road by *Kelyn* and *Pen-y-ffordd Waen*, as far as *Creecas*, describes its course east and west. This part goes under the name of the *Whiteford Rake*, and is nearly the summit of the parish in this part. The veins on the east side, when they dip into the fields, scarcely ever bear.

'The veins run either north or south, or east or west: the last are generally found most profitable. It is singular, that the ore got in the first scarcely ever produces silver worth the refiner's labour.

'The ores differ in quality. The lamellated or common kind, usually named potter's ore, yields from fourteen hundred to sixteen hundred and a quarter of lead from twenty hundred of the ore: but the last produce is rare.

'The quantity of silver produced from our lead is also variable. The upper part of a vein of lead ore is always richest in silver; the bottom, in lead. Our refiners will assay any lead that will yield ten ounces in the ton of lead and upwards. The usual produce is fourteen ounces: sixteen have been gotten; but acquisitions of that kind within this circuit are extremely uncommon.

'On the side of the *Whiteford Rake* are the ruins of a large building called *Carrickfergus*, probably from being founded by some adventurer from that town, for the purpose of smelting the ore got in its neighbourhood. It is near a century old, and erected when the furnaces were constructed in a manner very different from those of the present times; for by the remains of the chimnies they seem to have been formed like those of the modern iron-furnaces.

'The depths of our lead-mines are various. Rich veins have been discovered to the depth of ninety yards.

'The

'The veins are found either in the lime-stone rock or that of chert. These frequently go to unknown depths; the ore is pursued extremely far indeed; and when it ceases, the unprofitable is usually found to consist of spar.

'Gravel ore, or lumps from forty tons weight to the size of a hazel nut, are often discovered in what the miners call *flats*, or loose ground full of gravel, tumblers, and the like. It is rounded and smoothed on the surface, as if it had been rolled in violent waters: but within is pure, lammellated, and rich. It is a potter's ore reduced to this form by accident.

'There is no ascertaining the quantity of lead ore which is annually taken up in our parish, nor yet that of lead exported. It is included in the custom-house books at *Chester*, in the general account of the produce of the mineral parts of this county, and that of *Denbigh*. The number of tons exported in 1792, is as follows:

Foreign.	Coastways.
540 tons of lead.	4497.
150 ore	761.

'About fifty years ago about seventeen hundred weight of copper ore was discovered in a tenement of my father's called *Catherine George's*; which on being assayed was found to be very rich: but none has been discovered since, notwithstanding the ground has been diligently searched.

'Lapis Calaminaris, or calamine, is found in very great quantities almost the whole way I have mentioned, but increases in plenty as we advance eastward. It is found in veins like lead ore, often by itself; sometimes mixed with ore, which renders the breaking and separating a work of labor and expence; what is found in these parts is generally of the cavernous, bony, or cancellated kinds. This mineral was the *Cadmia* of *Pliny*, lib. xxxiv. c. 10.; and the *Stone-cadmia* of *Strabo*, lib. iii. 248. The *Romans* knew its uses in making of brass; therefore cannot be supposed to have overlooked so necessary an ingredient. The remains of the brass-founderies, discovered in our kingdom, shew, that they were acquainted with it. The knowledge of this mineral in after-ages was long lost. Before the reign of *Elizabeth*, much was imported from *Sweden*; but at that period it was discovered again in the *Mendip-hills*; and, fortunately, at the same time that the working of the copper-mines in those of *Cumberland* was renewed. Our county abounds with it; but, till within these sixty years, we were so ignorant of the value, as to mend our roads with it; which have of late years been turned up in a hundred places most successfully to recover the lost wealth. It was *John Barrow*, a miner from the *Mendip-hills*, (whom I well remember living in this parish) who first made us acquainted with this valuable mineral, having long worked in the calamine mines of his own country.

'It appears that this mineral tract (which is called the *Pantvein*) has yielded ore from very early times. In the last century there have been no very rich veins: but then it is almost always yielding something, and of later years has been particularly productive of calamine. In the beginning of this century Sir *Thomas Grosvenour* had a good

a good mine of lead ore on the side of the road. My grandfather had another. The benevolent, charitable Mr. *Edwards*, of Brinford, had another. The Mr. *Jones*, of *Celyn*, had another. The last is said to have put a trap-door to the top of the shaft, and to have locked it, and made use of the treasure below as a bank, which he had recourse to according to his wants. All these mines are on the same vein, which is an east and west. Sir *Thomas Grosvenour*'s mine was included in the vast mineral grant, possessed by his ancestor, see *Tour in Wales*, i. p. 76. All the other freeholders work on their respective freeholds. Sir *Roger Mostyn* on his manor of *Mostyn*, and on his freehold.

'A Mr. *Francis Leicester*, of *Vauxhall*, gives an account of this vein in a small pamphlet, called 'The *little* Mine Adventure,' published in 1702. He styles himself the present lessee, and gives, I believe, a good plan of the vein in an annexed map.

'Black Jack, *Zinc*, *Pseudo-galena*, is met with in large quantities near the eastern extremity of the parish. It is found to answer the purposes of calamine. It has hitherto been only exported to *Bristol*; and is sold there at the rate of 4*l.* 10*s.* *per* ton, delivered. We have it in a metallic form of a blueish grey color, and again of the colors of the dark semi-pellucid ambers. *Cronsted*, ii. p. 779. *Magellan*'s edition, calls the first, *Zincum ferro sulphurato mineralisatum*; the other, *Zincum calciforme cum ferro sulphuratum*.'

We could with pleasure copy some valuable information concerning commercial and economical matters, and particularly the extensive metallic and cotton work at Holywell, but we think it fairer to refer to the original. Various incidental remarks respecting farms, inclosures, houses of industry, and other things in which the interests of the poor are concerned, display the customary benevolence of the author.

An Appendix gives an account of the five royal tribes of Cambria, from Mr. Vaughan's 'British Antiquities revived,' and of the fifteen tribes of North Wales, from a MS.; and likewise Outlines of the Globe, or the contents of Mr. *Pennant's own MSS. in* 22 *vols. folio*.

We must add that this volume is decorated with 22 fine engravings of views, antiquities, and other objects. The delineations reflect great credit on the author's favourite artist, Moses Griffith.

Art. III. *The Poetical Works of the Rev. Samuel Bishop, A. M.* Late Head-Master of Merchant-Taylors' School, Rector of St. Martin Outwich, London, and of Ditton in the County of Kent, and Chaplain to the Bishop of Bangor. To which are prefixed, Memoirs of the Life of the Author, by the Rev. Thomas Clare, A. M. 4to. 2 Vols. 2l. 2s. Boards. Cadell jun. and Davies. 1796.

THE immoral and impolitic partiality of biographers, in heightening the merits and obscuring the defects of the

objects of their memoirs, has frequently excited our attention and our censure; and by inducing us to appreciate the merits of biography itself, it has caused us greatly to lament the imperfection of the artist, while we have felt and acknowleged the utility of the art.—In our late account of Mr. Chalmers's Life of Ruddiman, (vol. xxi. p. 262.) we found ourselves impelled to offer some observations of this nature; and the memoirs prefixed to the volumes now under our consideration again call for similar remark.—What shall we say of Mr. Clare, who thus speaks of Mr. Bishop's Poems?

'The character which, in my opinion, principally distinguishes his writings, is an air of originality. His thoughts are commonly his own, and indeed such as would scarcely have occurred to any man except himself. No author has borrowed less from others. Even the great number of epigrams, (which) he has written, have been chiefly supplied from his own mind. If he ever takes an hint from another person, he improves it: if he sometimes repeats an old story, he makes it his own by the manner of telling. If it be admitted that he occasionally amuses himself with a mere play upon words; it should also be observed, that he often conveys strong meaning under apparent pleasantries. While we laugh, we learn to reflect. His compositions are calculated to correct follies, to strengthen the judgment, and to improve the heart. If there are few effusions of sensibility, there is much observation and knowledge of the human mind. If he seldom attempts the plaintive, he gains possession of our feelings by mirth and good-humour. His influence over his readers proceeds from the fertility of an imagination, prompt to perceive, vigorous to illustrate; and only equalled by the power of his expression. The simplicity and chasteness of his manner are admirable: the combination of his ideas, whether they are designed to be united or opposed, is always happy, though singular; his images are elegant, though familiar; his allusions are apt, though not obvious; and his wit is delightful, because never foreseen.'

From these extravagant encomiums, we might suppose that the author before us was one of the greatest geniuses of this or perhaps any other age: but what will be the reader's surprise, when he finds, among the numerous poems contained in these volumes, few above mediocrity, and many below it?

The generality of modern allegoric poets fancy that they have nothing to do but to marry two abstract ideas, and make them produce what progeny they please: but, in a gentleman who was during many years Master of the Merchant-Taylors' School, and who is said by his biographer to have paid great attention to the Greek and Latin classics, we might at least expect some regard to propriety in the selection, or rather creation, of his ideal personages. In a poem, however, which is written in imitation of Milton, he makes Taste the offspring of Genius and Sense. That Sense or Judgment is a constituent part of

. . . Taste

Taste must be allowed: but then it is defined to be a combination of feeling and judgment: now no two mental qualities can be more opposite than feeling and genius, the former being wholly passive, while the essence of the latter consists in action. Mr. Bishop probably was led into this error by confounding the creative faculty of the poet, with the discriminating powers of the critic. The union of genius with judgment was necessary to form a Homer or a Virgil:—but to constitute an Aristotle, or a Longinus, a due portion of judgment and feeling is alone required.—We know not whether we have ever before seen Genius habited like a Wood Nymph:—but, as Milton says from Poellus,

> "Spirits, when they please,
> Can either sex assume, or both."

Odes on the King's Marriage, and *on the Queen's Birth Day*, contain nothing uncommon; and however just the encomiums may be in the present case, they are such as Poets have been accustomed to offer, and Princes to receive, from time immemorial.

An *Ode to Eloquence* may boast of some strong and nervous, if not very melodious nor correct, lines; and as they seem to be dictated by a manly and liberal spirit, we will quote them for the satisfaction of our Readers, as specimens of Mr. Bishop's manner:

> 'Auspicious influence marks th' important hour,
> When conscious sympathy owns th' august controul,
> Which, strong to triumph in Persuasion's power,
> Alarms, arrests, impels, commands the soul.
> Accordant Passions recognise it's sway;
> Convinced, applaud it; or subdued, obey;
> The vocal Magic quells them, as they rise;
> It calls, and Reason hears; it blames, and Folly dies.
>
> 'Twas thus of old the MAN OF ATHENS spoke,
> When valour languish'd at the crush it fear'd;
> While PHILIP form'd for GREECE th' opprobrious yoke;
> Now lull'd, now brav'd, the Spirit once rever'd:
> "Awake," he cry'd, "repel the Intruder's blow!
> Distrust the subtle, meet the daring Foe!
> 'Tis sloth, not PHILIP, that disarms your rage;
> Success will crown the war, which Honour's champions wage."
>
> 'Silent, awhile, the crowd attend,
> Thro' gradual energies ascend,
> From Shame to Hope, Revenge, Disdain:
> They blush, reflect, resolve, unite;
> Defy the attack; demand the fight,
> And spurn th' insulting Traitor's chain:
> Their throbbing breasts exalted impulse show;
> And all their Sires in all their bosoms glow!

'Yet not to rouse alone th' emasculate mind,
Or nerve the warrior's arm, does Speech display
Resistless rule:—all-various, unconfin'd,
It brings the soft sensations into day;
It gives the meliorated heart to feel
New joy from pity, and from joy new zeal;
Smooths the stern Front, which hard Resentments strain,
And bends tumultuous Will to Candour's mild domain.

'Such was the bland effect, when CÆSAR's ear
To TULLY's plea devout attention gave;
And check'd, in Indignation's mid career,
The World's Proprietor stood th' Orator's slave:
"I show thee, Cæsar," said the Sage, "I show
A Prize, no Conquest ever could bestow:
Thyself must give it to thyself alone,—
'Tis Mercy's hallow'd Palm!—O make it all thine own!"

'The mighty Master of mankind,
Lur'd by the potent spell, resign'd
Each purpose of severer thought;
Forgot the wrongs, the toils he bore;
Indulged vindictive Wrath no more;
And was, whatever TULLY taught:
When TULLY urg'd the convict Suppliant's prayer,
'Twas Pride to assent; 'twas Luxury to spare!

'BRITAIN! for thee, each emulous Muse has wrought
Some votive Wreath, some Trophy of Renown;
Some Meed of Excellence, Sons of thine have caught,
Where'er Exertion strove for Merit's Crown:
Where then more aptly can the Power divine
Of Classic Speech with genuine vigour shine,
Than where the Virtues live, whose genial fire
Could Rights like thine assert, and Laws like thine inspire?

'Methinks I see a land of Patriots rise
Sublime in native Eloquence! around
Th' astonish'd Nations fix their eager eyes;
And wonder, while they tremble at the sound.
They learn what labours fill the Hero's life,
What stedfast dignity, what generous strife!
What efforts best adorn him, and improve,
Justice, and bold Emprize, Benignity, and Love!

'Rival of Deeds in annals old,
By GREEK and ROMAN Genius told,
O justify another claim!
With all their splendid Praise in view,
Preserve their manly Eloquence too,
To grace thy more illustrious Name!
The long records of BRITISH Glory swell
With Worth, which only BRITISH Tongues can tell!'

An

An interlude, called *the Fairy's Benison*, was intended to have been acted at Covent Garden Theatre, in compliment to the Royal Family, on the first appearance of the Prince of Wales at the Theatre: but it was rejected by the managers; and, we think, not without reason; for we see nothing like contrivance in the disposition of the parts of this Drama, and it is surely not very difficult to make Fairies the vehicle of court adulation.

The bulk of the first volume is occupied by poems on occasional subjects, some serious, the greatest part comic. In the former, if there be not much to blame, there is little to commend. The comic are distinguished by slight effusions of wit and humour, which are not always successful; they might be read with pleasure in a circle of friends, but certainly are not of sufficient merit to secure for the author that lasting fame which his friend Mr. Clare seems to promise. The following *petite piece* will be no bad specimen:

'THE BOOK.

'When from our Master's hand this theme I took,
Rhyme, *nolens volens*, coupled it with—Cook:
And tho' the wise say, second thoughts are best,
My first, with your good leave, shall stand the test;
The Cook shall matter for the Book prepare,
And turn my Catalogue to a Bill of Fare:
Nor frown, if puns, more thick than proofs, are laid;
So *our* poetic Force-meat *must* be made.
The Folio Volume's ample bulk supplies
A literary Dish, of larger size.
—In EPIC Verse, when skill and genius meet;
'Tis vast *Sir-loin*, an universal treat.
Solid, tho' savory, flows th' HISTORIC Strain;
Like the *boil'd Buttock*—cut and come again.
ENCYCLOPEDIAS art's whole scope include;
And set before you science *barbicued;*
Where, as your stomach serves, your mess you measure,
And choose your *Joint*, and cut your *slice* at pleasure.
FATHERS and CANONISTS are tough, dry food;
Mere learned *Stock-fish*, neither bad nor good.
LAW CODES from time a *musty* sanction get;
As *Venison* takes it's flavour from *fumette.*
Words under words, in rows succeeding rows,
The DICTIONARY'S column'd leaf compose;
And stand (in culinary style exprest)
Like *Bacon* on a *larded Turkey*'s breast.
Long-winded SCHOLIASTS, in th' enormous page,
Hash up the dulness of a former age;
Or the vast vase with *Water-souchy* fill,
And make insipid, more insipid still:

While CRITICS, that in sounder sense excel,
Like *Smelts* round *Salmon*, grace the dish they swell.
So much for Folios.—Smaller Books appear,
Tho' less substantial, yet more various cheer.
—ABRIDGMENTS give an Author's works in brief;
As Cooks to *Jelly* stew down shins of beef.
The cloth for *Turtle*, hack TRANSLATORS spread;
Then serve up *Goose's Gibblets*, or *Calve's Head*.
REVIEWS and MAGAZINES odd scraps retail;
True *Salmagundi* stuff, *sour*, *salt*, *fresh*, *stale*.
SATIRE is *pepper'd Gizzard grill'd* in taste.
And what are MODERN ESSAYS, but *puff-paste?*
COMEDY's *Soup-maigre*, from a *French Tureen:*
And TRAGEDY, the *BLACK-pudding* of the scene.
What MODISH ELOQUENCE?—*Whipt-cream*, for sooth,
Froth'd up and *sugar'd*, to the vulgar tooth.
STATE LOGIC's *Chicken-Broth*, so thin, so weak!
And OPPOSITION POLITICS, *Bubble-and-squeak!*
LOVE-POETRY's *Pap-sauce*, soft, simple, sweet:
And POPULAR THEOLOGY, *mince'd-meat*.
SCRIBBLERS, from hand to mouth, who write and live,
In weekly NUMBERS, mental *Spoon-meat* give.
Alamode Collops MISCELLANIES club:
And NOVELS, sentimental *Syllabub*.
Not *Books* alone from Viands take their cue,
Even *Bindings* have a spice of Cookery too.
SHEETS into *Skin*, like *Sausages* are thrust:
GILDING is *Garnish;* PASTEBOARD is *rais'd-crust*.
Some frivolous gentry of the present day,
In *Alphabetic Buckles* shine away;
But language needs not fashion's flimsy aid;
It's elemental base is deeper laid:
Your children living, and your grandsires dead,
Lov'd, while they thumb'd, and *tasted* as they *read*,
The HORN-BOOK's best edition, *Gingerbread*.
Thus Books are intellectual Aliment; drest
For every appetite of every guest:—
Or, if a various reading you can swallow,
"*Scripta* * Palati nunc, *quæcunque recepit* APOLLO."

The second volume contains verses which the editor calls miscellaneous, and which relate chiefly to the author, his family, and friends.—The greater part of these poetical trifles are addressed to Mrs. Bishop, and many of them are strongly expressive of affection: but we should have been as well pleased if the author had attended more to simplicity, and been less fond of Epigrammatic point and conceit. One of the best of these poems is the following, addressed (accom-

* Scripta, PALATINUS quæcunque recepit APOLLO.
HORAT. Ep. 3. L. 1.

panied

panied by a ring) to Mrs. B. on the anniversary of her wedding-day, which was also her birth-day:

" Thee, Mary, with this Ring I wed"—
So, fourteen Years ago, I said. ——
Behold another Ring!—" for what?"
" To wed thee o'er again?"—Why not?
With that first Ring I married Youth,
Grace, Beauty, Innocence, and Truth;
Taste long admir'd, Sense long rever'd,
And all my MOLLY then appear'd.
If she, by Merit since disclos'd,
Prove twice the Woman I suppos'd,
I plead that double Merit now,
To justify a double Vow.
Here then to-day, (with Faith as sure,
With Ardor as intense, as pure,
As when, amidst the Rites divine,
I took thy Troth, and plighted mine,)
To thee, sweet Girl, my second Ring
A Token and a Pledge I bring:
With this I wed, till death us part,
Thy riper Virtues to my heart;
Those Virtues, which before untry'd,
The Wife has added to the Bride:
Those Virtues, whose progressive claim,
Endearing Wedlock's very name,
My soul enjoys, my song approves,
For conscience' sake, as well as Love's.
And why?—They shew me every hour,
Honour's high thought, Affection's power,
Discretion's deed, sound Judgment's sentence,—
—And teach me all things—but Repentance.—'

We conceive that few readers, in an age somewhat fastidious in poetry, will peruse the author's miscellaneous verses, extended through 158 pages, without some degree of lassitude; many of the subjects are low, and the sentiments are frequently trite.

Two hundred and ninety-seven Epigrams come next; many of which evince a very happy knack at this kind of composition, and an abundant vein of pleasantry: but there are also many which are so faulty in metre that it is difficult to read them; and others which, if it be easy to read them, it is not easy to praise. We select a few:

' PLUS, MINUS.

' If by " Plus, minus," I express
This paradox, that *more* is *less*,
No rule of grammar I transgress,

Nor dogmatize at random—
The veriest horn-book scholar knows,
That *half* round O * an hundred shows,
While *whole* round O for nothing goes;
—Quod erat demonstrandum.'

' *Spoken at Merchant-Taylors' School, and addressed to the Company.*

' QUOD PETIS, HIC EST.

' For subjects of exalted praise,
In Glory's arduous track,
To records of old BRITISH Days,
We look with wonder *back:*

' To Virtues, whose effect sublime
Shall freedom's annals fill,
Hope, thro' the long abyss of time,
Bids us look *forward* still:

' But when for living Worth men ask,
Where, where shall it be found?—
Oh! that's indeed an easy task;
'Tis only to look *round!*'

' BREVIS ESSE LABORO.

' In a suit of three years, for three pinches of snuff,
Here's a brief of three yards—I hope that's brief enough!'

' BREVIS ESSE LABORO.

' Now with longs, and with shorts, all our heads are so full,
I tell you an English grammatical bull:
Compare the word " short," and you'll find it confest,
That " shorter" is longer, and " shortest" longest.'

' SPLENDEAT USU.

" Aye! Honesty's a jewel," RICHARD cry'd,
" That shines the clearer still, the more 'tis try'd."
" True, DICK," quoth JEREMY—" yourself may shew it,
Your honesty's so clear—we all *see through it.*"

' ALIUSQUE ET IDEM.

' The CHINESE have a word, which, howe'er it seems strange,
Stands for fourteen ideas, without the least change:
It consists of one syllable too, you must know;
And in that but two letters;—to wit, P. O. *PO!*
Imagine, for instance, you wish'd to express,
" A wise [1]man"—" A man of a [2]pleasing address"—
" A [3]glass"—" An immense [4]preparation"—" The blows
" Of a wood-[5]cutter's hatchet"—" An [6]old woman's nose"—
" A strong [7]inclination"—" A thing [8]of small size"—
" The course [9]of a current, where water-springs rise"—
" A [10]servant"—" A captive [11]in battle"—" A [12]fop"—
" Or to [13]boil your ripe rice"—" or to [14]winnow your crop"—

For all, and for each, if to CHINA you go,
You can't speak amiss, if you only say—*Po!*
Where else could we find, shou'd we search the world round,
Things so different in sense, and so similar in sound?
We may thumb all our grammars to rags, ere we view
So much in one word—and in *such a word too!*'

The characteristic turn of the author's poetical abilities is discoverable in these short compositions.

Although we cannot, consistently with our duty to the public, speak in the highest terms of Mr. Bishop's genius or poetical taste,—yet we are willing to believe every thing that his biographer says in favour of his moral and religious character; and we think too highly of his good sense, to suppose that the greater part of the poems contained in these two large volumes were intended by him for publication. A selection from them, in a small volume, under the title of *Poetic Trifles*, would have amused the reader, and have secured to the writer his proper place among the votaries of the Muses: but now the kernel is concealed in so thick a shell, that the purchaser may not have good-humour enough left to acknowlege its flavour, after he has undergone the toil of seeking it.

ART. IV. *Anecdotes of some distinguished Persons*, chiefly of the present and two preceding Centuries. Adorned with Sculptures. Vol. IV. Crown 8vo. pp. 520. 7s. Boards. Cadell jun. and Davies. 1796.

THERE has of late been a kind of rage for epitomizing books, and for extracting, culling, and making nosegays of all the beautiful flowers which they contain, and which are not quite withered; and this operation on *old* and *scarce* publications, that are never likely to be reprinted, is doing laziness and literature an equal kindness: but whether authors, printers, and publishers will be much pleased and benefited by *this use* of *new* books, is a question which we leave the proprietors to answer.

We can with safety continue to apply the epithets of *amusing* and *interesting* to the articles in the work before us. Though we were under some apprehensions that all but the lees, or rather the *caput mortuum*, of old books had already been drawn off, we have not only found Mr. Seward's diligence and success in collecting materials for this volume fully equal to his former exertions, but the plates and original information, perhaps, superior.

The connected articles concerning the first cultivators of the Greek language in Italy, after the Turks had taken Constantinople, are curious and attractive; as is the descriptive and discriminative catalogue of great painters. We can perceive by the editor's opinions of artists, that, if he be not a painter himself,

self, " for want of a little necessity," he has kept good company.

The following original articles from MS. and inedited materials, we think, are peculiarly interesting:—Account of the preparations made at Canterbury for receiving *Queen Elizabeth*, by Archbishop Parker—memoirs of the early part of the life of *Anne, Countess of Dorset, Pembroke, and Montgomery, written by herself*—notices of *Sir Francis Bacon*, from a MS. in the Ashmolean library at Oxford—of *John Hampden*, from MS. collections for the county of Bucks, in the Bodleian library—of *Waller* and *Cromwell*, from the same library—of *Lord Clarendon*, from ditto—of *Sir Richard Fanshaw*'s embassy in Spain, by Lady Fanshaw—of *Sir Matthew Hale*, from a MS. in the possession of Bennet Langton, Esq.—Nicolas * Facio's account of a plot against the life of King William—Essay on the works of *Handel*, by Mr. Jackson of Exeter—concerning *Milton*, with lines to Mr. Fuseli, the painter, by the editor—on the *Earl of Mansfield*, by a learned friend.

After having presented our readers with the two articles last mentioned, we shall take our leave of this pleasing and instructive volume;—which, we understand from report, completes the editor's design.

' John Milton.

' Dr. Johnson divined with his usual acumen when he supposed that Milton had undergone some bodily discipline while he was at College. Mr. Aubrey was told by Christopher Milton, that his brother John was whipped for some " unkindnesse" by his first Tutor in the University of Cambridge, Mr. Chapel; and that he was afterwards (though it seemed against the rules of the College) transferred to the tuition of one Mr. Tovell, who died Parson of Lutterworth.

" *Ut pictura poesis erit*," has been often said, and *pictor ut poeta* perhaps occasionally thought. Mr. Garrick used to call Salvator Rosa the Shakespeare of Painting, and might not the name of the Milton of Painting be transferred to our Mr. Fuseli, a man whose ardent imagination, like that of Milton, unites the *terribile visu formâ*, as well as the *molle atque facetum?* Mr. Fuseli has nearly finished a series of pictures from the principal scenes of the Paradise Lost and of the Paradise Regained of that divine Poet, which he intends to exhibit in the gallery to be called " the Gallery of Milton." Who appears so fit to transmit and convey the ideas of Milton, as the Painter who seems possessed with the same sublimity and force of imagination which inspired the Painter? Who but Michael Angelo could have pourtrayed the gigantic ideas of Dante?

' The following lines were addressed to Mr. Fuseli on the subject of his " Gallery of Milton." They were sent to him soon after he had finished his celebrated picture of " the Conspiracy of Catiline," and were printed in the European Magazine for January 1795.

* Facio, the mathematician.

' To

TO HENRY FUSELI, ESQ. R. A. QUEEN-ANN STREET EAST.

'ARTIST sublime! with every talent blest,
That Buonarota's awful mind confest;
Whose magic colours, and whose varying line,
Embody things or human or divine;
See the vast effort of thy mastering hand,
See impious Cat'line's parricidal band,
By the lamp's tremulous sepulchral light,
Profane the sacred silence of the night;
To Hell's stern king their curs'd libations pour,
While the chas'd goblet foams with human gore:
See how, in fell and terrible array,
Their shining poignards they at once display;
Direly resolving, at their Chief's behest,
To sheath them only in their Country's breast.
Too well pourtray'd, the scene affects our sight
With indignation, horror, and affright.
Then quit these orgies, and with ardent view
Fam'd Angelo's advent'rous track pursue;
Like him extend thy * terrible career
Beyond the visible diurnal sphere;
Burst Earth's strong barrier, seek th' abyss of Hell,
Where sad despair and anguish ever dwell;
In glowing colours to our eyes disclose
The Monster Sin, the cause of all our woes;
To our appall'd and tortur'd senses bring
Death's horrid image, Terror's baneful King;
And at the last, the solemn, dreadful hour,
We all may bless thy pencil's saving power;
Our danger from thy pious colours see,
And owe eternity of bliss to thee.
Then to the Heav'n of Heav'ns ascend; pourtray
The wonders of th' effulgent realms of day;
Around thy pallet glorious tints diffuse,
Mix'd from th' eternal Arch's vivid hues;
With every grace of beauty and of form
Inspire thy mind, and thy rich fancy warm.
Cherub and Seraph, now, in "burning row,"
Before the Throne of Heav'n's high Monarch bow;
And tun'd to golden wires their voices raise,
In everlasting strains of rapt'rous praise.
Blest Commentator of our Nation's bard,
Admir'd with every reverence of regard,
Whose matchless Muse dares sing in strains sublime,
"Things unattempted yet in prose or rhyme!"
The Critic's painful efforts, cold and dead,
By slow degrees inform the cautious head;
Whilst thy effusions, like Heaven's rapid fire,
Dart thro' the heart, and kindred flames inspire,

'* *La Terribil Via*, applied by Agostino Caracci to Michael Angelo.'

And

And at one flash, to our astonish'd eyes
Objects of horror or delight arise.
Proceed, my friend, a Nation safely trust,
To merit splendidly and quickly just;
She the due tribute to thy toils shall pay,
And lavishly her gratitude display.
The Bard himself, from his Elysian bowers,
Contemplating thy pencil's magic powers,
Well pleas'd, shall see his fame extend with thine,
And gladly hail thee, as himself, divine.

S.'

'THE EARL OF MANSFIELD.

'His Lordship was sent, at the usual age, to the University of Oxford. He applied to the study of the Classics, and afterwards to the study of the Law, with great diligence.

'For some time after he was called to the Bar, he was without any practice. A speech he made as Counsel at the Bar of the House of Lords, first brought him into notice. Upon this, business poured upon him from all sides; and he himself has been heard to say, he never knew the difference between a total want of employment and a gain of 3000l. a-year.

'He learned much of special pleading from Mr. Justice Dennison, and much of the Law of Title and Real Property from Mr. Booth. He confined his practice to the Court of Chancery. His command of words, and the gracefulness of his action, formed a striking contrast with the manner of speaking of some of his rivals, who were equally distinguished by the extent and depth of their legal knowledge, and their unpleasant enunciation.

'After he had filled, with great applause, the offices of Solicitor and Attorney-General, he was created Chief Justice of the King's Bench, in May 1756, on the decease of Sir Dudley Ryder. He held that high situation for two-and-thirty years.

'In all he said or did, there was a happy mixture of good-nature, good-humour, elegance, ease, and dignity. His countenance was most pleasing; he had an eye of fire; and a voice perhaps unrivalled in its sweetness, and the mellifluous variety of its tones. There was a similitude between his action and Mr. Garrick's; and, in the latter part of his life, his voice discovered something of that gutturality, for which Mr. Garrick's was distinguished. He spoke slowly, sounding distinctly every letter of every word. In some instances he had a great peculiarity of pronunciation—"Authority" and "Attachment," two words of frequent use in the Law, he always pronounced *Awtawrity* and *Attaickment*. His expressions were sometimes low. He did not always observe the rules of grammar. There was great confusion in his periods, very often beginning without ending them, and involving his sentences in endless parentheses; yet, such was the charm of his voice and action, and such the general beauty, propriety, and force of his expressions, that, as he spoke, all these defects passed unnoticed. No one ever remarked them, who did not obstinately confine his attention and observation to them alone.

'Among his contemporaries, he had some superiors in force, and some equals in persuasion; but in insinuation he was without a rival or a second. This was particularly distinguishable in his speeches from the Bench. He excelled in the statement of a Case. One of the first Orators of the present age said of it, "that it was, of itself, worth the Argument of any other man." He divested it of all unnecessary circumstances; he brought together every circumstance of importance; and these he placed in so striking a point of view, and connected them by observations so powerful, but which appeared to arise so naturally from the facts themselves, that frequently the hearer was convinced before the Argument was opened. When he came to the Argument, he shewed equal ability, but it was a mode of argument almost peculiar to himself. His statement of the Case predisposed the hearers to fall into the very train of thought he wished them to take, when they should come to consider the Argument. Through this he accompanied them, leading them insensibly to every observation favorable to the conclusion he wished them to draw, and diverting every objection to it; but, all the time, keeping himself concealed; so that the hearers thought they formed their opinions in consequence of the powers and workings of their own minds, when, in fact, it was the effect of the most subtle argumentation and the most refined dialectic.

'But it was not by oratory, alone, that he was distinguished: in many parts of our Law he established a wise and compleat system of jurisprudence. His decisions have had a considerable influence in fixing some of those rules which are called the Land-marks of real property. The Law of Insurance, and the Poor Laws (particularly so far as respects the Law of Parochial Settlements), are almost entirely founded on his determinations. It has been objected to him, that he introduced too much Equity into his Court. It is not easy to answer so general an observation; it may, however, be observed, that it is as wrong to suppose a Court of Law is to judge without Equity, as to suppose a Court of Equity is not bound by Law: and, when Mr. Justice Blackstone informs us, that, under the ancient provisions of the Second Statute of Westminster, the Courts of Law were furnished with powers which might have effectually answered all the purposes of a Court of Equity, except that of obtaining a discovery by the party's oath, there cannot, it should *seem*, be much ground for such an accusation.

'His Lordship was sometimes charged with not entertaining the high notions which Englishmen feel, and it is hoped will ever feel, of the excellence of the Trial by Jury. Upon what this charge is founded, does not appear: Between him and his Jury there never was the slightest difference of opinion. He treated them with unvaried attention and respect; they always shewed him the utmost deference. It is remembered, that no part of his office was so agreeable to him as attending the trials at Guildhall. It was objected to him, that, in matters of Libel, he thought the Judges were to decide on its criminality. If his opinions on this subject were erroneous, the error was common to him with some of the most eminent among

among the antient and modern Lawyers. It was also objected to him, that he preferred the Civil Law to the Law of England. His citations from the Civilians were brought as a proof of his supposed partiality to that law; but they were rather occasional than frequent; and he seldom introduced them where the case was not of a new impression; so that the scantiness of home materials necessarily led him to avail himself of foreign ware. Sometimes, however, he intimated an opinion, that the modification of real property in England, in wills and settlements, was of too intricate and complex a nature, and for that reason inferior to the more simple system of the Roman Usufruct. The frequent necessity there is in our Law to call in Trustees, whenever property is to be transmitted or charged, so as to be taken out of immediate commerce, appeared to him an imperfection; and he wished the nature of our jurisprudence permitted the adoption of the rule of the Civil Law, that, when a debt is extinguished, the estate or interest of the creditor, in the lands or other property mortgaged for its security, is extinguished with it. It will be difficult to shew any other instance in which he preferred the Civil Law to the Law of England.

'He observed with great satisfaction, that during the long period of his Chief Justiceship, there had been but one Case in which he had ultimately differed with his brother Judges of the same Court. That was the Case of Perryn against Blake.—He lamented the difference, but declared his conviction that the opinion he delivered upon it was right.

'He recommended Saunders' Reports. He observed, that the quantity of professional reading absolutely necessary, or even really useful, to a Lawyer, was not so great as was usually imagined; but, he observed, "that it was essential he should read much," as he termed it, "in his own defence; lest, by appearing ignorant on subjects which did not relate to his particular branch of the profession, his ignorance of that particular branch might be inferred."

'Speaking of the great increase of the number of Law Books, he remarked, that it did not increase the quantity of necessary reading; as the new publications frequently made the reading of the former publications unnecessary. Thus, he said, since Mr. Justice Blackstone had published his Commentaries, no one thought of reading Wood's Institutes, or Finch's Law, which, till then, were the first books usually put into the hands of Students. He said, that, when he was young, few persons would confess they had not read a considerable part, at least, of the Year Books: but that, at the time he was then speaking, few persons would pretend to more than an occasional recourse to them in very particular cases. He warmly recommended the part of Giannone's History of Naples which gives the History of Jurisprudence, and of the disputes between the Church and the State. He mentioned Chillingworth as a perfect model of argumentation.

'In the fundamental principles, either of the Constitution or the Jurisprudence of this country, no one dreaded innovation more than he did. His speech on the case of Eltham Allen [Allen Evans]

shews his notions on the great subject of Toleration. It was published by Dr. Furneaux *. He was the first Judge who openly discountenanced prosecutions on the Popery Laws.

'To these may be added, a Speech against the suspending and dispensing Prerogative, printed in Mr. Almon's Collection. It is an invaluable composition, and presents, perhaps, the clearest notions that have yet appeared in print, of this mysterious and delicate part of the Law. Much of his manner of arguing, and his turn of expression, is discoverable in it. It cannot, however, be considered as his genuine speech: it is at least three times the size of the speech really delivered by him. He obtained by it a compleat triumph over Lord Camden and Lord Chatham.

'Though he was so far a friend to Toleration, as not to wish for an extension of the Laws enacted against Dissenters, or to wish the existing laws rigidly enforced against them, yet he was a friend to the Corporation and Test Laws, and considered them as bulwarks of the Constitution, which it might be dangerous to remove. On every occasion he reprobated the discussion of abstract principles, and inculcated the maxim, that the exchange of the Well for the Better was a dangerous experiment, and scarcely ever to be hazarded.

'It has been argued, that his knowledge of the Law was by no means profound, and that his great professional eminence was owing more to his oratory than to his knowledge. This was an early charge against him. Mr. Pope alludes to it in these lines:

> 'The Temple late two brother Sergeants saw,
> Who deemed each other oracles of Law;
> Each had a gravity would make you split,
> And shook his head at MURRAY as a wit.
> *Imitations of Horace*, book ii. epist. ii.'

'Perhaps the opinion was founded on the notion which many entertain, that the study of the Polite Arts is incompatible with a profound knowledge of the law; not recollecting, that the human mind necessarily requires some relaxation, and that a change of study is the greatest and most natural of all relaxations, to a mind engaged in professional pursuits. Besides—the *commune vinculum* between all branches of learning, preserves the habits of application, of thinking, and of judging, which are lost in the modes of dissipation usually resorted to for relaxation. The Chancellor D'Aguesseau †, and even the stern Du Moulin, were eminently distinguished by their general literature. Lord Bacon's various and profound knowledge is universally known; and many works of Lord Hale are published, which shew, that to the deepest and most extensive knowledge of all the branches of the Law, the Constitution, and the Antiquities of his Country, he united a general acquaintance with the history of other nations; that he had given much of his time to the study of theology; that he occasionally sacrificed to the Muses, and spent some time in the curious and instructive amusements of experimental philosophy.

* Vide M. R. vol. xliv. p. 191.

† This great Magistrate used to say, "*Le changement d'étude est toujours un delassement pour moi.*"

'To

'To decide on his Lordship's knowledge of the Law, a serious perusal of his Arguments, as Counsel, in Mr. Atkins's Reports, and of his Speeches, as Judge, in Sir James Burrow's, Mr. Douglas', and Mr. Cowper's Reports, is absolutely necessary. If the former be compared with the Arguments of his contemporaries, many of whom were men of the profoundest knowledge that ever appeared at the Chancery Bar, it will not be discovered, that in learning or research, in application of Principles or in recollection of Cases, his Arguments are any wise inferior to those of the most eminent among them. Neither will he suffer by the comparison, if his Speeches in giving his judgments from the Bench, are compared with those of the Counsel at the Bar. It is easy to imagine, that, on some one occasion, a Judge with his Lordship's mental endowments, by a particular application to the learning immediately referrible to the Case in question, and by consulting with persons eminently skilled in that particular branch of legal lore, may, with a very small stock of real knowledge of his own, express himself with a great appearance of extensive and recondite erudition. This, however, can be the case but seldom, the calls upon a Chief Justice of the King's Bench for a full exertion of all his natural and acquired endowments being incessant. There is hardly a day of business in his Court, in which a disclosure of his knowledge, or of his want of it, is not forced from him.

'Considering his Lordship's Decisions separately, it will appear, that, on all occasions, he was perfectly master of the Case before him, and apprised of every principle of law, and every adjudication of the Courts, immediately or remotely applicable to it. Considering them collectively, they will be found to form a compleat Code of Jurisprudence on some of the most important branches of our Law: a system founded on principles equally liberal and just, admirably suited to the genius and circumstances of the age, and happily blending the venerable doctrines of the old Law with the learning and refinement of modern times; the work of a mind nobly gifted by Nature, and informed with every kind of learning which could serve for use and ornament.

'It was not on great occasions only that his Lordship's talents were conspicuous: they were equally discoverable in the common business of the courts. *Par negotiis, neque supra* *, was never more applicable than to the discernment, perseverance, abilities, and good-humour with which he conducted himself in that part of his office. The late Earl of Sandwich said of him, "that his talents were more for common use, and more at his finger ends, than those of any other person he had known." But his highest praise is, that his private virtues were allowed by all, and his personal integrity was never called in question.

'He resigned his office on the 3d of June 1788.'

We are sorry that the narrowness of our limits obliged us to abridge this last extract, by striking out several paragraphs: but the connexion still remains unimpaired.

'* Tacitus, *in Vitâ Agricolæ*.'

Art.

ART. V. *Remarks on the Drill Husbandry*, by which the superior Advantages of that Mode of Cultivation are pointed out; and its Profits ascertained, from actual Experiments; also, a Comparison of it with the most approved Methods of Broadcast Husbandry. By Sir John Anstruther, Bart. 8vo. pp. 205. 4s. Boards. Egerton. 1796.

THE agricultural public are much indebted to Sir John Anstruther for his industry in drawing together, within such moderate and comprehensive limits, every thing (perhaps) that is necessary to be known of the Tullian husbandry; for in so doing, it is highly probable that he may prevent much waste of time by others, who may hereafter be desirous of diving into these rural mysteries. Nor do we think this the only advantage that agriculture is likely to reap from his labours. He has adduced abundant matter, to shew the very great benefit that soils are capable of receiving from tillage, and from exposing their furrowed surfaces to the air during the summer season.

'Many are of opinion, (he says, p. 162,) that two additional ploughings are equal to a common manuring. This, it must be confessed, cannot be given but by fallowing and losing a crop, to which some are averse. But they ought to consider that they are at a much greater expence for manuring, than twice the year's rent and labour, to gain (as they suppose) a little present profit by a crop, rather than a greater the succeeding years, by the ground being improved and cleaned and free of weeds.'

We are of opinion, however, that the writer of these remarks, strenuous advocate as he is for pulverization and exposure, will not find, even among the most orthodox fallowists, any one who will join him in considering *tillage* as being capable of wholly superseding the uses of *manure*; though they may be sensible of its efficacy in lessening the quantity which, without it, would be requisite.—Some notion of Sir John's ideas on this subject may be collected from the following extract, page 14:

'Although the extensive improvers mentioned in this work did not find manure to be necessary for ground that had been some time in the drill hoeing husbandry, and properly horse hoed; it is certainly proper to use it, where the soil is poor: and when ground is first put into the new mode of culture. The full effects of tillage cannot be felt for the first year or two, and manure with tillage will bring ground into good order much sooner than tillage alone. The method adopted by Mr. Roussell seems very adviseable for persons beginning this mode of husbandry. It is proper also to guard against the accidents to which every new system is at first liable; if from inattention, or want of skill, any of the operations of drilling, hoeing, &c. be neglected or imperfectly executed, manure will in some measure supply this defect of tillage. Last of all, it is proper to guard against the prejudices of the practical farmer, strongly prepossessed

in favour of manure; thinking it hardly possible that a good crop can be obtained without it, if, from an unfavourable season or bad management, his first or second drilled crop should fall short of his expectations, he immediately imputes to a radical defect in the system what was only an accidental effect of the climate, or his own want of skill. If after a year or two, he finds that with manure, and proper horse-hoeing together, his crops are too luxuriant, he may then employ his manure on other lands that require it.'

Before we proceed farther, it will be proper to convey to such of our readers, as are unacquainted with the Tullian or horse-hoeing husbandry, some idea of the principle on which it is founded. It is simply this:—The crop (particularly wheat) is raised on narrow stripes or ridges, with wider intervals between them; and, while the corn is growing, the intervals are *fallowed*, and are repeatedly *plowed to a full depth*; not more to free the soil from weeds than to expose it to the atmosphere; in order that it may thence draw *that* which unenlightened husbandmen communicate to it in the grosser form of manure: in the ensuing year, the intervals receive the crop; and the stripes, which last year bore corn, are now the fallowed intervals: thus subjecting the land, in perpetuity, to an alternacy of corn and fallow,—in a manner not unlike some parts of the gardener's practice. Yet we have never been fortunate enough to find a gardener, though his grounds were clean to a proverb, and his wide intervals duly cultivated, who betrayed the slightest doubt or scruple about the virtues of the dunghill. Well would it be for agriculture, if even garden-grounds could be brought under the Tullian discipline: for, at present, no inconsiderable share of the vegetable manure which the country affords is expended in horticulture;—and we *earnestly* recommend Sir John Anstruther's remarks to the serious consideration of gardeners.

It is almost needless to observe that the Tullian method, and the method of modern drillists, are as widely different as the operations of plowing and hoeing; as the act of turning up the soil ten or twelve inches deep, and exposing its very basis to the atmosphere, and that of scraping its surface to the depth of as many lines. Yet Sir John Anstruther, in his chapter of comparisons between hoeing and broadcast, confounds the experiments of Tull and his disciples with the pretensions of modern drillists.—This, alone, would be enough to convince us that Sir John has not sufficiently studied his subject, and that his remarks are the result of reading, rather than of his own experience; of which latter not a trait appears, except some notice taken, in the preface, of an experiment made in a garden, and another on a single acre of ground: but of what quality, or in what situation, we are not told: nor does it appear whether this abortive

abortive experiment (for such it seems to have proved, through the want of a proper machine,) was made after the Tullian or the modern method. When we hear him, likewise, confounding the culture of *wheat* with that of *beans* and *potatoes*, (than which no three plants in nature are less analogous in their habits,) we are satisfied that he is not only deficient in practical knowlege, but that he has not acquired a very comprehensive view of rural subjects.

Nevertheless, as we have already observed, the work has its use: it will shew anti-fallowists the *superficiality* of their system, and modern drillists the *immaturity* of their plan; which, indeed, may be sufficiently seen in the following short extract from p. 44:

'However incredulous farmers were some time ago, of the success of Mr. Tull's husbandry, (even some *intelligent* farmers who had *tried it*,) yet the present practice of equally distant rows, at nine inches, which is practised to great extent, has shewn his *first* practice to be *right*, and his principles just.

'Those farmers who follow this practice, have copied his first but not his *last* method, which he found the *best*, and recommends it as such after thirty-nine years experience, and the last thirteen were successive ones, and eighteen years of horse-hoed crops.'

From this passage, it clearly appears that the species of drilling, now in fashion, was merely the childhood of Tull's practice: for, to use Sir John's mode of expression, although modern practice has shewn the *first* to be *right*, Tull found the *last* to be *best*; and, "putting away childish things," he continued to practise his matured method to the end of his days. Yet his practice, even in its ripest years, made no converts, (in England at least,) but was suffered to sink into neglect,—by *intelligent farmers* who had *tried it*.

Whenever this country shall arrive at that excess of population which may forbid the use of animal food; when, consequently, the entire island shall be in a state of tillage; and, in course, when a sufficient quantity of mucilaginous manure will be difficult or impossible to be had;—the Tullian husbandry, as being, we believe, capable of *lessening* the requisite quantity, may be found a happy expedient. At present, the Japanese appear to be the nation most likely to profit by it on a large scale. We, nevertheless, freely recommend it, on a small one, to experimenters in English agriculture; and particularly to the young farmer; to whom it may be useful, by shewing him the benefits that arise from pulverization and exposure,—when given by repeated plowings, and to the full depth of the soil, during the summer-season.

ART. VI. *Sketch of Democracy.* By Robert Bisset, LL. D. 8vo. pp. 352. 6s. Boards. Matthews, &c. 1796.

AN advertisement is prefixed to this work, in which the author charges those persons with intentional misrepresentation, who have endeavoured to impress the public with an idea that mankind not only might be happy, but had *actually been* happiest, under democratical forms of government. He undertakes to maintain the converse of this position, and he roundly asserts 'that democracy is a pernicious government.' In support of this opinion, he appeals not to theories, but to the more certain testimony of experience: he reviews all the democratical states of antiquity; he describes their turbulence and natural tendency to anarchy and tyranny; and he contends that the form of their government was in its nature incompatible with public tranquillity and the security of property.

That he may not be supposed to misrepresent, exaggerate, nor in any degree falsify facts, Dr. B. informs his readers that the sources from which he draws his historical proofs are the works of Plutarch, Thucydides, Xenophon, Barthelemi, Gillies, and Mitford, respecting the Grecian democracy; and Polybius, Sallust, Cicero, Livy, Plutarch, Vertot, and Fergusson, relating to that of the Romans: to which he adds the authority of Hume concerning the occasional efforts made in England, in former times, to democratize the nation. He declares that, in quoting these historians, his aim was not to collect their meaning from detached passages, which might set the letter against the spirit of their writings, but fairly to collect their main drift and intentions from the whole series of their narratives. In the performance of this task, he lays little claim to any other merit than that of authenticity: but he boldly challenges all who are acquainted with history to controvert the fairness of his statements.

The volume is divided into xv chapters, exclusive of an Introduction containing xxv pages. In the introductory part, he sets out with establishing the maxim, 'that experience is the only sure guide to knowlege and to practice;' and he justly observes that, in physics and in ethics, the consequences of error, or of the want of intimate knowlege of the subject, are widely different; error in the former may be attended with inconvenience or even injury to an individual: but in the latter it might bring misery on whole nations, and entail it on generations yet unborn.

From hypothesis or theory, the author wishes to divert the attention of the multitude, and to direct it to experience or induction: which Lord Bacon calls a *new organ:*

'From

'From the beginning of the world, (says he,) common sense taught men to reason in cases within the compass of their knowledge, from particular experience to general principles; to infer that the same causes would, in the same circumstances, produce the same effects; and that what they had uniformly or generally experienced concerning the past, would uniformly or generally take place respecting the future. They hunted in the forests in which they found the greatest quantity of game. They drove their cattle to those fields, in which, from experience, they knew there was the best and safest pasture. They ploughed those lands, from which experience taught them to expect the most plentiful crops. They traded to those countries, whence they, from experience, concluded that they would derive the largest and surest profits. They observed that certain qualities and actions were permanently useful, and the contrary hurtful. They concluded that the former ought to be pursued, and the latter avoided. They experienced that obedience to parents, and others of superior knowledge and judgment, tended to happiness, disobedience to misery. They concluded, therefore, that the former was generally right, and the latter generally wrong. They experienced that their security, both internal and external, was much better taken care of, when entrusted to wise and righteous governors, than it could be by themselves, who in general had neither the knowledge nor ability to make the necessary and proper provisions. Hence they concluded, that it was prudent and useful to obey laws and governors. In short, in their domestic, their civil, and their political relations, men formed their principles from experience.

'To this criterion of sound reasoning, the best and ablest of writers, whose object was the exhibition of human actions, and the inculcation of moral duty, have constantly appealed. When Homer exhibits internal discord as producing discomfiture and dismay, wisdom and courage as avoiding snares, removing obstacles, and surmounting difficulties—when Shakespeare shews vice progressive in its nature, and rising from faults to crimes, from crimes to enormities—when he manifests in an Othello the workings of jealousy, in the Danish King the pungency of remorse—when Thucydides, Xenophon, and Gillies narrate the misfortunes which result from the government of the mob—when Livy and Fergusson display the artifices of demagogues, the evils of plebeian supremacy, and the advantage to the people from listening to their superiors—when Hume states the direful consequences which proceed from the depresson of rank and dignity, and from the wild hypotheses of levellers—when Socrates instructs the political novice, that no man ought to aspire at the office of a statesman, who does not possess great ability, extensive information, confirmed habits of attention, and integrity of life – when Aristotle, Cicero, and Montesquieu demonstrate the tendency of a mixed government, to promote human happiness—when Burke advises men to prefer the certain possession of good to ideal contingency; Wisdom, in the different garbs of poetry, history, and philosophy, teaches the same lesson; reason from experience, and by her light regulate your conduct.'

Taking, then, experience for his guide, the author proposes to exhibit from history the real nature of democracy, and the pernicious effects which have proceeded from that form of government. His object he thus concisely expresses:

'I shall consider democracy in its various appearances, in the most noted states of ancient and modern times. I shall view it both singly and in its combination with other principles. I shall, from the particular experience of history and the general knowledge of human nature, attempt to shew, that when solely or even principally prevalent, it is not fitted to render man happy. I shall contrast it with a mixed government, and try to prove that a constitution, in which the parts mutually support and reciprocally check each other, is the best for men; and I shall endeavour to convince those of my countrymen, who are deluded by democratic theories, or enamoured of fanciful innovations, that the happiest of all lands IS THE LAND WE LIVE IN.

'Many of those who have embraced democratical opinions, are probably men not much accustomed to abstract reasoning. I shall, therefore, deal as little as possible in abstraction. Should my humble attempt be viewed by men of learning and habits of generalization, they, considering the object of this Essay, will not look on all those details and observations as unnecessary, which would be superfluous if intended solely for their perusal. A speaker would act very injudiciously who should deliver to a common audience, a discourse adapted to the learned societies of Cambridge and of Oxford.'

In Chap. I. Dr. B. discusses and controverts the favourite principle of democratical writers, that *that government is the best which admits most fully of the operation of the general will.* He is ready indeed to allow that, if men generally pursued that which was most conducive to their happiness, the principle would be incontrovertible: but he insists that 'want of education, to give them habits of just thinking and reasoning; want of knowlege concerning public affairs and the nature of existing causes; want of resolution to forego present temporary enjoyment for future permanent advantage; and various other disqualifications, intellectual and moral, under which the common people must labour; render it totally inexpedient that the general will should be the rule of government.'

Were all mankind arrived at that degree of perfection which was conceived by Turgot, Dr. B. would allow that the general will would be the best rule of government: but such a degree of perfection, if at all attainable by them, he contends, *has never yet been* attained by the bulk of mankind.

'The people at large never possessed that combination of qualities, which, invested with power, produces the advantage of all within the sphere of its operation. There is not an instance recorded in history, of the people, with any degree of constancy and uniformity, promoting the general good. If they were ever so much disposed to make

make the community prosperous and happy, they never were endued with knowledge and ability to devise the most effectual means.

'If one single despot pursued projects unusually hurtful to his country, his successor, since among individuals there is always a great chance of diversity of character, frequently pursued more salutary measures. The profligate sensuality and horrid cruelty of Domitian, was succeeded by the temperance, mildness, and justice of Nerva. The extravagant folly and effeminate luxury of Heliogabalus, were succeeded by the wisdom and virtues of Alexander Severus. The people, when its power is uncontrouled, is always the same, always turbulent, capricious, and stimulated by the present impulse, without thought of consequences. When it has been prosperous, its prosperity has always arisen from a temporary abandonment of its unlimited power, from a temporary submission to wise and able individuals. The advantages which it occasionally gains by suffering others to act for it, it soon loses by acting for itself. Besides, the people not possessing in their joint capacity a great portion of discrimination, most frequently, as appears from history, have bestowed their favour on undeserving objects, and have conferred offices of the highest importance on men not fit to be trusted. Despotical princes and despotical multitudes, are both exposed to the arts and seductions of flatterers; but the latter more uniformly than the former, because the princes are not always weak, the multitudes are.'

Dr. B. proceeds to contrast the principles of the sect of philosophers called œconomists, with those of the democrats. The former, he observes, are just enough to admit that they do not mean by their system to exhibit an order of society really attainable in the present state of things, but to be gradually attained from the progress of philosophy; while the democrats propose it not only as attainable, but as actually reducible to immediate practice. Both, in his opinion, err most egregiously.

Arguing against the œconomists, he insists that, however great might be the progress of philosophy, it would by no means follow that its votaries would be proportionably fit to govern without controul; for such a government requires not merely intellectual but also moral perfection. Intellectual perfection, he says, ought to be practical as well as speculative, it being very possible that a man of understanding should be familiarly conversant with general truth, without being expert in the application of philosophical principles to cases of practice. He then proceeds to remark that history does not hand down the characters of philosophers as exempt from the weaknesses of human nature. 'It does not appear,' says he, 'that philosophers either *have* been or *are* better than other men! Their tempers, their dispositions, their habits, and their principles of action, require as much restraint as those of men who do not pretend to be philosophers.'—What does this argument prove? Merely that the best of us are liable to the imperfections of

humanity? Certainly not that the weakest and worst are equal to the wisest and most virtuous, and that therefore philosophy is not worth our regard!

Turning to the democrats, with the view of exposing their principles to scorn, the writer says:

'The œconomists reckon a very considerable degree of mental perfection necessary to the realization of their systems. The democrats, conscious that in such a requisite their followers are far from excelling, deny the necessity of its existence and governors. The art and science of government require, according to them, a small portion of ability and of knowledge. A lawyer must possess an extensive acquaintance with ethics, general jurisprudence, national decrees, institutions, and usages, logic, history, and human nature. Without these qualifications, he is unfit both to maintain the rights of individuals, and to establish the innocence or the guilt of actions. A physician requires a perfect knowledge of the human body, of the disorders to which it is subject, of their causes, physical and moral, of botany, of chemical processes, and of human passions, in order to provide and apply proper remedies. A clergyman must be skilled in theology, in ethics, and in human nature, to be able to guide his flock in the pursuit of temporal and eternal happiness. One cannot even be a tolerable mechanic, unless he has made some one craft his principal study. Yet, according to democrats, all may be legislators and statesmen.

'To know the state of a nation respecting the various constituents of prosperity; to comprehend its agriculture, manufactures, and commerce; to perceive what special direction has brought them to any particular state; to devise means for improving it; to find out encouragements, restrictions, and regulations for increasing the productive powers of labour, and the profits of trade; to know its situation as to internal security, whether any causes general or special are likely to diminish it; what application of old laws or adoption of new may remove dangers and render the security permanent, are all necessary to a legislator and a statesman. He must also know the conditions, sentiments, and conduct of other nations which may interfere with that in question, infer from those particulars their designs of friendship or of enmity, devise means and firmly apply them for disappointing inimical intentions, and repelling hostile actions, procuring redress for injuries suffered, and security against the repetition of aggression. These qualifications, indispensably necessary to governors, require a degree of knowledge, of ability, and of vigour, which not only all men do not possess, but which few men do. They need also a practical skill and an undeviating attention, which every man even of the requisite knowledge, vigour, and ability, cannot without habit, possess and employ.

'Reason may convince us that only minds of great capacity and great vigour united, can possess and exert these qualifications. History informs us that none but such men have been in fact useful lawgivers and statesmen. Against the testimony of history and the inference of reason we have only the authority of democrats. Were

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we to rest this point upon authority, we should probably be able to quote opinions not less respectable than theirs. The wisest and ablest men of ancient and modern times, Socrates, Xenophon, Aristotle, Demosthenes, Cicero, Hume, and many others, concur in esteeming very great talents necessary both to legislators and statesmen. Perhaps if the knowledge and ability of any of these singly were weighed against the aggregate of the knowledge and ability of modern democrats, the former singly would weigh down the latter collectively. But it is not because there is on our side an Aristotle, a Cicero, and a Hume, on the opposite a London Corresponding Society, and hireling lecturers, that we judge great ability and knowledge to be indispensably necessary to the managers of a state, but because we learn it from the experience of history and observation of human nature. We thence conclude, that the qualifications for governing a nation are not those of ordinary men, consequently that a democracy is not a good government. That position we shall now proceed to illustrate, from the history of the several governments in which democracy either solely or principally prevailed.'

Chapter II. Adverting to the Grecian governments, Dr. B. observes that they were originally mixed monarchies, and that they were, in process of time, changed into democracies; from which period, he remarks, with the single exception of Sparta, where some vestiges of a mixed government were retained, Greece became a scene of licentiousness and wickedness. Athens he stigmatizes as particularly so, above all the other cities; 'It was, after the extinction of its last king, entirely in that state of anarchy which follows the destruction of an old government, before there is virtue or ability enough to frame a new one of permanent force.' Draco then arose and legislated for the Athenians. He enacted a code of laws, remarkable for their rigour and severity. His object was to stem the torrent of licentiousness: his system was literally a system of *terrorism*. 'His laws and government, therefore,' says Dr. B. 'only increased the evils; and the people were in the greatest confusion and misery.'

Chapter III. brings on the great political stage a new legislator for the Athenians, the celebrated Solon; of whose laws the author gives a general outline. He represents them as in themselves calculated to produce the most beneficial effects, if they had not been counteracted by a constitution that would not allow them a full and free scope for operation. Solon was, however, himself responsible for the inefficacy of his otherwise excellent laws, because it was he who might be considered as the framer of the Athenian democracy, by which they were rendered inefficacious. He was fully aware of the defects of the constitution which he gave to the Athenians; he knew how to improve it: but he was weak enough to consult rather

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the whims or prejudices of the people than their real good. He gave the Athenians, says our author, 'not the constitution which he thought the best, but which he thought them most disposed to bear. His genius, though great, was inferior to that of Lycurgus. Solon only adapted his government to the inclinations and character of the citizens, to fit them for the reception of his government.'

Dr. B. next describes the constitution framed by Solon; and if he has bestowed much pains on the laws made by that legislator for the preservation of the liberties and property of the people, he throws equal blame on the general character of his political institutions for the administration of the state. He then proceeds to shew, by the fate of Solon's constitution, that, where power is not divided and checked, the government must soon be overturned; and that in democracies the people are not more exempt from the danger of being duped and enslaved by their own creatures, than absolute monarchs are of being misled by their favourites.

In Chapter IV. Dr. B. illustrates the effects of democracy from the history of the Athenians, and their conduct in the Persian war, and towards Miltiades, Aristides, Themistocles, Cymon, and Pericles. The ingratitude of the Athenians, and their shameful treatment of their most virtuous and able citizens, he traces up *to the nature of their government as their genuine source;* he ascribes them to the genius of their constitution, and not to any depravity of character in the people themselves. 'The Athenian treatment of illustrious men, (he says,) did not arise from any thing peculiarly bad in their national character—compared with most democrats, they were mild and humane. If they had been inspired with the ferocity of modern democrats, the lamp-post or guillotine would have prevented the banishment of their great men.' He does not allow that the gallant resistance of the Athenians, to the torrent poured on Greece by Persia, was the result of the natural energy of democratic government: and he illustrates his assertion by shewing that other states, by no means democratic in their constitutions, have often displayed not less energy and not less bravery than the Greeks in many of their wars.—In justice to the author, we cannot refrain from giving an extract to shew how ably he states this argument:

'Where men have great interests at stake, whatever be their form of government, they fight strenuously. The government of Scotland was certainly far from democratical, when Sir William Wallace, with his small band, long successfully opposed the invaders of his country. These were not Asiatics, relaxed by climate, and enfeebled by luxury, but from a country which has always produced soldiers, to whom the

the world never saw superiors: they were Englishmen. They were headed not by a silly ostentatious eastern despot, but by one of the bravest and wisest of English kings. The efforts of England, against the Spanish Armada, containing infinitely better troops than the Persian fleet, were not less wise nor less vigorous, than those of the Athenians. A general spirit prevailed of fitting out ships, and going to combat the enemy. Our admirals availed themselves no less of superior seamanship, and superior knowledge of the seas adjoining our coasts, than did Themistocles. In Holland, when the Dutch government was not democratical, the efforts of William the third and his countrymen, against the invading power of Lewis the fourteenth, were equally energetic with those of the Athenians; and against troops to which the Persians were as much inferior as their commanders, Mardonnius and Xerxes, were to Turenne and Condé. Soldiers have generally fought best when attached to their superiors. The German retainer, we are told by Tacitus, exerted himself with the most uncommon vigour, when fighting under the eye of his chief. Never did the Scotch highlanders, eminent as they have been, at all times for their prowess, fight with more energy, than under the chiefs of their respective clans. The gallant mountaineers were always eager,

'To follow to the field some warlike lord.

'In fact European soldiers generally fight bravely, whatever be their cause. Never did the Athenians exert themselves more forcibly than the Macedonians, when fighting under their king. Never did the efforts of any democracy exceed those of the Spaniards under the Prince of Parma, of the Turks under Solyman, of the Russians under Romanzow, of the Austrians under Prince Eugene, of the Prussians under Frederick the great, and of the British under all commanders. Thus we see the opinion that democracy produces greater military exertions than any other government, is totally unfounded in fact. In reality, the exertions of the Athenians, so far from arising from their democracy, was owing to a temporary departure from its spirit. By the Athenian constitution there were ten generals. Consistently with their loved equality, each of these commanded in turn. At the battle of Marathon, the command was conferred on Miltiades alone. The democracy of institution, in the time of danger, gave way to the aristocracy of nature. Aristides and Themistocles, during the second Persian war, were really princes: especially the last. The Athenians acted according to the will of Themistocles, not Themistocles according to the will of the Athenians. Themistocles led the people from Athens to the ships. Themistocles forced them to remain in the straits of Salamis, and fight. Themistocles drove Xerxes from Greece. Themistocles fortified the Pyræus. Themistocles increased the population, riches, and power of Athens. Themistocles raised his country to the first station in Greece. Had the Athenians, instead of ranging themselves round the standard of a leader, following his counsel, and obeying his orders, thought and acted for themselves; had they uniformly continued democratical, they would have become a province of Persia. Acting for a time as subjects to a wise prince, they were eminently successful.

ful. Returned to their usual democracy, they doomed their benefactor to ruin.'

The Chapter is terminated by some observations on the character and conduct of Pericles, after he had made himself in some measure the sovereign of Athens rather than its servant:—but we must now close the volume for the present.

[*To be concluded in another Article.*]

ART. VII. *An Historical Essay on the Ambition and Conquests of France*, with some Remarks on the French Revolution. Containing 1. Sketch of general History previous to the French Revolution; 2. Remarks on the French Revolution from 1789 to 1791; 3. Abridgement of the History of the Revolution from 1791 to 1796. 8vo. pp. 355. 6s Boards. Debrett. 1797.

A GREAT and important truth, which once, indeed, passed for self-evident, but which in this age of scepticism it is become necessary to *prove*, is manifested to the English public by this book:—namely, that the rulers of France, like those of other nations, aspire at the aggrandizement of their country and the increase of their dominion; and that in times of war they really occupy themselves in making conquests from the enemies of their nation. This ambitious character of the French ministers is here satisfactorily demonstrated to have existed in the time of Richelieu, and is traced down, with evidence not less irresistible, through the wearisome reigns of Louis the superb, Louis the libertine, and Louis the insincere, unto the present *Louis-less* form of government. We earnestly advise our countrymen, our posterity, and all mankind, to imbue their minds with this perpetual truism, either by or without the perusal of the volume which we are now to develope.

It begins with an historical detail concerning wars and treaties, to prove that Belgium has indeed ever been 'the cradle of our wars,' but that nevertheless it is very important to Great Britain that provinces so fertile, rivers so navigable, towns so taxable, harbours so convenient, and coasts so contiguous, as those of the Netherlands, should not be in the power of her enemy. It is now too late to repine at that system of policy, which, by forcing, in 1787, an unpopular sovereign on the Hollanders, prepared them to welcome the arms of the French: or at the policy which, instead of countenancing the revolution of France, and using it as a mean of eradicating national antipathy, has chosen to counteract it in every stage, and to join a confederacy for its subversion. These things could not well be otherwise, under a constitution in which the center of gravity is placed so high. It is also too late

late to repine at the personal inadvertencies which have endangered the loss of the Netherlands, at the battle of Boxtel, or the siege of Dunkirk:—but it may not, for a long time, be too late to observe that the Netherlands, whenever reconquered by the English from France, ought not to be restored to Austria, but to be bestowed on Pruſſia. The Austrian sovereignty over Flanders must ever continue insecure; the country is sure to be coveted by France, and must, from the want of a barrier natural or artificial, often lie at her mercy: it cannot be rapidly, conveniently, nor efficiently defended at such a distance from the seat of empire. In the hands of Austria, Flanders will continue as hitherto, 'the cradle of our wars:'—but, in the possession of Prussia, the means of defence being ever at hand, and the cohesion with the rest of the empire strong, it could be defended with promptitude and vigor, and might become the means of counteracting the French ascendancy in Holland, and of restoring to that country her pacific politics, her emmet-industry, and her carrying trade. Let the French, if that delights them, batter down the religion and arts of the South, degrade the King of Spain into their pro-consul, and partition Italy in concert with Austria. Of what import is it to us, if to a Cisalpine be added a Transalpine Gaul? It is the *northern* aggrandizement of France which should be alarming to Great Britain. To him who stands on the Rhine, the Weser seems a natural boundary. Even Hamburgh has been threatened by the insolence of Paris. Prussia can alone raise sufficient obstacles to these meditated encroachments: Prussia, therefore, is the natural ally of Britain; her provinces are a market for, or a thoroughfare to, our securest commerce; her manners and opinions resemble our own; every interest conspires to induce us to cultivate her friendship.

The author digresses much concerning club-politics, missionary insurgents, &c. He does not seem aware that all wars are waged for aggrandizement, and can generally be avoided by either party; that popular opinions are the pretence, not the cause; and that it is almost always a speculative ambition which really leads the crusade of one century against Mohammedanism, of another against Protestantism, and of a third against Jacobinism. The dissertation is thus summed up:

'An attempt was made to open a negotiation with the Directory, that failed: it may now be said, we had better have persisted in it; but at that time many persons thought the Austrians had still a chance of retaking Flanders by force of arms. These hopes strangely vanished; General Buonaparte carried all before him in Italy, with a

ferocity worthy of Alaric or Attila*. Jourdan and Moreau were, for some months, as successful in Germany; but the late advantages of the Archduke Charles have driven them again to the banks of the Rhine. But still no prospect appears of concluding the war in such a manner as would formerly have been thought honourable.

'Nations as well as kings had often rather be great than happy. The republican rulers of France are on the point of gratifying that people, by extending their empire to those limits which their monarchs aimed at for 300 years, and never could attain, whilst, at the same time, they have concluded with Spain a treaty similar to that family compact which was the only boast of Lewis the Fifteenth's reign.—Here, then, an old English Whig may be excused for dropping the pen, full of regret for the unexpected consequences that have resulted from the *French revolution*.'

We have not heard any suggestion respecting the author of this work.

ART. VIII. *Philosophical Transactions of the Royal Society of London.* For the Year 1796. 4to. Part I. 9s. 6d. Part II. 9s. sewed. Elmsly. 1796.

OUR attention to the Philosophical Transactions having been accidentally diverted beyond the usual term, we have now to present to the public an account of both parts for the last year; and we shall begin with the

MEDICAL *and* PHILOSOPHICAL PAPERS.

The Croonian Lecture on Muscular Motion. By Everard Home, Esq.

This paper is a continuation of the ingenious writer's lecture of the preceding year, in which he endeavoured to shew that the adjustment of the eye to different distances could take place independently of the crystalline lens, and that in such case it appeared to arise from a change of the curvature of the cornea. In prosecuting this inquiry, he obtained the assistance of that excellent optician Mr. Ramsden, for the purpose of the actual admeasurement of any increase of convexity of the cornea by means of an optical apparatus.—For the particulars of the experiments, which their extreme nicety rendered not very satisfactory, we must refer to the paper itself. The result, however, was that, in Mr. Ramsden's opinion, one third of the adjustment of the eye to different distances might be attributed to the change of curvature of the cornea; while the

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'* The terrified King of Sardinia thought himself obliged to separate his cause from that of the allies, and concluded a most humiliating and disgraceful peace, resigning all pretensions to Nice and Savoy, and abandoning to the French republic those passages over the Alps which the kings of France had never been able entirely to secure.'

remainder

remainder of the effect may be divided, according to Mr. Home, between the elongation of the axis of vision, and a motion of the crystalline lens; and all these changes in a great measure depend on the contraction of the four straight muscles of the eye. In order to obtain farther information on the subject, Mr. H. considers the peculiarities of structure in the eyes of such animals as are known to see at different distances, in the classes quadrupeds, birds, and fishes.

We cannot follow Mr. Home through his particular observations; of which some of the most minute and curious relate to the eyes of birds, and are illustrated by figures. We shall only copy, for the amusement of our readers, a very remarkable fact relative to the quickness of sight, (or of some other sense, but most probably of sight,) in the vulture tribe. Some gentlemen, on a hunting party in the island of Cassimbusar in Bengal, killed a wild hog of uncommon size, and left it on the ground near their tent. About an hour afterward, they were walking near the place, when they discerned, in a perfectly clear sky, a dark spot, at a great distance. It gradually increased as it advanced towards them, and proved to be a vulture, which flew in a direct line to the dead animal, and, alighting on it, began to feed voraciously. Within less than an hour it was joined by 70 others, which came from all quarters, mostly from the upper regions of the air; in which, a few minutes before, nothing could be seen.

Some Particulars in the Anatomy of a Whale. By Mr. John Abernethy.

These particulars were discovered on injecting a portion of the mesentery. It was found that the wax, thrown into both arteries and veins, collected in several places near the root of the mesentery into lumps; which, when removed, left considerable cavities or bags, shewing the open terminations of small veins and arteries. Into these bags, also, a number of lacteals were found, by means of quicksilver, to terminate; while others only ramified on their interior surface in plexuses, and thence proceeded in vessels to other bags. These appearances have led the ingenious writer to some general observations on the lymphatic system, tending to confirm Mr. Cruikshank's opinion that the lymphatic glands are not, as some have supposed, mere convolutions of vessels, but consist of communicating cells or cavities.

An Account of the late Discovery of Native Gold in Ireland; in a Letter from John Lloyd, Esq.

A Mineralogical Account of the Native Gold lately discovered in Ireland; in a Letter from Abr. Mills, Esq.

These articles, particularly the latter, form an useful addition to preceding accounts of a circumstance which has excited much curiosity, and been the subject of many extraordinary stories and speculations. Mr. Mills has given a very accurate description of the nature and composition of the ground about the auriferous stream, and has pointed out the most likely method of prosecuting the discovery to advantage. We shall transcribe part of the summary of the most material facts which have yet occurred.—It appears that 800 ounces of gold, of the average value of 3l. 15s. per oz. were collected in the six weeks during which the country people were allowed to carry on their search.

'The gold is of a bright yellow colour, perfectly malleable; the specific gravity of an apparently clean piece 19,000. A specimen assayed by Mr. Weaver, in the moist way, produced from 24 grains, $22\frac{5}{10}$ grains of pure gold, and $1\frac{4}{10}$ of silver. Some of the gold is intimately blended with, and adherent to quartz; some (it is said) was found united to the fine grained iron stone, but the major part was entirely free from the matrix; every piece more or less rounded on the edges, of various weights, forms, and sizes, from the most minute particle, up to 2 oz. 17 dwt.; only two pieces are known to have been found of superior weight, and one of those is 5, and the other 22 ounces.'

A sketch of the country, in and about which the gold was found, is added.

Of the Influence of Cold upon the Health of the Inhabitants of London. By W. Heberden jun. M.D.

The winter of 1795 and that of 1796 were extraordinarily contrasted; the first being one of the coldest, the last one of the warmest, on record. This circumstance has afforded a good opportunity of comparing the effects of each on health; and by means of the bills of mortality, as well as private observation, Dr. W. H. established the important conclusion that cold is the principal agent in producing disease in this climate: a fact in some respects obvious enough, yet strangely obscured by theories of putridity as the cause of disease, and notions of the bracing and invigorating powers of frost. The whole number of deaths in five weeks, from the beginning of January, of the two years, was, in 1795, 2823; in 1796, 1471; the chief augmentation in the former were under the heads of aged, asthma, fever, and consumption.

An Analysis of the Corinthian Molybdate of Lead; with Experiments on the Molybdic Acid. To which are added some Experiments and Observations on the Decomposition of the Sulphate of Ammoniac. By Charles Hatchet, Esq.

This

This curious and elaborate paper, consisting wholly of the detail of particular experiments and observations, is not susceptible of either abridgment or extract.

Observations of the Diurnal Variation of the Magnetic Needle at Fort Marlborough in the Island of Sumatra. By John Macdonald, Esq.—Consisting of Tables.

Particulars of the Discovery of some very singular Balls of Stone found in the Works of the Huddersfield Canal. By Mr. Benjamin Outram, Engineer.

In perforating a hill by a subterraneous tunnel for this canal, at the depth of about 90 yards from the surface, the workmen met with a *fault* or *break* of the strata through which they were cutting, in which they found a rib of limestone, and a number of balls of limestone scattered promiscuously, of various sizes, from one ounce to upwards of 100 lbs. weight. These are not pure limestone, but mixed with a kind of pyrites, and are all somewhat flattened on two opposite sides. No limestone has been discovered on the surface of the country, within 20 miles of this place.

Account of the Earthquake felt in various Parts of England, Nov. 18, 1795; *with some Observations thereon.* By Edward Whitaker Gray, M.D. F.R.S.

Happily for this country, the circumstances attending that phænomenon of nature so much dreaded in many parts of the world, under the name of *earthquake*, are here so little striking or alarming, that very close inquiry is necessary to trace the minute footsteps of such an event. In the same proportion, too, we should conceive that its importance as a subject for philosophical observation is lessened; and indeed few narrations appear to us more tedious and uninteresting, than the very diffuse accounts, with which the public have so often been favoured, of earthquakes in Great Britain. We are not able to make an exception to this remark, with respect to the paper before us; which, indeed, the writer concludes with becoming diffidence as to his observations on the *mixed causes* of this phænomenon, and with a hope that our island will continue to 'contribute but a small share of those materials which are still wanting to form a complete theory of earthquakes.'

A Description of the Anatomy of the Sea Otter, from a Dissection made Nov. 15, 1795. By Everard Home, Esq. F.R.S. and Mr. Archibald Menzies.

This paper consists entirely of particular description, and is illustrated by plates.

Observations on some ancient metallic Arms and Utensils; with Experiments to determine their Composition. By George Pearson, M.D. F.R.S.

We have seldom seen greater accuracy displayed than in the paper before us; in which every mode suggested by analysis and synthesis, in the determination of the proposed questions, has been employed with surprising minuteness. Whether the subject deserved such a degree of attention, we shall leave to the decision of the reader; the really important part of it appears to us to be the investigation of the nature of those metallic mixtures which, before the use of iron was common, were employed for purposes for which hardness or sharpness was requisite. From the chemical analysis of some implements of this kind found in the bed of the river Witham in Lincolnshire, and given to Dr. Pearson for the purpose by Sir Joseph Banks, it is ascertained, almost with certainty, that the metallic mixture of which they were made consisted chiefly of copper, allayed with a portion of tin, and of no other metal. This discovery leads Dr. P. to the refutation of the common hypothesis, that the antients possessed an art of tempering copper to a hardness approaching that of iron, which is now lost. We have here to observe that a remark, with respect to the mistake into which Dr. Priestley had fallen on this head, may be found in the Monthly Review for December 1794.—The observations on some rusty *steel* instruments, discovered with the rest, seem to be of little consequence.

Observations on the Changes which Blood undergoes when extravasated into the Urinary Bladder, and retained for some Time in that Viscus, mixed with the Urine. By Everard Home, Esq.

In consequence of a case in which blood, discharged into the urinary bladder, coagulated there, and prevented the natural evacuation of the urine for about 30 days, Mr. H. made several experiments on the mixture of blood with urine out of the body, compared with its mixture with water. The general result was, 'that blood is capable of uniting with a quantity of urine equal to itself, so as to form a firm coagulum; that the red globules do not dissolve in a coagulum so formed; that an admixture of urine prevents the blood from becoming putrid; and that the coagulating lymph breaks down into parts almost resembling a soft powder.'

On the Fructification of the submersed Algæ. By Mr. Corrêa de Serra, F.R.S.

The purpose of this ingenious paper is to prove that the grains found in these plants are real seeds, and that the mu-

cous substance surrounding them is a true fecundating pollen, adapted for existing under water without injury to its properties. The conclusion of the writer's reasoning is, that the vesicles of all these subaqueous plants, whatever be their shape, if containing grains and mucus, are to be considered as hermaphrodite flowers.

*** *The* MATHEMATICAL *and* ASTRONOMICAL *Papers are reserved for a future Article.*

ART. IX. *A Treatise on the Improvement of Canal Navigation;* exhibiting the numerous Advantages to be derived from small Canals, and Boats of two to five Feet wide, containing from two to five Tons Burthen. With a Description of the Machinery for facilitating Conveyance by Water, through the most mountainous Countries, independent of Locks and Aqueducts: including Observations on the great Importance of Water Communications; with Thoughts on, and Designs for, Aqueducts and Bridges of Iron and Wood. Illustrated with seventeen Plates. By R. Fulton, Civil Engineer. 4to. pp. 144. 18s. Boards. Taylor. 1796.

WHOEVER thinks deeply on any subject, and candidly communicates to the world the result of his investigations, confers an obligation on the public which ought to entitle his endeavours to a kind reception, even if he should not have been able fully to accomplish the object of his wishes; for ideas once started may suggest hints to those who would not otherwise have adverted to the subject, and may thus be productive of benefits that were not originally conceived. The present work owes its rise to a circumstance of this sort, which the author, in his introduction, mentions in the following terms: 'On perusing a paper descriptive of a canal projected by Earl Stanhope in 1793, where many difficulties seem to arise, my thoughts were first awakened on this subject.' He then proceeds to state the gradual progress of his ideas.

The volume before us is professedly written with a view, not absolutely of deciding on the subjects here treated, but of directing the attention of inquirers to some points, which the author considers as of great importance towards rendering internal navigations more useful than they have hitherto been; and we are of opinion that it suggests several hints which deserve to be farther elucidated.

Mr. Fulton begins with a chapter *on the origin and progressive improvement of canals;* followed by another, *on the importance of*

canal navigations, and the benefits arising to society by easy communications; which may be considered as merely introductory, and matter of general observation.

In the IIId chapter he proceeds to develope his plan, and to recommend the adoption of small canals in preference to those of larger dimensions. The former, he endeavours to shew, would not only diminish the expence, but also, in many cases, expedite the carriage of goods by lighter and swifter boats. The same idea is pursued in the IVth chapter.

After these preliminary discussions, the author gives, in the Vth chapter, a particular description of the boats which he most approves, and of their application to various situations. Without the aid of figures, we cannot impart to the reader precise ideas on this head. It falls more conveniently within our province merely to observe, that Mr. F. recommends the use of boats not exceeding four or five tons burthen; and that, instead of locks, he prefers an inclined plane for elevating and lowering the boats from one level to another, by means of machinery of his own contrivance; in the construction of which he discovers no small share of ingenuity, although we think that we perceive strong symptoms of his being better acquainted with the theory than with the practice of mechanics. He does not propose that the boats should be put into a cradle for the purpose of being transferred from one reach to another, but that they should move along the inclined plane on small wheels fixed to the boat for that purpose, which should be so placed as to occasion no sensible retardment to the boat while floating in the canal.

The succeeding chapters, to the XVth, consist of explanations of the plates, calculations, and illustrations, which admit not of abridgment: but all tending to manifest the superior advantages of the mode of navigation proposed, when compared with that which is in common use, by means of locks. The following extract will serve to give the reader some idea of this part of the work, *viz.*

'A COMPARATIVE VIEW *of the* EXPENCE *of raising* 100 FEET, *by* LOCKS *or* INCLINED PLANES, *the usual Expence of Locks for twenty-five ton Boats, being* 70 *l. per Foot, and for forty-ton Boats* 100 *l. which, in the first Case, would cost* 7000 *l. and in the second* 10,000 *l.*

'In this I shall consider the average of situations and circumstances, as to the form of the ground, carriage of materials, &c. the plane on an angle of 20 degrees.

'Removing

	£.	s.	d.
‘ Removing 4000 cube yards, in forming the slope of the hill, at 5 d. per yard,	82	10	0
To forming the ends of the canal, top and bottom,	100	0	0
536 cube yards rubble walling, at 5 s. per yard,	134	0	0
268 yards squared ashlar coping, 18 inches thick, 3 feet long, at 15 s. the running yard,	201	0	0
536 yards cast-iron rails, 100 cwt. per yard, 15 s. per cwt.	402	0	0
Bedding the rails in the coping, lead and pins, 2 s. per yard,	53	12	0
26 cast-iron binders to unite the planes, 200 cwt. each, at 15 s. per cwt.	39	0	0
2 horizontal wheels, 8 feet diameter, 6 inches on the face,	100	0	0
800 feet chain, 2 s. per foot,	80	0	0
34 yards tub pit, 11 feet diameter, 4 l. 10 s. per yard,	153	0	0
110 yards sough, at 12 s. per yard,	66	0	0
One wrought-iron tub,	60	0	0
700 feet of chain to the tub, weight, and balance, 4 s. per foot,	140	0	0
Drum wheel, 8 feet long, 4 diameter, spur-gear, &c.	100	0	0
Two lying shafts, stopper, centrifugal fans,	150	0	0
Trough to convey the water to the pit,	10	0	0
60 rollers to bear the chains off the plane, 5 s. each,	15	0	0
Building to cover the works, and answer as an office,	200	0	0
	2086	2	0
Contingencies, 10 per cent.	208	12	0
	2294	14	0
Locks for 25-ton boats, 100 feet rise	7000	0	0
Double plane to the same height,	2294	14	0
Saving,	4705	6	0
Locks for 40-ton boats, 100 feet rise,	10,000	0	0
Double plane to the same height,	2294	14	0
Saving,	7705	6	0

‘ In case of a trade totally descending, the loaded boats raising those that are empty, the tub, pit, drum wheel, and all that part of the machine for creating power, may be saved, amounting to 599 l., the contingent expences being reduced in proportion; in which case a double inclined plane, to the height of 100 feet, would cost 1635 l. 16 s.

‘ This, compared with the expence of locks for 25-ton boats, will be a saving of 5364 l. 4 s. and on locks for 40-ton boats 8364 l. 4 s.’

The author endeavours to prove that the saving, in other respects, will be nearly in the same ratio.

In the XVth chapter, Mr. F. describes an apparatus of his own invention for raising or lowering boats perpendicularly. It is a kind of crane, in the construction of which we discover ingenuity, but its power is small; nor does it appear to us to be so well adapted to effect the purpose intended, as some other inventions that have, within a few years past, been communicated to the public.

The remaining part of the volume consists of observations on rail-roads, iron and wooden bridges, &c. in which we have found nothing that requires a particular specification in this article, though some hints occur that may conduct the minds of thinking men into a train which will perhaps lead to something very useful. The author seems, in this part especially, to have been in too much haste to publish. In no branch of physics are we so apt to be seduced by the fascinating charms of theory without practice, as in that of mechanics; and it is therefore rather to be regretted as a misfortune than criticised as a fault, when a young man is led by imagination farther than he might have gone, if he had found a friend with as much experience as a *Smeaton*, to have moderated his ardour.

In every part of his work, Mr. F. discovers an ingenuous disposition, and a cordial desire of promoting useful improvement. He is, himself, evidently convinced of the truth of every thing that he wishes to persuade others to believe; and from this conviction he writes in a candid open manner, that will conciliate the good-will of those who may sometimes differ in opinion from him. The advantages of small canals, in certain circumstances, are very obvious; nor is Mr. F. the first who has pointed this out to the public: but neither has he nor any other author, as far as we know, specified *all* their advantages, nor accurately distinguished the cases in which they would prove most beneficial, from those in which *large* canals ought to be preferred. It is not incumbent on us to enter here into particulars on a subject of so much importance: but we venture to foretell that the observations of Mr. Fulton and others, on the subject, will in time attract the attention of the public; and that it will then be discovered that, were it not for the obstructions which will be thrown in the way by those numerous canals that are constructed on a different principle, an universal intercourse might have been carried on to even the most distant parts of Great Britain, by means of water-carriage, at much less expence than it ever has been, or ever now can be.

As a farther specimen of this work, we shall present the reader with an extract from the nineteenth chapter; in which the

the reasoning of the author tends to the same point with our own:

'Having exhibited the various machines for transferring the small boats, and gone through the operations, in which I have endeavoured impartially to present the fair comparative view of the general effect of large and small boats; I shall now take a summary review of the whole process, the object in view, and the effect which ought to be produced by canals.

'First, in the true sense of national improvement, to facilitate agriculture and merchandize, the whole ponderous carriage of a kingdom should, *as much as possible*, be conveyed by canals, thus reducing expence, opening easy communications, exchanging the produce of one district for another, improving the country, reducing the number of horses, rendering manual labour more productive, and spreading with greater regularity the comforts of life. Hence there should be a power of extending canals into every district, in order to draw from every source, but it is evident this can only be done by proportioning the expence of the canal to the trade.

'Yet, however desirable this may be, it cannot possibly be performed by lock canals; locks load a canal with certain and heavy expences, which descend to one point, *for twenty-five ton boats*, below which there is no reduction, whatever the trade may chance to be: every country, therefore, which cannot produce a trade equal to those heavy expences, must be shut out from the benefit of water-carriage, and this is by much the greater part of the kingdom.

'Wherever the importance of two great trading towns, or commercial countries, can bear the expence of a lock canal, it may be constructed, but it is impossible to branch off into the less important or poor districts with large boats, which carry with them all their consequent expences; which is not only unmechanical, but impolitic, in two respects; it excludes the benefit of water conveyance to such districts, towns, and hamlets, and bars out a trade which ought to be drawn into the canal to the benefit of the proprietors.

'But a small canal, forming a communication between two important counties, is so easy of access, in consequence of the small boats, that lateral cuts are easily constructed, they consequently will extend into the country, and others from them into every nook and corner where forty or fifty tons *per* day can be collected: thus the country will be nourished, as veins feed the constitution, and the canal become important, like a river receiving numerous streams: while another advantage of the small boats, that of moving slow and taking quantity, or conveying a less quantity and passing with the rapidity of a coach, *which will most materially accommodate merchandize and valuable articles*, will take in almost the whole ponderous carriage of the kingdom; which circumstance will draw immense quantities of trade on canals that must for ever be excluded on the lock principle. The canal being also cheap, and suited to a small trade, yet adequate to a trade of the first importance, consequently the boats of one may navigate the other wherever canals extend, persevering regularly throughout, while their cheap formation is the greatest possible in-

ducement for their construction: I shall therefore bring this subject to a few questions, which I wish every speculator to apply to his own deliberations.'

As we cannot follow the ingenious author farther in these discussions, we desist at this point, because we could not so cordially concur with him in regard to some of his queries, as in the passage above quoted. The truth is, the subject is but partially viewed in the present treatise; and there are various important objects to be taken into consideration, which have been here entirely overlooked, before any decided conclusion can be drawn. We shall therefore hope to see the matter discussed by one who shall take a still more enlarged view of it than our author has yet done; not doubting that this will tend to produce additional reasons for preferring small canals, under proper modifications, without locks, to those now in common use.

We cannot take leave of this work without expressing our sincere wish, that the world may shew a proper regard to the author for his patriotic exertion in publishing it: for whether or not it may conduce to his own emolument, there can be no doubt of its beneficial tendency in respect to the public.—The plates, seventeen in number, elegantly designed by the author, and engraved with great delicacy, do honour to the artists of this country.

ART. X. *Origine des Découvertes attribuées aux Modernes*, &c. *i. e.* An Inquiry into the Origin of the Discoveries attributed to the Moderns; in which it is demonstrated that our most celebrated Philosophers have been indebted to the Works of the Antients for the greatest Part of their Knowledge, and that many important Truths concerning Religion have been known to the Sages of Paganism. By M. L. Dutens. 4to. 3d Edition, considerably enlarged. 1l. 1s. Boards. Elmsley. 1796.

AN admiration of the antients, particularly the Greeks, has been long regarded as an indisputable proof of a sound judgment and good taste. This admiration, however, has often degenerated into pedantry, partiality, and prejudice against every thing which is modern. That many arts have been invented and lost, and recovered and lost again, in the course of time, cannot be disputed:—but, when nothing more than the name, or a few dark and disputable fragments, of a system, an art, or an invention, remain in antient authors, and a modern brings it to perfection and practice;—as was the case with Copernicus, who confesses that he had read somewhere of its being imagined by Pythagoras that the earth moved round the sun; and who had read in Cicero that Nicetas of Syracuse imagined that the earth revolved on its axis; that Modern is surely

surely entitled to the honorable appellation of INVENTOR. These ideas were not, however, generally received, nor formed into a system. The two great Greek astronomers, Hypparchus and Ptolemy, disbelieved them; and the system of the latter, which remained unrivalled during 1400 years, was built on contrary principles.

The present work having been carefully and candidly examined upwards of 30 years ago, in the Appendix to our xxxvth volume, we shall now chiefly review the additions which the author has made, if any such there be, since the English edition of 1779, which is the latest that we remember to have seen, previous to that now before us.

The author allows Plato, as having best explained and developed the system of Democritus concerning, *innate ideas*, to merit the title of first or original author of the system: § 28. p. 22. Again, § 60. p. 54, when he is proving the system of Buffon to be taken from Anaxagoras and Empedocles, he says—'I do not think that what I here advance ought to detract in any manner from the reputation of that able writer, who will always possess the merit of having, with the greatest sagacity, apprehended the principles of the Greek philosophers, and revived their reasonings, the greatest part of which had been ravaged by the injuries of time.'

The appearance of a determined resolution to strip the moderns of every species of *invention* runs through the work: *Gravitation* and its laws, and projectile motion, were both, according to M. Dutens, known to the antients: but were they ever explained, and formed into a system that was generally received? Loose, disjointed, and mysterious hints at these powers, which had no effect on the public opinion, may be found: but Galileo and Newton are surely the *inventors*, who, by experiment and reflection, convinced the scientific world of their existence—*Attraction*, which accounts for the circular motion of the heavenly bodies, is given to Pythagoras, Timæus, and Plato.

The first *Addendum* that we find in this edition is in chap. X. § 131. *On Telescopes:* of which we shall present our readers with a translation:

'In the first edition of this work, I had omitted to speak of *Telescopes*. I feared that it would be saying too much that they were known before the beginning of the seventeenth century*:—but it

'* *Metius* d'Alcmaër in Holland, observing some scholars making use at their desks of tubes, with bits of glass at the end of them, and who were much surprised to find that they brought objects nearer to them, availed himself of this observation, and invented spying-glasses, of which he presented the first in 1609 to the States-General. Galileo, some years afterward, perfected this discovery.'

seems

seems to me that, without being accused of too great partiality, I may examine how far the antients extended their knowlege of this kind of instrument.

'In merely examining this question according to the literal meaning of the word *Telescope*, it would soon be decided; as it is certain that passages may be found in antient authors concerning the means of *seeing at a distance:* but we must examine the nature of these means, and the use and application that were made of them.

'If we should have no other light to guide us in this inquiry than that of Democritus, it would be sufficient to convince us that he had expedients to assist his sight in discovering the astronomic truths which he described to his disciples. This great observer of nature attributed the spots in the moon to shadows formed by the excessive heights of the mountains; and though he was mistaken in this conjecture, and it is more natural to seek the cause of these spots either in the depth and extent of the caverns which absorb the rays of the sun, or in the vast seas which cannot reflect so lively a light as the other parts of this opaque planet; yet he discovered the existence of the mountains in the moon *; and he likewise said that the *via lactea* contained an infinite number of fixed stars, of which the confused mixture of light occasioned that whiteness which its title describes; in short, that it was the united radiance of a great number of stars †. Before I had met with the passages in antient authors which gave me reason to imagine that they had some optical assistance, I had ascribed the whole to the happy conjectures of Democritus: but, since it has appeared, from what I am going to relate, that in his time it is probable that telescopes were in use, it is more natural to suppose that he had availed himself of the invention, than to attribute the whole discoveries to his astonishing penetration.

'Aristotle is the first writer in whom I have found traces of the antients having had any means of assisting vision. He even gives the principles of this knowledge, drawn from the different formation of the eye. He had observed that those whose eyes were prominent were short-sighted; and on the contrary that those, whose eyes were planted deeply in the head, saw objects at a greater distance; because, says he, the visual rays in these are less dispersed, and continued in a right line to the object itself. I here translate κινήσεις by visual ray, though it properly signifies *movement* (i. e. of the visual line). Indeed we see that Aristotle employs the same word, a little farther, in the sense that I have given it, when he says that, *in using a tube*, there is less dispersion of κινήσιν (that is of visual rays) *which proceed from the object to the eye*, τὰ ἀπὸ τῶν ὁρωμένων κινήσει. In reasoning then on his principles, Aristotle judged that, by insulating the object to be observed, and keeping off the too great light that dazzles the sight, objects might be discovered at a greater distance; and he alledged for example the observation already known in his time, that, from the bottom of a pit (which we may imagine to be the primitive

* *Stobæus Eclog. Phys. lib.* 1, *p.* 60, *lin.* 46. Δημόκριτος ἀποσκίασμα τι τῶν ὑψηλῶν εἶναι τὰ μείζονα· ἀνώμαλα γὰρ αὐτὴν ἔχειν καὶ νάπας.'

† *Plutarch. de Placit. Philos. lib.* 3, *c.* 1. Δημόκριτος σωλῶν καὶ μυρίων, καὶ συμφώνως ἀλλήλοις συναγομένων τὴν ἁλῶ ωσιν.'

telescope)

telescope) we may see the stars at noon day; and which we know can only be done by these means, or with the assistance of a telescope, as he himself remarks; or else by looking through a tube. He observed, likewise, that the longer the tube, the nearer it would bring the object; and he repeats the reason for this effect, by ascribing it to the manner in which it prevents the dispersion of the visual rays proceeding from the object *.

'I shall not enter on the inquiry whether these tubes had glasses; which, however, it is necessary to admit, if we believe what Aristotle clearly says, that they brought objects nearer. I shall willingly give up, likewise, two passages from Plutarch and Jamblichus; which, indeed, point out assistance to the sight, but not with sufficient precision to determine the proposition in question. The first says that Archimedes was met carrying mathematical instruments to Marcellus, which he used in accommodating the sight to the magnitude of the sun †. Jamblichus says that Pythagoras tried to find out some method of augmenting the power of the ear, as had been done for the eye, in the *compass*, the *rule*, and the *διοπτρας*‡. Translators have rendered this word *square*, or *quadrant*: but it seems to me nothing more than a tube to look through, which is the signification that best suits the sense of the phrase, and the etymology of the word; though nothing clear can be deduced from it in support of such a telescope as is in present use.

'I cannot avoid stopping to remark an expression of Strabo, which so clearly explains the cause of the effects of a telescope, that I know not how it can be otherwise understood, in an author who is in general so accurate. In speaking of the observation which he says

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'* *Aristoteles de Generat. Animal. lib.* 5, *c.* 1. Λέγεται γὰρ ἐξύ ὁρᾶν, ἓν μὲν, τὸ πόρρωθεν δυνασθαι ὁραν· ἓν δὲ, το τας διαφορας ὁτι μάλιστα τῶν ὁρωμένων διαισθάνεσθαι. ταῦτα δὲ οὐχ ἅμα συμβαίνει τοῖς αὐτοῖς. ὁ γὰρ αὐτὸς ἐπηλυγισάμενος τὴν χεῖρα, ἢ δι' αὐλῶν βλέπων, τὰς μὲν διαφορᾶς οὐδὲν ἧττον ἐδὲ μᾶλλον κρίνει τῶν χρωμάτων, ὄψεται δὲ πόρρωθεν· εἰ γοῦν ἐκ τῶν ὀυγμάτων καὶ φρεατίων ἐνίοις ἀστέρας ἐν τῇ ἡμερᾳ ὀλκούτι ὁρῶσι .... τοῦ δὲ πόρρωθεν ὁραν καὶ τὴν ἀπὸ τῶν πορρώθεν ὁραῶν ἀφικνεῖσθαι κινήσιν, ἡ θέσις αἰτία τῶν ὀφθαλμῶ. τὰ μὲν γὰρ ἐξόφθαλμα οὐκ ἐυοπα πόρρωθεν, τὰ δὲ ἐντὸς ἔχοντα τὰ ὄμματα ἐν κοιλῳ κείμενα ὁρατικα τῶν πορρώθεν, διὰ τὸ τὴν κινήσιν μὴ σκεδάνυσθαι εἰς ἀχαιὲς, ἀλλὰ ἐυθυπόρει. ὀυδὲν γὰρ διαφέρει τὸ λέγειν ὁρᾶι, ὥσπερ τινές φασι, τῳ τὴν ὄψιν ἐξιέναι. ου γὰρ μὴ ἢ τι πρὸ τῶν ὀμμάτων, διασκεδαννυμένην ἐλάτῖω ἀνάγκη προσπίπτειν τοῖς ὁρωμένοις, καὶ ἧττον τὰ πόρρωθεν ὁμᾶι, ἢ τὸ τῷ ἀπὸ τῶν ὁρωμένων κινήσει ὁρᾶ.· ὁμοίος γὰρ ἀνάγκη καὶ τὴν ὄψιν τῇ κινήσει ὁρᾶ. μάλιστα μέν ουν ἑωρᾶτο ἂν τὰ πόρρωθεν, ἐι ἀπὸ τῆς ὄψεος ἐυθυς συνεχη ἦν πρὸς τὸ ὁρώμενον οἷον αὐλὸς. ου γὰρ ἂν διελύετο ἡ κινήσις ἡ ἀπὸ τῶν ὁρατῶ. εἰ δὲ μὴ, ὥσωπερ ἂν ἐπιπλέον ἀπεσχη, τοσαύτῳ ἀνάγκη ακριβέστερον τὰ πόρρωθεν ὁρᾶ. καὶ τῆ μεν τῶν ὁμμάτων διαφορᾶς ἔσωσαν οὕτω αἰτίαι.'

'† *Plutarch. Vitâ Marcelli, edit. Steph.* 8°. *p.* 562. Κομίζοντι πρὸς Μάρκελλον αὐτῷ τῶν μαθεμάτικῶν ὀργάνων, σκιοθηρα, καὶ σφαιρας, καὶ γωνίας, αἷς ἐναρμότει τὸ τοῦ ἡλίου μέγεθος πρὸς την ὄψιν, κρατῆσαι.... κτέκτεινα.'

'‡ *Jamblichus de Vitâ Pythagor. Edit. Amstel.* 4°. 1707. *p.* 97. Οἷον ἡ μὲν ὄψις διὰ τοῦ διαφανοῦς, καὶ διὰ τοῦ κανόνος, ἡ ἐπὶ Δια διὰ Δυπτρας ἔχει.'

was

was made at sea, of the apparent magnitude of the diameter of the sun in the horizon, which surpasses its appearance when more elevated, he gives, as a reason for it, the being viewed through the thick vapours which rise from the sea, as when it is seen through clouds, or, adds he, as *when we look through a tube, the rays being broken, we see objects magnified* *. Now it is certain that the broken rays must mean a refraction of the rays by means of a glass; for, in looking through a tube without a glass, there can be no refraction of the rays of light; and consequently the object, though seen more distinctly, will not be magnified:—but this is positively what Strabo means, when he would illustrate the phænomenon in question, in saying that the effect is the same as we remark in looking through tubes, which, by means of broken rays, make the eye *receive the images of objects enlarged.*

'In comparing this passage of Strabo with the astronomical knowledge that Democritus seems to have acquired, and which appears to depend so much on the telescope, it is difficult not to believe that the antients had some idea of the use of the telescope, though it was not generally known; whence, with so many other sciences which the antients possessed, as is now demonstrated, such as the burning glass of Archimedes and others, this invention has, by the lapse of time, been neglected, lost, and buried in oblivion.

'I ought not to omit to mention here, that Mabillon, in his Italian tour, tells us that he saw, in a MS. of the thirteenth century, a figure delineated, which represented Ptolemy contemplating the stars with a tube composed of many joints, or different pieces: but it is not possible to discover whether this tube was furnished with glasses. We see, however, that it was composed of many different pieces. Those of which Strabo speaks in the plural number might be of the same kind.'

We must observe, on this additional *draw-back* from modern ingenuity and invention, that no one of the antient attempts at a telescope enabled astronomers to discover the satellites of Jupiter or Saturn, any more than the belts of the former, or the ring of the latter. The nearest approximation at which they ever arrived was the looking at celestial objects through a long tube, without a glass or speculum; which only prevented the dispersion of light, and pointed directly to the object, keeping off all the glare and distraction which an open view occasions.

In p 124. the author has added,—to satisfy his own opinion concerning the obligation which the moderns have to the antients for all that has been said of late years, that is solid and rational, concerning comets,—the opinion of M. de la Lande on the same subject; who says that "nothing can be added to what Seneca has written concerning the nature of these planets." The late M. Bailli, in his admirable History of Astro-

* Diodorus Siculus cites a passage of the same kind from Hecatæus. *Rev.*

nomy,

nomy, after having cited the famous prediction of Seneca concerning comets, has the following reflection:

" The opinion of the Roman philosopher on this subject has been much celebrated: but without robbing Seneca of his merit, we must say that he has divined like an astrologer, after the event. His age was not sufficiently enlightened to form these ideas—there must have been some data, some fixed points, whence to start. Now we beg to know where these points were to be found in the time of Seneca? What were the known truths whence he drew these conclusions? He could not know them, nor foresee them, better than astronomers. Aristarchus, Eratosthenes, Hipparchus, who preceded Seneca, and Ptolemy, who followed him, have not deigned to speak of comets. The question is easily decided; the opinion of Seneca was that of the Chaldeans; Seneca has repeated exactly what Diodorus Siculus has said of this antient people *."

This able astronomer concludes that the idea of the permanence of comets and their return was only a floating opinion among the Chaldeans, unestablished by observations; and he ranks this opinion among other relics of a *primitive science*, which time has destroyed, and of which only some few slight and detached fragments remain.

At p. 136. we find a small addition to the chapters on *ether*, and on *the weight and elasticity of air*, asserting that the antients were not ignorant of the cause of the meteor called a *Rainbow*.

In p. 145. is another *addendum* to inform us that Pliny, Aristotle, and Plutarch, mention the use of oil to calm the agitation of the sea, lately revived by Dr. Franklin.

In our former review of this work, we were not quite satisfied with the unwilling and guarded manner in which M. Dutens spoke of Dr. Franklin's discoveries in *electricity*; particularly that of the identity of the electric matter, and that of lightning.—Yet, on the whole, we thought that the Dr. escaped pretty well, considering how very modern he was; " especially as he was not called up to Mr. D's. tribunal afterwards, when he found, though on very slight evidence, that the true cause of electricity was known to the antients, and particularly to Timæus." Alas! " we reckoned without our host!"—for, in an *addendum* to this edition, of considerable length, we are told that, as to the analogy between the electric matter and thunder, it appears that the antients were well acquainted with it.—Here a body of evidence is given from Pliny, Varro, Livy, Ovid, Plutarch, Valerius Maximus, Pausanias, &c. to prove that Numa, a disciple of Pythagoras,

* *Hist. de l'Astronomie moderne*, tom. i. p. 130. Par. 1785.'

knew

knew the use of *blunts* and *points* in attracting and conducting lightning from the clouds,—'doubtless (says our author) with an electric *iron rod.*' We do not remember that electricity, as understood by the moderns, is mentioned by Pancirollus in his treatise *de Rebus deperditis:* but, if it were ever found before the beginning of the last century, Dr. Priestley (no careless nor inactive inquirer) was unfortunate in his researches, having discovered in high antiquity nothing relative to electricity, but the attractive power of amber *, which was known as early as the time of Thales Miletus, 600 years before Christ. As to the exact identity between lightning and electricity, no writer before M. Dutens seems to have had the least suspicion that it was known, not only before Dr. Franklin's time, but by king Numa Pompilius, the successor of Romulus, who turned it to notable account in his religious rites. We are ready to acknowlege the diligence and ingenuity of M. Dutens in the passages which he has collected, and in his application of them: but we do not expect the Franklinists to be convinced by them, that the perfect similarity between electrical fire and lightning, and the power of drawing lightning from the clouds, were known and demonstrated by any mortal, antient or modern, before the chief under whose banner they have enlisted.

At p. 237. we find some additions to the article *Burning Glasses*, relative to de Buffon's imitation of those with which Archimedes burnt the ships of the Romans at the siege of Syracuse.

In p. 262-3. Addition to the notes concerning a transparent stone of which the antients were in possession, that was equally diaphanous with the finest glass;—and,

At the end of the notes to p. 263. speaking of an artificial pigeon made of wood by Archytas, (mentioned by Aulus Gellius,) our author supposes this pigeon to have been suspended in the air by *Gas*, in the same manner as modern *Balloons*; and that probably it was by similar means that Dædalus and Phryxus ascended the skies.

P. 274. What the author says of the music of the antients is derived from tradition, and the opinions of enthusiastic and exclusive admirers of every thing that is antient. We have none of their music to compare with the modern, as we have architecture, sculpture, painting, and poetry. It was doubtless such as afforded them exquisite pleasure: but the national music of *every* country is delightful to its *inhabitants*. The perfection of

* From ηλεκτρον, the Greek name for Amber, the word *Electricity* is derived

the

the Greek music must always remain a matter of faith: for, when M. Dutens tells us that all the known theories of music are to be found in the seven Greek writers collected by Meibonius, he goes too far.—Scales there are of every kind for *melody*, but no system of *harmony*, nor of composition; concerning which not a word can be found in any antient writer. All that the author has advanced on this subject is declamatory, and is built on his reverence for every thing which is antient. He has cited passages that have been repeatedly discussed and refuted. Since the first edition of his work was published, the point concerning the antients having had harmony, or music in parts, like that in present use, has been given up by the most able critics in music and classical learning; who agree that all the passages which have been supposed to describe harmony, such as our counterpoint, may be referred to unisons and octaves; and it is now generally understood that the antients meant by *harmony* precisely what we mean by *melody*: a proportion, a relation, between sound and sound; without which even melody would be *out of tune*, and detestable to every ear. He refers us to Marpurgi *Geschichte der alten und neuen Musik*, a book very difficult to find in England: but which, when procured, would only give us the old common and worn-out stories that are to be found in all books that treat of antient music, without a single new discovery or reflection. The work was never finished.—Metastasio, in his letters, has treated this subject in a very intelligent and satisfactory manner; and he joins with other able inquirers in denying counterpoint, or music in parts, to the antients.

At p. 285, we have an entire additional chapter, to prove that the antients have been falsely accused of not having had *a shirt to their backs*.—M. Dutens has clearly demonstrated that they cultivated both hemp and flax, and had *a good stock of* LINNEN of all sorts—as table-cloths, napkins, shirts, shifts, and sheets.

M. Dutens has left the moderns in quiet possession, for the present, of printing, the pneumatic organ, sugar from the cane, bells, clocks and watches, the mariner's compass, mills, porcelain, and the discovery of America:—but, if painting on glass, the ductility and malleability of glass, Papyrus, music of the antients, particularly their chromatic and enharmonic genera, the hydraulic organ, the asbestine, or incombustible flax, or any thing else in Pancirollus's list *de rebus deperditis*, was to be reinvented, or recovered, after having been so long lost, would not the author of such a manifestation of ingenuity well merit the title of *Inventor?* M. Dutens gives no credit to any modern for inventing, a *second time*, that which he might never have

have known to have been invented before; and which is surely as possible as for *wits* to *jump*. Nor are we more certain that the most renowned antients, to whom all great inventions are assigned, had no *prototypes*, whom intentionally or unwittingly *they* had copied: but whose names are not come down to us, through the want of as diligent an investigator as M. Dutens; who seems to have founded his hypothesis on the adage, that "*there is nothing new under the sun;*" an assertion which, in many instances, he has well supported.

The passages selected from antient authors are curious, and manifest great learning and extensive reading. There is something, however, in this ingenious work so discouraging and repressive to genius and enterprise, that we think it necessary to express our hope that those who are possessed of a spark of either will not be discouraged in their pursuits, by the knowlege that so many departments in literature and science were preoccupied by the antients: remembering that the most antient of them all were *modern* once.

We must not pass unnoticed the accuracy and elegance of this edition, (the first, we believe, in 4to.) of which the paper and typography reflect much credit on the press of Messrs. Spilsbury.

ART. XI. *Journal of an Excursion to the United States of North America*, in the Summer of 1794. Embellished with a Profile of General Washington, and a View of the State-House at Philadelphia. By Henry Wansey, F. A. S. a Wiltshire Clothier 8vo. pp. 290. 6s. Boards. Wilkie. 1796.

IN a short preface and introduction, the author of this work bespeaks the reader's indulgence on account of want of method and other occasional irregularities; his journal being published in the same order in which it was written on the spot, from a persuasion that, in narrations of this kind, the world is generally best pleased with plain matter of fact. For his deficiencies in correctness of style and method, indeed, he has made amends by his diligence, having in a very short time collected much useful information; and the manner in which he relates his travels, with all its imperfections, appears to us well calculated for enabling his reader to form an opinion of the general character, and the prevalent manners, of the inhabitants of the different places which he visited.

Mr. Wansey sailed from England, for Halifax, in the Portland packet, March 20th, 1794. His account of the passage will afford more diversion than instruction to a seaman, particularly his description of the manœuvre of tacking a ship

(p. 20). They arrived at Halifax in Nova Scotia towards the end of April. This colony, according to the author's description, appears to be neither thriving nor well protected. An embargo which Congress had just laid on all foreign vessels, on account of the disputes then subsisting between the United States and Great Britain, prevented the packet from proceeding to New-York. The author, however, found an opportunity of being conveyed in a small American vessel to Boston; and during his stay in the territory of the United States, (not quite two months,) he visited New-York and Philadelphia; of which cities, and of other places through which he travelled, he has given descriptions.

The Americans, like their former countrymen, are great politicians; almost every town has its newspaper, and the larger towns have several; and it must be allowed that, in their public concerns, they shew an example of diligence which is well worthy of imitation. At Hartford in Connecticut, the author attended to hear the debates of the House of Representatives; and of two hundred and seventy members, only three were absent. A similar degree of attention appears in their police; among other instances of which, the author has given a detail of the management of the prisons at Philadelphia. The most general characteristics of the Americans of the United States, from the author's account, appear to be industry, sobriety, civility, and readiness to oblige: but he complains that among the tradesmen there is a want of punctuality in their money transactions. He laments that his time was too much limited to permit him to visit the new city of Washington, which is intended to become the seat of the Government of the United States in December 1800. From the account which the author obtained of this grand undertaking, we give the following extract:

'The whole area of the city consists of upwards of four thousand acres. The ground is on an average forty feet higher than the water of the river, and yet a stream of fresh water called Watt's Branch, may be brought within half a mile of the city, at the height of forty feet above the level of the city itself, which will be very convenient for all water-works and manufactures, &c. Many houses are already built, and a very handsome hotel, which cost in the erection more than thirty thousand dollars (six thousand seven hundred pounds sterling). It is now apportioned into one thousand two hundred and thirty-six lots, for building (which are for sale). Each lot contains ground for building three or four houses, according to general rules to be observed for making them uniform. The deepest lots are two hundred and seventy feet, by seventy, fronting the street. A square has from twenty to thirty lots in it. The value of each lot is from forty pounds to two hundred pounds sterling.

'There is to be a national University erected there, as well as the Mint, Pay Office, Treasury, supreme Courts of Justice, Residences for the Ambassadors; in short, all the Public Offices. The city is to be built after a plan laid down for every street, of a fine white stone found in the neighbourhood, equal to Portland. Each house is to be forty feet from the ground to the roof, in all the principal streets, which are to be from seventy to one hundred feet wide. The first street was formed upon an exact meridian line, drawn for the purpose, by a Mr. Ellicot, which passes through the Capitol, the seat of the legislature, on an eminence, from whence the streets diverge into radii in every direction. It has, therefore, the full command of every quarter of the city. From it you can see every vessel that comes in or goes out of the harbour, and every carriage or horseman that enters the city by the bridge. One of the streets (Pensylvania) is marked out to be four miles long.

'The President's house will also stand on a rising ground, possessing a delightful water prospect, together with a commanding view of the Capitol, and the most material parts of the city, being likewise the centre of other radiate streets. All the grand avenues and such streets as lead immediately to public places, are from one hundred and thirty to one hundred and sixty feet wide; this is to admit room for a walk, planted with trees on each side, and a paved way for carriages. Every street is laid down according to actual measurement, governed by the first meridian line. Commissioners are appointed to see all these regulations carried into execution. The question still with me is, whether the scheme is not too magnificent for the present state of things.'

The original projector of this city, the author adds, was the great Washington himself. The prospect of a rupture with this country, and other important affairs of the states, has of late much interrupted the progress of the work; and the author, after having given an account of many advantages of the situation, expresses his opinion that, though its road to future greatness is clearly marked out, yet for many years to come it will, like some others of their large undertakings, be a body without a soul. Many of their schemes, he observes, are highly speculative, and not the result of that necessity which gives strength and energy to our plans in Europe.—'This was the sentiment that generally struck me most forcibly as I travelled through the streets,—*the appearance every where of a vast outline, with much to fill up.*' Their plans, nevertheless, do not appear disproportioned to the rapid increase of population.

Manufactures advance but slowly in the American states; for which we may account, by observing the superior attention given to the cultivation of land, and which in their present circumstances is found by much the most profitable. In an appendix, is given a list of some of the English books which the Americans have reprinted, and likewise of the most remarkable of their own original publications.'

From

From this short analysis of Mr. Wansey's journal, the reader who wishes for information concerning the American States will probably anticipate our opinion, that his time will not be misemployed in perusing the work itself.

ART. XII. *Narrative of a five Years' Expedition, against the Revolted Negroes of Surinam, in Guiana, on the Wild Coast of South America;* from the Year 1772, to 1777: elucidating the History of that Country, and describing its Productions, viz. Quadrupedes, Birds, Fishes, Reptiles, Trees, Shrubs, Fruits, and Roots; with an Account of the Indians of Guiana, and Negroes of Guinea. By Captain J. G. Stedman. Illustrated with 80 elegant Engravings, from Drawings made by the Author. 2 Vols. 4to. 3l. 3s. Boards. Johnson, &c. 1796.

IT may not be a very obvious remark, but we feel it to be a true one, that the duty of a Reviewer frequently calls to his mind the uncertainty of human life, in a mode in which this momentous lesson is not most commonly impressed. Often, before we have an opportunity of reading a publication, and reporting its contents, we are informed that the author who has delighted us is become insensible to our praise, or that the writer who has excited our disapprobation is no longer vulnerable by our censure! The Poet, who has charmed us by his sublime flights of imagination, has departed for realms into which even his own ardent fancy knew not how to penetrate: the Philosopher, who has doubted, conjectured, and explained, has reached the period which will effect the dispersion of his doubts, and the confirmation or rejection of his conjectures and his theories: the pious Theologian has gone to experience the reality of that unalloyed happiness, and that infinite mercy, to which hope and faith had ever accustomed him to look forwards: the Historian, who had been long employed in laborious researches into antiquity, has been transported to a world which mocks all the efforts of sublunary annalists; and the Traveller, whose powers of mind and body had been directed to the investigation of remote countries, has been conveyed to regions alike unknown and inscrutable to man!

We lament that these remarks should be applicable on the present occasion; and that the writer of this interesting and extraordinary Narrative should have been allowed so short a time to reap the harvest of his toils, his dangers, and his perseverance. The public prints inform us that Captain S. died in March last, at Tiverton in Devonshire. Of his work, however, which will long survive its parent, it is now our duty to render an account.

Though he disclaims the merely ornamental qualifications of an author, Capt. S. repeatedly professes to have been every where guided by the *strictest* regard for truth, even in his most surprising relations; and we find ourselves disposed to acknowlege the justice of this profession:—an acknowlegement which may be thought of more importance, because some of us have formerly visited the country to which this narrative relates, and have been acquainted not only with its general history and circumstances, but with many of the persons, places, and things, which are among the more conspicuous subjects of the volumes.

Surinam, the most important, and now the only remaining Dutch possession on the continent of America, is situated in Guiana, a country which, during many years after its discovery, was celebrated as a land both of wonders and of wealth;—a land which, besides Amazonian women, and men with heads '*beneath their shoulders*,' was supposed to contain the richest city of the world, (Mansa el Dorado,) and a lake of which the sands were of pure gold. Though none of these had any real existence, the Spaniards at different times made more than sixty expeditions in search of the two latter objects; and some of our countrymen credulously engaged in the same fruitless undertaking; particularly Sir Walter Raleigh, who not only lost his only son during his last attempt in Guiana, but was himself, after his return, put to death by James I.

Though, however, so many adventurers after gold and silver in Guiana were miserably disappointed, those who have since been willing to acquire wealth by agriculture have found, and may long expect to find, the most ample rewards for their industry in that country; its soil being in general abundantly fertile, and, to use the words of our author, 'the earth during the whole of the year adorned with continual verdure, the trees loaded at the same time with blossoms and ripe fruit,' and the whole presenting a most delightful union of spring and summer.

The first European settlement in Surinam appears to have been made by Captain Marshall, who in 1634 was employed there with about 60 Englishmen in planting tobacco. They were succeeded, in 1640, by a few French settlers, who were soon afterward driven away by the Caribbean Indians and the unwholsomeness of the country; and it being thus rendered vacant, Francis Lord Willoughby, of Parham, by the permission of King Charles II. in the year 1650 equipped and sent thither a vessel to take possession of the country in that king's name. Three other vessels were in a little time dispatched, and these were soon followed by Lord Willoughby himself; who,

who, after some stay, during which he had provided suitable means for governing and defending the settlement, came back to England, and again sent supplies of men, ammunition, &c. to Surinam at his own expence. In return for these exertions, Charles II. by a charter dated the 2d of June 1662, granted the territory and government of Surinam equally to the said Lord Willoughby, and Laurence Hyde, second son of the Earl of Clarendon, and their descendants for ever; and such was its increasing prosperity, that in three years above 40 plantations of sugar and many more of tobacco, had been settled; a neat small town was also built, with an adjoining fortress of hewn stone for its defence. In February 1667, (the Dutch being then at war with England,) three ships of war and 300 troops, sent by the province of Zealand, surprised and took the fortress, and with it the colony of Surinam, while above 600 of its best men were dispersed and employed on the different plantations; the inhabitants were then laid under heavy contributions, and many of them were sent away to the island of Tobago. In the following July, peace was concluded at Breda, and Surinam was ceded to the Dutch: but Sir John Harman, being ignorant of that event, entered the river of Surinam in the succeeding month of October, with a large fleet, and retook the colony, laying the Dutch settlers, in their turn, under heavy contributions, and sending the Dutch garrison to Barbadoes, as prisoners of war. Surinam was, however, finally restored to the Dutch by an order from Charles II. in 1669, when 1200 English inhabitants and negroes removed thence to Jamaica; and the colony being considered as appertaining to the province of Zealand, it was by that province, in 1682, ceded to the Dutch West India Company, for a sum equivalent to about 24,000 l. sterling: Soon after which the company sold one-third part of this their acquisition to the city of Amsterdam, and another third to the Baron of Somelsdyk and his heirs; and these purchasers formed, jointly with the said company, a society, to whom the sole direction of the colony was afterward committed by an ordonnance of the States General. This association, which is known by the name of the *Surinam Society*, still subsists, but with this difference, that the family of Somelsdyk, in the year 1770, sold their third share to the city of Amsterdam, which now possesses two-thirds, and the Dutch West India Company retain one-third of the original acquisition. Since the year 1669, the Dutch have continued at Surinam without molestation from the English, though they have been three times attacked by the French; who, after being twice repulsed, succeeded at length in 1712, when Monsieur Cassard with a

large fleet and 3000 troops ransomed the colony for about 57,000 l. sterling.

The Dutch, in some of the first years after they had acquired the possession of Surinam, were frequently molested by the Caribbean and other Indians: but, during the administration of Governor Somelsdyk, a peace was concluded with them; which having been ever since preserved inviolate, the only internal enemies by which the colony has suffered have been the fugitive negroes; some of whom had at different times, almost from the first introduction of African slaves by the English, escaped from their masters and taken refuge in the woods, where their numbers gradually increased, partly by propagation, and partly by the addition of other fugitives. They did not, however, become formidable until about the year 1726; when, by pillaging different plantations, they had acquired lances and firelocks in addition to the bows and arrows which formerly had been their only weapons; and they were then enabled to commit frequent outrages and depredations on the coffee and sugar estates, which they did partly from a spirit of revenge, but principally to obtain farther supplies of arms, gunpowder, ball, hatchets, and young negroe women for wives; of whom, being polygamists, they were not afraid of having too many. Attempts were then frequently made to intimidate and subdue these invaders, by sending detachments of soldiers and armed inhabitants against them: but with very little success. However, in 1730, several of them having been taken prisoners, eleven of the number were executed, in the hope of terrifying their former associates into submission and peace. 'One man (says our author) was hanged alive upon a gibbet, by an iron hook stuck through his ribs; two others were chained to stakes, and burnt to death by a slow fire. Six women were broken alive upon the rack, and two girls were decapitated. Such was their resolution under these tortures, that they endured them without even uttering a sigh.'

This cruel execution, instead of producing the desired effect, 'so much enraged the Seramica rebels*, that for several years they became dreadful to the colonists; who no longer being able to support the expences and fatigues of sallying out against them in the woods, in addition to the great losses which they so frequently sustained by their invasions, of which they lived in continual terror, at last resolved to treat for peace with their sable enemies;'—and in 1749, the governor, Mauricius, concluded a treaty with the Seramica rebels similar to that

* So called from a settlement on the river of that name.

which,

which, ten years before, had been made by the government of Jamaica with the rebel negroes on that island.

We have not time to notice the events which rendered this treaty useless, and produced a renewal of the most violent hostilities: but these were attended with such disastrous circumstances to the colony, that, in 1751, the States General thought it necessary to send thither a body of 600 Dutch troops under the Baron Spoke, by whose assistance a short interval of tranquillity was obtained. In 1757, a new revolt broke out in a part of the colony in which the negroes had till then remained peaceable, and this was followed by the usual depredations, until the year 1761, when a treaty of peace was concluded with the division of the rebels called *Ouca* negroes; which, to render it the more inviolable, was confirmed by an oath taken by both parties with some particular solemnities. These ceremonials were required by the negroes themselves, and

'They consisted in each party's letting a few drops of blood with a lancet or penknife from the arm, into a callibash or cup of clear spring water, in which were also mixed a few particles of dry earth, and of this all present were obliged to drink, without exception, which they call drinking each other's blood, having first shed a few drops upon the ground by way of libation; when their gadoman or priest, with up-cast eyes and out-stretched arms, took heaven and earth to witness, and with a most audible voice and in a most awful manner, invoked the curse of the Almighty on those who should first break through this sacred treaty made between them, from that moment forward to all eternity. To this solemn imprecation the multitude answered *Da so!* which signifies in their language *Amen.*'

In the following year, a similar treaty was concluded with the other principal division, called the Seramica rebels; and, as both this and the treaty with the Oucas were faithfully observed by all parties, the colony remained in peace and prosperity until 1771. At this period, the writer of this article saw it in the highest state of cultivation and felicity which it has ever yet attained; when, to use the words of our author,

'Surinam resembled, indeed, a large and beautiful garden, stocked with every thing that nature and art could produce, to make the life of man both comfortable to himself, and useful to society: all the luxuries, as well as the necessaries of life, abounded; every sense was apparently intoxicated with enjoyment; and to use the figurative language of a sacred book, Surinam was a land that flowed with milk and honey.

'But this delusive felicity lasted not long. The planter, too earnest to become immediately opulent, never once considered the wretchedness of the slave; while drunkenness, luxury, and riot, became predominant in the one party, the misery of the other proportionably increased; nor did the destruction that so lately threatened them seem to have the smallest influence on their minds; at the same time the

successful example of the Seramica and Ouca negroes served to stimulate the other slaves to revolt, and from these complicated causes the colony was again plunged into its former abyss of difficulties. The most beautiful estates in the settlement, called Plantations, were once more seen, some blazing in flames, and others laid in ashes; while the reeking and mangled bodies of their inhabitants were scattered along the banks of the river Cottica, with their throats cut, and their effects pillaged by their own negroes, who all fled to the woods, men, women, and children, without exception.

'These new revolters were now distinguished by the name of the Cottica Rebels, from the spot on which their hostilities commenced; and their numbers augmenting from day to day, they soon became as formidable to the settlement as the Seramica and Ouca negroes had formerly been, and in 1772 they had nearly given the finishing blow to Surinam. At that period all was horror and consternation—nothing but a general massacre was expected by the majority of the inhabitants, who fled from their estates, and crowded to the town of Paramaribo for protection. In this situation of affairs, the inhabitants were obliged to have recourse to the dangerous resolution of forming a regiment of manumitted slaves, to fight against their own countrymen. When we consider the treatment which was so generally exercised against the slaves of this settlement, it must surprise the reader to be told, that this hazardous resolution had providentially the desired effect. These brave men performed wonders above expectation, in conjunction with the Colonial or Society troops, whose strength and numbers alone were no longer thought sufficient to defend this settlement. But not to rely absolutely on such precarious assistance, the society of Surinam made application to his serene highness the Prince of Orange for a regular regiment.'

This request his Highness thought proper to grant, and this was the occasion of the voyage made to Surinam by our author; who had at first entered into the British navy, but, as the peace then subsisting afforded little chance of preferment, had relinquished the sea service and accepted an Ensign's commission in one of the Scots Brigade regiments, paid by the Dutch. He had attained the rank of a Lieutenant, when the measure of sending a military force to assist in subduing the rebels of Surinam was adopted. Being then impelled by a desire of traversing the sea (his favourite element), and of exploring a part of the world not generally known, as well as by the hopes of preferment in a service of so much danger, he obtained admission into the corps of volunteers intended for Surinam, and was advanced by the Prince of Orange to the rank of Captain by brevet, under Colonel Fourgeoud, a Swiss gentleman, who was appointed to the chief command. On the 8th December 1772, the volunteers being assembled, to the number of 500, (all fine young men,) were formed into seven companies, and embodied as a regiment of marines.

Besides

Besides the Boreas and Westellingwerf men of war, three new frigate-built transports had been put into commission, and armed as sloops of war, and in these this new regiment was embarked the same afternoon, but remained wind-bound near the Texel until Christmas day; when the ships put to sea, and, without any other occurrences than such as are usual on such a voyage, anchored on the 2d of February in the river of Surinam.

'Our ships crews now were in the highest flow of spirits, seeing themselves surrounded by the most delightful verdure, while the river seemed alive by the many boats and barges passing and re-passing to see us, while groupes of naked boys and girls were promiscuously playing and flouncing, like so many *Tritons* and *Mermaids*, in the water. The scene was new to all, and nothing was heard but music, singing, and cheering on deck, as well as in the rigging, from the ideas of happiness which each individual now promised himself in this luxuriant flourishing spot, while between decks the heat was become insupportable: but how miserably these poor fellows were mistaken in their reckoning shall soon be seen.

'I must indeed acknowledge that nothing could equal the delicious sensations with which we seemed intoxicated by the fragrance of the lemons, limes, oranges, and flowers, wafted over from the adjoining plantations that line the banks of all the rivers in this ever-blooming settlement, and of which charming fruit, &c. large clusters were sent on board our ships by Colonel *de Ponchera* of the colonial troops; this gentleman, being the commandant of Fort Amsterdam, also saluted the vessels with nine guns from the batteries, while with an equal number we returned him the compliment from the ships. A long boat, with one of our captains, was afterwards dispatched to Paramaribo, to announce to the governor the arrival of the troops in the colony.'—

'On the 3d of March we received a visit from several officers of the Society, or West India Company's troops, accompanied by a number of other gentlemen, to welcome our arrival in the colony. Nor were they satisfied with paying us merely a compliment in words, but regaled us with a large quantity of excellent fruits and other refreshments. They came in very elegant barges or tent-boats, adorned with flags, and attended by small bands of music. The vessels were rowed by six or eight negroes, who were entirely without cloaths, except a small stripe of check or other linen cloth, which was passed between their thighs, and fastened before and behind to a thin cotton string tied round their loins. As the colonists generally make choice of their handsomest slaves for this office, and to attend them at table, &c. the rowers, who were healthy, young, and vigorous, looked extremely well, and their being naked gave us a full opportunity of observing their skin, which was shining, and nearly as black as ebony.'

On the 8th of March, the ships proceeded up the river to Paramaribo, the capital town; and, anchoring within pistol shot

shot of the shore, they were received by a salute of eleven guns given by the citadel *Zelandia*, which was returned by all the ships of this little fleet.

'The town appeared (says our author) uncommonly neat and pleasing, the shipping extremely beautiful, the adjacent woods adorned with the most luxuriant verdure, the air perfumed with the utmost fragrance, and the whole scene gilded by the rays of an unclouded sun. We did not however take leave of our wooden habitation at this time, but the next day were formally disembarked with a general appearance of rejoicing; all the ships in the roads being in full dress, and the guns keeping up an incessant fire till the whole of the troops were landed.

'All the inhabitants of Paramaribo were collected to behold this splendid scene, nor were the expectations they had formed disappointed. The corps consisted of nearly five hundred young men; (for we had been so fortunate as only to lose one during the voyage) the oldest of whom was scarcely more than thirty, and the whole party neatly cloathed in their new uniforms, and in caps ornamented with twigs of orange-blossom. We paraded on a large green plain between the town and the citadel, opposite to the Governor's palace; during the course of which ceremonies several soldiers fainted from the excessive heat. The troops then marched into quarters prepared for their reception, whilst the officers were regaled with a dinner by the Governor, which would have derived a considerable relish from its succeeding the salt provisions, to which we had so long been confined, had any contrast been necessary to heighten our opinion of its elegance. But the choicest delicacies of America and Europe were united in this repast, and served up in silver. A great variety of the richest wines were poured out with profusion; the desert was composed of the most delicious fruits, and the company were attended by a considerable number of extremely handsome negro and mulatto maids, all naked from the waist upwards, according to the custom of the country; but the other parts of their persons arrayed in the finest Indian chintzes, and the whole adorned with golden chains, medals, beads, bracelets, and sweet smelling flowers.'

Having taken possession of a neat unfurnished habitation, which the Quarter-master had assigned to him, Captain S. was relieved from all care about furniture, by the generous hospitality of the inhabitants; the ladies supplied him with tables, chairs, glasses, and even plate and china, in great abundance; and the gentlemen loaded him 'with presents of Madeira wine, porter, cyder, rum, and sugar, besides a quantity of the most exquisite fruits.' Nor were these all the acts of kindness which he experienced.

'I had (he continues) a general invitation to visit, besides his excellency the *Governor*, and Colonel *Texier*, the commandant, in more than twenty respectable families, whenever it suited my convenience; so that, though the officers of our corps had formed a regimental mess, I had seldom the honour of their company. One gentleman,

gentleman, a Mr. *Kennedy*, in particular, carried his politeness so far, as not only to offer me the use of his carriage, saddle-horses, and table, but even to present me with a fine negro boy, named *Quaco*, to carry my umbrella as long as I remained in Surinam. The other gentlemen of the regiment also met with great civilities, and the whole colony seemed anxious to testify their respect, by vying with each other in a constant round of festivity. Balls, concerts, card-assemblies, and every species of amusement in their power, were constantly contrived for our entertainment. The spirit of conviviality next reached on board the men-of-war, where we entertained the ladies with cold suppers and dancing upon the quarter-deck, under an awning, till six in the morning, generally concluding the frolic by a cavalcade, or an airing in their carriages. This constant routine of dissipation, which was rendered still more pernicious by the enervating effects of an intensely hot climate, where one is in a perpetual state of perspiration, already threatened to become *fatal* to two or three of our officers. Warned by their example, I retired from all public companies, sensible that by such means I could alone preserve my health, in a country which has such a tendency to debilitate the human frame, that an European, however cautious to avoid excesses, has always reason to apprehend its dreadful effects.

'Dissipation and luxury appear to be congenial to the inhabitants of this climate, and great numbers must annually fall victims to their very destructive influence. Their fatal consequences are indeed too visible in the men, who have indulged themselves in intemperance and other sensual gratifications, and who appear withered and enervated in the extreme; nor do the generality of the Creole females exhibit a more alluring appearance; they are languid, their complexions are sallow, and the skin even of the young ladies is frequently shrivelled. This is however not the case with all; and I have been acquainted with some who, preserving a glow of health and freshness in their lovely countenance, were entitled to contend for the prize of beauty with the fairest European. But, alas! the numbers of this last description are so small, that the colonists in their amours most usually prefer the Indian negro and mulatto girls, particularly on account of their remarkable cleanliness, health, and vivacity. From the excesses of the husbands in this respect, and the marked neglect which they meet from them, the Creole ladies most commonly, at a very early period, appear in mourning weeds, with the agreeable privilege however of making another choice, in the hopes of a better partner; nor are they long without another mate. Such indeed is the superior longevity of the fair females of Surinam, compared to that of the males (owing chiefly, as I said, to their excesses of all sorts) that I have frequently known wives who have buried four husbands, but never met a man in this country who had survived two wives.

'The ladies do not, however, always bear with the most becoming patience the slights and insults they thus meet with, in the expectation of a sudden release, but mostly persecute their successful sable rivals (even on suspicion) with implacable hatred and the most unrelenting barbarity; while they chastise their partners not only with

with a shew of ineffable contempt, but with giving in public the most unequivocal marks of preference towards those gentlemen who newly arrive from Europe.'

Captain Stedman had not been long in Surinam before his attention was particularly attracted by a beautiful mulatto female slave named Joanna; who afterward became the dearest object of his affections, and of a connection which, as neither the manners nor laws of the colony would permit a regular marriage with one in her situation, was the nearest to a legitimate union, and therefore the most reputable, which the parties could expect to form in that country. As this female is often mentioned in different parts of the narrative, and as she contributed in a great degree not only to his comforts, but to the preservation of his life in that country, we shall transcribe his description of her:

'This charming young woman I first saw at the house of a Mr. Demelly, secretary to the court of policy, where I daily breakfasted; and with whose lady Joanna, but fifteen years of age, was a very remarkable favourite. Rather taller than the middle size, she was possessed of the most elegant shape that nature can exhibit, moving her well-formed limbs with more than common gracefulness. Her face was full of native modesty, and the most distinguished sweetness; her eyes, as black as ebony, were large and full of expression, bespeaking the goodness of her heart; with cheeks through which glowed, in spite of the darkness of her complexion, a beautiful tinge of vermillion, when gazed upon. Her nose was perfectly well formed, rather small; her lips a little prominent, which, when she spoke, discovered two regular rows of teeth, as white as mountain snow; her hair was a dark brown inclining to black, forming a beautiful globe of small ringlets, ornamented with flowers and gold spangles. Round her neck, her arms, and her ancles, she wore gold chains, rings, and medals; while a shawl of India muslin, the end of which was negligently thrown over her polished shoulders, gracefully covered part of her lovely bosom, a petticoat of rich chintz alone completed her apparel. Bare-headed and bare-footed, she shone with double lustre, as she carried in her delicate hand a beaver hat, the crown trimmed round with silver. The figure and appearance of this charming creature could not but attract my particular attention, as they did indeed that of all who beheld her; and induced me to enquire from Mrs. Demelly, with much surprize, who she was, that appeared to be so much distinguished above all others of her species in the colony.

"She is, Sir," replied this lady, "the daughter of a respectable gentleman, named Kruythoff; who had, besides this girl, four children by a black woman, called Cery, the property of a Mr. D. B. on his estate called Fauconberg, in the upper part of the river Comewina.

"Some few years since Mr. Kruythoff made the offer of above one thousand pounds sterling to Mr. D. B. to obtain manumission for

for his offspring; which being inhumanly refused, it had such an effect on his spirits, that he became frantic, and died in that melancholy state soon after; leaving in slavery, at the discretion of a tyrant, two boys and three fine girls, of which the one now before us is the eldest *.

" The gold medals, &c. which seem to surprize you, are gifts which her faithful mother, who is a most deserving woman towards her children, and of some consequence among her cast, received from her father (whom she ever attended with exemplary affection) just before he expired.

" Mr. D. B. however, met with his just reward: for having since driven all his best carpenter negroes to the woods by his injustice and severity, he was ruined and obliged to fly the colony, and leave his estate and stock to the disposal of his creditors; while one of the above unhappy deserters, a *samboe* †, has by his industry been the protector of Cery and her children. His name is Jolycœur, and he is now the first of Baron's captains, whom you may have a chance of meeting in the rebel camp, breathing revenge against the Christians.

" Mrs. D. B. is still in Surinam, being arrested for her husband's debts, till Fauconberg shall be sold by execution to pay them. This lady now lodges at my house, where the unfortunate Joanna attends her, whom she treats with peculiar tenderness and distinction."

'Having thanked Mrs. Demelly for her account of Joanna, in whose eye glittered the precious pearl of sympathy, I took my leave, and went to my lodging in a state of sadness and stupefaction. However trifling and like the style of romance this relation may appear to some, it is nevertheless a genuine account, and on that score I flatter myself it may not entirely be uninteresting to others.'

In addition to this description, the author has given a beautiful whole-length engraving of the person and dress of his favourite Joanna; whose goodness of heart and faithful attachment were still more endearing than all her personal attractions.

[*To be concluded in our next Number.*]

Art. XIII. *Poems* by Willam Mason, M. A. Vol. III. Now first published. 8vo. pp. 316. 6s. Boards. Printed at York; sold by Robson, Cadell and Davies, &c. London. 1797.

THOUGH the name of Mason does not, perhaps, stand so high in the list of the living ‡ poets of Great Britain as

'* In Surinam all such children go with their mothers; that is, if she is in slavery, her offspring are her master's property, should their father be a prince, unless he obtains them by purchase.'

'† A *samboe* is between a mulatto and a negro.'

‡ We have just learnt that the epithet of *living* Poet is no longer applicable on the present occasion; and thus are we furnished with another instance of the truth of the reflections in the introduction to our preceding Article.

when,

when, in union with that of Gray, it was constantly associated with the idea of pre-eminence in the higher species of poetry, yet we doubt not that the public will receive with favour (and, if need be, with indulgence) an additional volume of effusions distinguished by the author's characteristical elegance, and revised and corrected by his own mature judgment. They consist of odes, elegies, sonnets, miscellaneous pieces, and dramas, some already published separately, some circulating among his friends in manuscript, and comprising the extraordinary period of a full half century of poetical practice. Whether, in the selection, the partiality of an author be not as discernible as that of an executor might have been, had they been consigned to one, may be a questionable point; yet it is to us more agreeable to be presented with pieces sanctioned by the writer's own approbation, than by the choice of another, whose feelings and motives might be extremely different.

We consider it as unnecessary for us minutely to criticise the productions of a poet whose *manner* is perfectly well known to the lettered public, and the merit of which is likely to differ from that of his former works only in proportion to the degree of attention bestowed on them, and the gradual alteration of taste and vigour through the course of a long life. A sonnet written in 1795 will shew the degree in which this veteran bard still retained the flow of polished versification, and the poetical turn of thought:

'*To a Gravel Walk.*

'Smooth, simple Path! whose undulating line,
With sidelong tufts of flow'ry fragrance crown'd,
" Plain in its neatness," * spans my garden ground;
What, tho' two acres thy brief course confine,
Yet sun and shade, and hill and dale are thine,
And use with beauty here more surely found,
Than where, to spread the Picturesque around,
Cart ruts and quarry holes their charms combine! †
Here, as thou lead'st my step thro' lawn or grove,
Liberal tho' limited, restrain'd tho' free,
Fearless of dew, or dirt, or dust, I rove,
And own those comforts, all deriv'd from thee!
Take then, smooth Path, this tribute of my love,
Thou emblem pure of legal Liberty!
ASTON, *Nov.* 27, 1795.'

'* A phrase that MILTON uses to express *simplex munditiis*. See his Translation of Hor. Ode 5. L. 1. Mr. T. WARTON, in his edition of MILTON's Poems, criticises the expression. It is however MILTON's, and, if it does not fully express HORACE's meaning, seems to serve my purpose perfectly.'

'† See Mr. PRICE's Description of a Picturesque Lane.'

That

That the Rev. Mr. Mason, when 70 years of age, and possessed of a retreat which has furnished the preceding lines, should be made an *alarmist* by the French Revolution, can be no wonder: but we are sorry to see among his latest pieces a *Palinody* addressed to Liberty; for surely that Goddess has lost none of her loveliness in the eyes of a rational adorer, by the horrors of a ferocity nursed by despotism, and, as we hope, only belonging to an intervening stage of anarchy. The warmest zealot of party, however, can only smile at the reverend writer's delicacy in changing the epithet of *People's Friend*, which he formerly applied to Mr. Pitt, for that of *Country's Friend*, because the first has been seized by a political character of a different stamp.

Of the elegies, one written ten years ago in a church-yard in South Wales, on the custom in that country of planting sweet herbs and flowers on the grave of a relation, will give pleasure to every reader of sensibility; although it is not finished with all the polish expected in elegiac verse.

With respect to some of the juvenile pieces, which have slept 50 years in the author's escrutoire, we cannot but say that we are somewhat surprised that they are now brought forth to the public eye. Though a youth at the university might gain some credit by them, they are not worthy of making a part of *the third volume of Mason's Poems*. We should have been sorry, however, to have remained unacquainted with the *two dramas*; since, though they will not add to the fame of the author of Caractacus, and of Elfrida, they make an agreeable addition to what may be termed *the poet's theatre*. The first of these is entitled *Sappho, a lyrical drama in three acts*. It is written in the manner of Metastasio, with airs or songs at the conclusion of each scene, several of them very harmonious and elegant. The following may serve as specimens:

'The bee, that roves round every field,
And sips the balm that each bestows,
For sweets, that common cowslips yield,
Resigns the nectar of the rose;
But, when the transient feast is o'er,
He seeks the rose he left behind,
And finds, in the forsaken flower,
Both Nectar and Ambrosia join'd.'

'When hail descends in pearly shower,
The linnet nestling in the shade,
Hides with its wing its drooping head,
Nor tunes the sprightly lay.
But soon the sun's enlivening power
Dispells the cold, that chill'd the plain;
And soon the linnet hastes again
To warble on it's spray.'

Pleasing

Pleasing translations of Sappho's fragments are introduced; and the language and ideas in general seem dictated by a pure classical taste.

The other piece, called *a Legendary Drama in five acts, written on the old English model,* is intitled *Argentile and Curan,* and is founded, with much alteration, on a ballad printed in Dr. Percy's *Reliques.* It is a romantic story, well calculated for poetical effect. An air of antiquity is thrown over the diction, as well in the serious as in the comic parts; which, though sometimes deviating into quaintness, is on the whole suitable to the writer's purpose. We are persuaded that the purchaser of the volume will set no inconsiderable value on this performance, which composes a large portion of it.

We are at a loss to discover the reason for inserting, in the title-page of these poems, the words 'now first published;' since the author begins an advertisement, on the next page, with acknowleging that several of the pieces had before been published separately.

ART. XIV. *The Principles of Algebra.* By William Frend. 8vo. pp. 214. 4s. Boards. Robinsons. 1796.

WE agree with this ingenious writer in his opinion that the system of education, in our public schools, might be very considerably improved by introducing the study of arithmetic and algebra. We have had occasion to observe, in many instances, that those who have been distinguished as classical scholars have been shamefully ignorant of the common rules of arithmetic; and, from the want of being early accustomed to the contemplation of numbers, and to the performance of those operations in which figures are concerned, they have been indisposed to acquire any accurate knowlege of them, or any facility in the use of them, in their maturer years. It is certainly a mistaken opinion that children, at a very early age, are incapable of learning the principles as well as the practice of arithmetic. Much may be done by adopting a proper method of teaching. Mr. Frend has suggested a plan for this purpose, the practicability of which has been confirmed by his own experience, and which he wishes to be tried in our various places of education. He recommends us to—

'Divide a school into classes, consisting of not more than five boys in each class. Each class would be distinguished by the progress which it has made in numbering. The lowest probably would be able to add only, the highest probably to multiply together only two numbers under twenty. Five minutes in the morning and five in the afternoon will be time sufficient for the exercise of each class. The head-master might hear two classes. The boys in the first class might

might hear those in the third and fourth. The boys in the second class, those in the fifth and sixth classes; and thus progressively throughout the school. Thus, no boy would be employed more than fifteen minutes on any day, and most days only ten minutes, in this exercise. By examining the lower classes, the boys in the higher classes would be very much improved: their memory would be strengthened; and in future life they would be as little likely to forget their numbering as they are the shape of the letters in the alphabet. Another advantage proposed by classing boys in this manner is, that they may be in the habit of comparing themselves with each other in more respects than one. An overweening pride is apt at present to get the better of them, from a consciousness of superiority in the Latin or Greek languages; and they are surprised some years after to find, that the boys, whom they despised at school, possess talents which make them the most valuable members in society. Indeed this mode of classing a school would be attended with advantage if the boys were questioned in geography, history, and other things, by which the talents of each might be displayed: thus the vanity of early years would be checked, and men would learn to form a better opinion of themselves and their neighbours.'

Having thus announced the general plan of education which he wishes to have adopted, Mr. F. solicits information from those who accede to it, as to the success that attends it.

It is with a view to the introduction and good effect of a plan of this kind, that he has written the treatise before us; and it seems to be well adapted to the purpose. By the exclusion of negative quantities, in particular, he has simplified the science of algebra, and removed one of the principal difficulties that have perplexed and puzzled young persons in commencing the study of it:—but, though quantities of this nature, considered in the abstract, and unconnected with quantities of another kind that have real existence and are usually denominated positive, are unintelligible,—they serve, in their relation to other quantities, many important and useful purposes both in analytical operations and in the application of algebra to other sciences. By wholly rejecting them, we encumber this science with a tedious circumlocution; and, which is of still greater moment, we limit its extent and diminish its utility. There are many problems in astronomy, optics, mechanics, and other branches of mixed mathematics, the solution of which is rendered easy and expeditious by means of negative quantities; and in their reference to which a mature understanding may apprehend the nature of these quantities without much difficulty, and apply them with very considerable advantage. We shall say nothing now of their use in the solution of equations.

After all, it must be acknowleged, and it has been generally allowed by the best writers, that there is an evident absurdity in the term *negative* when applied to a single quantity, without

adverting to its connection with other quantities, and its effect in analytical or mechanical operations. Whether it be owing to a prejudice arising from habit, we cannot say: but we find a great convenience in the use of the terms *negative* and *positive*, and are not disposed hastily to surrender them. Nor do we think that those who have recurred to an explanation of their nature and effect by debt and credit, by different directions of motion, and by other allusions, deserve the harsh censure of our author; who observes, after a reference to Maclaurin's Algebra, that 'when a person cannot explain the principles of a science without reference to metaphor, the probability is that he has never thought accurately upon the subject.' Notwithstanding his objections to the phraseology which has been adopted and is still retained by the most approved writers on the subject of algebra, (such as multiplying one negative number into another, and thus producing a positive number, imaginary quantities, negative and impossible roots, multiplying impossible numbers into one another so as to produce unity and other similar expressions,) there is a convenience and an advantage attending it, which will find strenuous supporters of a different description from those whom he mentions, 'who love to take things upon trust, and hate the labour of a serious thought.'—Although we are not yet prepared to approve the extent to which our author has pursued his plan of simplifying this science, and do not perceive the benefit resulting from the introduction of new terms in the room of those which have been long familar in consequence of common use, and which are sufficiently intelligible, we have perused his treatise with general satisfaction; and we think it, on the whole, well adapted to the young persons for whom it was principally designed.

There are, however, a few reflections that have occurred to us in the perusal of it, which, if we did not approve the work on the whole, and the laudable plan to which it is subservient, we should not mention. In the chapter on vulgar fractions, we observe an omission of some problems that are both useful and necessary; nor do we conceive that the author's mode of illustrating decimals is suited to the apprehension of very young learners. We think that he ought to have introduced some account of proportion, both arithmetical and geometrical, before he proceeded to the solution of equations; and that he might have enlarged, with advantage to his pupils, on other subjects which he has but cursorily noticed. His objections to Cardan's rule, for the solution of equations of the third order, are not, in our judgment, sufficient to warrant the rejection of it.

This

This work, nevertheless, considered as part of a plan for the improvement of education, merits particular attention. The author's knowlege and experience claim respect, and qualify him for the execution of the liberal design which he has undertaken. From this specimen, we are led to hope that he will be encouraged to proceed. He farther proposes 'to lay down, in another volume, the principles of fluxions, and the method of increments and differences; to explain farther the higher parts, as they are called, of algebra; and to give a series of problems adapted to the two volumes.' He adds—

'Having thus initiated a lad in pure mathematics, I should proceed to the mixed, and I should endeavour to explain the four branches of natural philosophy, mechanics, hydrostatics, optics, astronomy, in separate works, for the use of schools; keeping in view my first idea, that the greater part of the mathematics, now taught in the university of Cambridge, may be made level to the capacities of boys and girls under seventeen years of age. This notion will not appear very extraordinary, except to those who do not reflect on the progress of the human mind. Young men of twenty years of age now read with ease the Principia of Sir Isaac Newton, which, a hundred years ago, were thought too abstruse for the greatest adepts in mathematics.'

We understand that Mr. F. personally teaches mathematics.

ART. XV. *Memoirs of Emma Courtney.* By Mary Hays. 12mo. 2 Vols. 6s. Boards. Robinsons. 1796.

THESE memoirs rise above the class of vulgar novels, which aspire only to divert the unoccupied mind, by occasional illusion, from an irksome attention to the daily occurrences and trivial incidents of real life. The fair writer aims at the solution of a moral problem which is eminently important; viz. whether it be prudent in minds of a superior mould,—whether it will bring to them a greater balance of happiness in the whole account,—to exempt themselves from the common delicacies or hypocrisies of life, and on all occasions to give vent to their wildest feelings, with conscientious sincerity; —or patiently to submit to the incumbent mountains of circumstance, without one volcanic effort to shatter the oppressive load into ruin. The authoress informs us that her production is constructed to operate rather as '*warning* than *example*,' and thus to rivet the fetters of the established system of conduct.

Emma Courtney is a woman of beauty, accomplishment, and poverty: who, in consequence of the death of her father, enters the world as governess to the children of a distant relation. Her first singularity is manifested in soliciting the correspond-

ence of a *celebatarian* philosopher, who, by encouraging her to reason, gives to the bent of her passions the obstinacy of bigotry. She then falls in love with a necessitous young man, who professes for her the affection of a brother and the esteem of a friend, but whose slender fortune was bequeathed to him on the condition of his abstaining from matrimony. This third Eloisa at length writes to him the following letter:

'To Augustus Harley.

"I blush, when I reflect what a weak, wavering, inconsistent, being, I must lately have appeared to you. I write to you on important subjects—I forbid you to answer me on paper; and, when you seem inclined to put that period to the present painful, high-wrought, and trying, state of my feelings, which is now become so necessary, I appear neither to hear, nor to comprehend you. I fly from the subject, and thicken the cloud of mystery, of which I have so often, and, I still think, so justly complained.—These are some of the effects of the contradictory systems, that have so long bewildered our principles and conduct. A combination of causes, added to the conflict between a thousand delicate and nameless emotions, have lately conspired to confuse, to weaken, my spirits. You can conceive, that these acute, mental, sensations, must have had a temporary effect on the state of my health. To say truth (and, had I not said it, my countenance would have betrayed me), I have not, for some time past, been so thoroughly disordered.

"Once more, I have determined to rally my strength; for I feel, that a much longer continuance in the situation, in which my mind has been lately involved, would be insupportable:—and I call upon you, *now*, with a resolution to summon all my fortitude to bear the result, for the *written* state of your mind, on the topic become so important to my future welfare and usefulness.

"You may suppose, that a mind like mine must have, repeatedly, set itself to examine, on every side, all that could possibly have a relation to a subject affecting it so materially. You have hinted at *mysterious* obstacles to the wish, in which every faculty of my soul has been so long absorbed—the wish of forming with you, a connection, nearer, *and more tender*, than that of friendship. This mystery, by leaving room for conjecture (and how frequently have I warned you of this!) left room for the illusions of imagination, and of hope—left room for the suspicion, that you might, possibly, be sacrificing *your own feelings*, as well as mine, to a mistaken principle. Is it possible that you were not aware of this—you, who are not unacquainted with the nature of mind! Still less were you ignorant of the nature of my mind—which I had so explicitly, so unreservedly, laid open! I had a double claim upon your confidence—a confidence, that I was utterly incapable of abusing, or betraying—a confidence, which must have stopped my mind in its career—which would have saved me the bitter, agonizing, pangs I have sustained. Mine were not common feelings—It is *obscurity* and *mystery* which has wrought them up to frenzy—*truth* and *certainty* would, long ere this, have caused them temperately to subside into their accustomed channels. You under-

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stand little of the human heart, if you cannot conceive this—'Where the imagination is vivid, the feelings strong, the views and desires not bounded by common rules;—in such minds, passions, if not subdued, become ungovernable and fatal: where there is much warmth, much enthusiasm, there is much danger.—My mind is no less ardent than yours, though education and habit may have given it a different turn—it glows with equal zeal to attain its end *.' Yes, I must continue to repeat, there has been in your conduct *one grand mistake;* and the train of consequences which may, yet, ensue, are uncertain, and threatening.—But, I mean no reproach——we are all liable to errors; and my own, I feel, are many, and various. But to return——

"You may suppose I have revolved, in my thoughts, every possible difficulty on the subject alluded to; balancing their degrees of probability and force:—and, I will frankly confess, such is the sanguine ardour of my temper, that I can conceive but one obstacle, that would be *absolutely invincible;* which is, supposing that you have already contracted a *legal, irrevocable*, engagement. Yet, this I do not suppose. I will arrange, under five heads, (on all occasions, I love to class and methodize) every other possible species of objection, and subjoin all the reasonings which have occurred to me on the subjects.

"And, first, I will imagine, as the most serious and threatening difficulty, that you love another. I would, then, ask—Is she capable of estimating your worth—does she love you—has she the magnanimity to tell you so—would she sacrifice to that affection every meaner consideration—has she merit to secure, as well as accomplishments to attract, your regard?——You are too well acquainted with the human heart, not to be aware, that what is commonly called love is of a fleeting nature, kept alive only by hopes and fears, if the qualities upon which it is founded afford no basis for its subsiding into tender confidence, and rational esteem. Beauty may inspire a transient desire, vivacity amuse, for a time, by its sportive graces; but the first will quickly fade and grow familiar—the last degenerate into impertinence and insipidity. Interrogate your own heart—Would you not, when the ardour of the passions, and the fervor of the imagination, subsided, wish to find the sensible, intelligent, friend, take place of the engaging mistress?—Would you not expect the economical manager of your affairs, the rational and judicious mother to your offspring, the faithful sharer of your cares, the firm friend to your interest, the tender consoler of your sorrows, the companion in whom you could wholly confide, the discerning participator of your nobler pursuits, the friend of your virtues, your talents, your reputation—who could understand you, who was formed to pass the ordeal of honour, virtue, friendship?—Ask yourself these questions—ask them closely, without sophistry, and without evasion. You are not, now, an infatuated boy! Supposing, then, that you are, at present, entangled in an engagement which answers not this description—Is it virtue to fulfil, or to renounce, it? Contrast with it my affection, with its probable consequences, and weigh our different claims! *Would you have been the selected choice, of this woman, from all mankind*—would no other be capable of making her equally happy—would nothing com-

* Holcroft's Anna St. Ives.'

pensate to her for your loss - are you the only object that she beholds in creation—might not another engagement suit her equally well, or better—is her whole soul absorbed but by one sentiment, that of fervent love for you—is her future usefulness, as well as peace, at stake—does she understand your high qualities better than myself—will she emulate them more? Does the engagement promise a favourable issue, or does it threaten to wear away the best period of life in protracted and uncertain feeling—*the most pernicious, and obstructive, of all states of mind?* Remember, also, that the summer of life will quickly fade; and that he who has reached the summit of the hill, has no time to lose—if he seize not the present moment, age is approaching, and life melting fast away.—I quit this, to state my second hypothesis—

"That you esteem and respect me, but that your heart has hitherto refused the sympathies I have sought to awaken in it. If this be the case, it remains to search for the reason; and, I own, I am at a loss to find it, either in moral, or physical, causes. Our principles are in unison, our tastes and habits not dissimilar, our knowledge of, and confidence in, each other's virtue is reciprocal, tried, and established—our ages, personal accomplishments, and mental acquirements do not materially differ. From such an union, I conceive, mutual advantages would result. I have found myself distinguished, esteemed, beloved, by others, where I have not sought for this distinction. How, then, can I believe it compatible with the nature of mind, that so many strong efforts, and reiterated impressions, can have produced no effect upon yours? Is your heart constituted differently from every other human heart?—I have lately observed an inequality in your behaviour, that has whispered something flattering to my heart. Examine yourself—Have you felt no peculiar interest in what concerns me—would the idea of our separation affect you with no more than a slight and common emotion?——One more question propose to yourself, as a test—Could you see me form a new, and a more fortunate, attachment, with indifference? If you cannot, without hesitation, answer these questions, I have still a powerful pleader in your bosom, though unconscious of it yourself, that will, ultimately, prevail. If I have, yet, failed of producing an unequivocal effect, it must arise from having mistaken the *means* proper to produce the desired *end*. My own sensibility, and my imperfect knowledge of your character may, here, have combined to mislead me. The first, by its suffocating and depressing powers, clouding my vivacity, incapacitating me from appearing to you with my natural advantages—these effects would diminish as assurance took place of doubt. The last, every day would contribute to correct. Permit me, then, *to hope for*, as well as to seek your affections, and if I do not, at length, gain and secure them, it will be a phenomenon in the history of mind!

"But to proceed to my third supposition—The peculiar, pecuniary, embarrassments of your situation Good God! did this barbarous, insidious, relation, allow himself to consider the pernicious consequences of his absurd bequest?—threatening to undermine every manly principle, to blast every social virtue! Oh! that I had the eloquence to

rouse you from this tame and unworthy acquiescence—to stimulate you to exercise your talents, to trust to the independent energies of your mind, to exert yourself to procure the honest rewards of virtuous industry. In proportion as we lean for support on foreign aid, we lose the dignity of our nature, and palsey those powers which constitute that nature's worth. Yet, I will allow, from my knowledge of your habits and associations, this obstacle its full force. But there remains one method of obviating, even this! I will frankly confess, that could I hope to gain the interest in your heart, which I have so long and so earnestly sought—my confidence in your honour and integrity, my tenderness for you, added to the wish of contributing to your happiness, would effect, what no lesser considerations could have effected—would triumph, not over my principles, *(for the individuality of an affection constitutes its chastity,)* but over my prudence. I repeat, I am willing to sacrifice every inferior consideration—retain your legacy, so capriciously bequeathed—retain your present situation, and I will retain mine. This proposition, though not a violation of modesty, certainly involves in it very serious hazards—*It is, wholly, the triumph of affection!* You cannot suppose, that a transient engagement would satisfy a mind like mine; I should require a reciprocal faith plighted and returned—an after separation, otherwise than by mutual consent, would be my destruction—I should not survive your desertion. My existence, then, would be in your hands. Yet, having once confided, your affection should be my recompence—my sacrifice should be a cheerful and a voluntary one; I would determine not to harass you with doubts nor jealousies, I would neither reflect upon the past, nor distrust the future: I would rest upon you, I would confide in you fearlessly and entirely! but, though I would not enquire after the past, my delicacy would require the assurance of your present, undivided, affection.

"The fourth idea that has occurred to me, is the probability of your having formed a plan of seeking some agreeable woman of fortune, who should be willing to reward a man of merit for the injustice of society. Whether you may already have experienced some disappointments of this nature, I will not pretend to determine. I can conceive, that, by many women, a coxcomb might be preferred to you——however this may be, the plan is not unattended with risque, nor with some possible degrading circumstances—and you may succeed, and yet be miserable: happiness depends not upon the abundance of our possessions.

"The last case which I shall state, and on which I shall lay little comparative stress, is the possibility of an engagement of a very inferior nature—a mere affair of the senses. The arguments which might here be adduced are too obvious to be repeated. Besides, I think highly of your refinement and delicacy—Having therefore just hinted, I leave it with you.

"And now to conclude—After considering all I have urged, you may, perhaps, reply—That the subject is too nice and too subtile for reasoning, and that the heart is not to be compelled. These, I think, are mistakes. There is no subject, in fact, that may not be subjected to the laws of investigation and reasoning. What is it that we de-

sire—*pleasure—happiness?* I allow, pleasure is the supreme good: but it may be analyzed—it must have a stable foundation—to this analysis I now call you! This is the critical moment, upon which hangs a long chain of events—This moment may decide your future destiny and mine—it may, even, affect that of unborn myriads! My spirit is pervaded with these important ideas—my heart flutters—I breathe with difficulty—*My friend—I would give myself to you*—the gift is not worthless. Pause a moment, ere you rudely throw from you an affection so tried, so respectable, so worthy of you! The heart may be compelled—compelled by the touching sympathies which bind, with sacred, indissoluble ties, mind to mind! Do not prepare for yourself future remorse—when lost, you may recollect my worth, and my affection, and remember them with regret—Yet mistake me not, I have no intention to intimidate—I think it my duty to live, while I may possibly be useful to others, however bitter and oppressive may be that existence. I will live *for duty*, though peace and enjoyment should be for ever fled. You may rob me of my happiness, you may rob me of my strength, but even, you cannot destroy my principles. And, if no other motive with-held me from rash determinations, my tenderness for you (it is not a selfish tenderness), would prevent me from adding, to the anxieties I have already given you, the cruel pang of feeling yourself the occasion, however unintentionally, of the destruction of a fellow creature.

"While I await your answer, I summon to my heart all its remaining strength and spirits. Say to me, in clear and decisive terms, that the obstacles which oppose my affection *are absolutely, and altogether, insuperable*—Or that there is a possibility of their removal, but that time and patience are, yet, necessary to determine their force. In this case, I will not disturb the future operations of your mind, assuring myself, that you will continue my suspence no longer than is proper and requisite—or frankly accept, and return, the faith of her to whom you are infinitely dearer than life itself!

"Early to-morrow morning, a messenger shall call for the paper, which is to decide the colour of my future destiny. Every moment, that the blow has been suspended, it has acquired additional force—since it must, at length, descend, it would be weakness still to desire its protraction—We have, already, refined too much—*I promise to live—more, alas! I cannot promise.*

"*Farewel!* dearest and most beloved of men—whatever may be my fate—*be happiness yours!* Once more, my lingering, foreboding heart repeats *farewel!* EMMA."

Emma afterward discovers that Augustus is already privately married to a woman whom he dislikes; and she now marries, in despair, a former suitor. Augustus loses his wife, and is brought, wounded by an accident, to Emma's house; where he is watched with the most affectionate assiduity, but dies in her arms. Her husband's jealousy is excited: he is guilty of infidelity, next of infanticide, and lastly of suicide. She now devotes herself to the education of her own and her Harley's child, to whom this narrative is addressed.

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The dying days of Harley are truly pathetic; and the second volume, especially, is deeply impressive. Many remarkable and several excellent reflections are interspersed; and the whole displays great intellectual powers. There are also sentiments which are open to attack, and opinions which require serious discussion: but we leave every reader to form his or her own judgment, on perusal.

We refrain from minute criticisms on plot, incident, or character, in a work which is marked by such uncommon features as those which characterise the present volumes.

ART. XVI. *The Attic Nights of Aulus Gellius.* Translated into English by the Rev. William Beloe, F. S. A. Translator of Herodotus. 8vo. 3 Vols. 1l. 1s. Boards. Johnson.

AULUS Gellius, according to the most received opinions, was born in the reign of Trajan, was a youth in that of Hadrian, passed his manhood under Antoninus Pius, and died soon after Marcus Antoninus ascended the Imperial throne. After having assumed the *Toga virilis*, he went from Rome to Athens, where he lived on terms of familiarity with many distinguished persons, and particularly with Herodes Atticus. Having travelled through the greater part of Greece, he returned to Rome, applied himself to the study of law, and was appointed a Judge. While he resided at Athens, he began the work intitled by him "*Noctes Atticæ*," from the place at which it was undertaken; and it was to amuse himself in the long nights of winter, that he committed to paper whatever he read or heard that was worthy of being recorded, or was agreeable to his fancy. "These things," he observes in his preface, "I treasured up to aid my memory, as it were by a store-house of learning; so that, when I wanted to refer to any particular circumstances, or words, that had escaped my recollection, and when the books from which they were taken happened not to be at hand, I could easily find and apply them. Thus the same irregularity will appear in these commentaries that existed in the original annotations; which were concisely copied without any method or arrangement, in the course of what I at different times had heard or read."

In a preface consisting nearly of fifty pages, and which abounds with matter sometimes very little connected with Aulus Gellius, the present translator gives an account of his own labours, and supplies some notices respecting his author; whence we have selected the few introductory particulars just presented to the reader. After the example of many preceding commentators and critics, Mr. Beloe disputes, through several

several pages, whether his author's name was Aulus Gellius, or Agellius; and he decides that Gellius was the *nomen gentilitium*, and Aulus the *prænomen*.

It will readily be supposed that a writer so miscellaneous as Gellius, and whose discussions in general are more curious than useful, was likely to meet with his full share of attention from the numerous class of critics and annotators. This, indeed, has been remarkably the case; and if translators also have not been ready to perform their task, this seems principally owing to the difficulty of rendering a very considerable part of his work into any other than "a Babylonish dialect,"—a motley mixture of antient and modern languages; which would render the translation for the most part unintelligible to any but those who would understand the original.—To exemplify this fact, the reader may peruse the following short chapter: (vol. iii. p. 165).

'The verbs *utor*, *vereor*, *hortor*, and *consolor*, are common, and may be used either way, as *vereor te* and *vereor abs te*, that is, *tu me vereris; utor te* and *utor abs te*, that is, *tu me uteris; hortor te* and *hortor abs te*, that is, *tu me hortaris*; *consolor te* and *consolor abs te*, that is, *tu me consolaris*. *Testor* also, and *interpretor*, have this reciprocal signification. But these words are commonly used only in one way, and it is doubted whether they are ever used in the other. Afranius, in his *Consobrinis*, has—

Hem isto [1] parentum est vita vilis liberis,
Ubi malunt metui quam vereri se ab suis.

Here vereri is applied in its less usual sense. Novus, in the Ligata et Lignaria, applies the word utitur in its opposite sense: "quia supellex multa, quæ non *utitur*, emitur tamen;" that is, "quæ usui non est," which is not in use. Marcus Cato, in his 5th orig. says, "exercitum suum pransum paratum *cohortatum* eduxit foras atque instruxit." Consolor is likewise applied in its unusual sense in a letter which Quintus Metellus wrote, in his banishment, to Cnæus and Licinius Domitius: "When I think," says he, "of your regard for me, *I am greatly comforted*, (vehementèr consolor,) and your fidelity and virtue are impressed upon my mind." In the same manner Marcus Tullius, in his 1st book "de Divinatione," has used *testata* and *interpretata*, so that *testor* and *interpretor* appear to be verbs common; so Sallust has the phrase *dilargitis proscriptorum bonis*, as if *largior* were one of these verbs common. Thus we see *veritum*, *puditum*, and *pigitum*, not used personally in the infinitive mood, nor confined to the ancients alone, but adopted by Marcus Tullius in his second book "de Finibus: Primum Aristippi Cyrenaicorumque

[1] *Hem isto*, &c.]—These lines, as they here stand, are far from perspicuous. Muretus, in his Various Readings, proposes a different reading. The meaning is, the life of parents who wish rather to be dreaded than beloved can be little agreeable to their children.'

omnium

omnium quos non *est veritum* in eâ voluptate quâ maximâ dulcedine sensum moveret, summum bonum ponere." *Dignor* also, and *veneror*, *confiteor*, and *testor*, are accounted verbs common, according to that passage in Virgil—

Conjugio Anchisa Veneris *dignate* superbo,
Cursusque dabit *venerata* sacerdos.

Confessi æris is a phrase which occurs in the Twelve Tables, in these words: "Æris confessi rebusque judicatis 30 dies justi sint." In the same tables, too, is this passage: "Quæ si erit testatior libripensve fuerit in testimonium fariatur improbus, intestabilisque[2] esto."[3]

The mixture of Latin and English in the above chapter is not chargeable to the translator: but we think him blameable for not having attempted to give in English many of the citations of his author: which are frequently more obscure than the text, and which form, indeed, the principal difficulty of the work.

Mr. Beloe has followed the original division into books and chapters: but if, instead of making each chapter a separate division, he had given its number on the margin, and had also printed the number of the book on each page, he would have gained the double advantage of diminishing the size of his volumes, and of saving the reader's time in comparing any part of them with the original. We have made this comparison, in many places; and though we have remarked some mistakes, we deem the translation commendable in point of fidelity, if not equally distinguished by perspicuity and elegance. Mr. B. frequently uses the negative conjunction *nor*, after an affirmative sentence; as in vol. iii. p. 41. 'We who have been prætors have followed ancient custom in every thing which regards the prætor's elections; *nor* at those comitia was it usual to take the auspices.'—In the following passage is an erroneous translation: (vol. iii. p. 49.)

' [2] *Intestabilisque.*]—This was a law term, and has two significations; it means both one whose evidence could not be taken in a court of justice, who was consequently infamous; it meant also one who could not make a will. See Horace—

Is intestabilis et sacer esto.
Sat. 3. l. v. 181.

' Ulpian says, that whoever wrote a libellous poem could neither make a will himself, nor be witness to the will of another person. Intestabilis was sometimes also used in another and less decent sense, though perhaps Lambin may have seen a meaning in Plautus which Plautus himself never intended. See the Curculio of Plautus, Act I. Scene I.

Semper curato ne vis intestabilis.

On the subject of *æris confessi*, which fragment occurs in the sentence above, see Gellius again, book 20. c. 1.'

' When

'When Apollinaris Sulpitius, myself, and certain other of our acquaintance, were sitting together in the Tiberian library, it happened that a book was produced to us, entitled, "M. Catonis Nepotis." We immediately began to enquire who this Marcus Cato Nepos was, when a young man, who (as I conjectured from his mode of speaking) was not destitute of literary attainments, replied, "This Marcus Cato is not called Nepos by a sirname, but because he was the grandson of Marcus Cato the censor, who was the father of that Marcus Cato of prætorian rank, who, in the civil war, slew himself at Utica with his own sword; upon whose life there is a book of Marcus Cicero, entitled, "Laus Marci Catonis," in which book Cicero says, this Cato was the great grandson of Cato the censor. Of him, therefore, whom Cicero commends, this Marcus Cato was the father, whose orations bear the title of Marcus Cato Nepos."

The original is: *Hic inquit, est M. Cato, non cognomento Nepos, sed M. Catonis censoris ex filia Nepos, qui pater fuit,* &c. The text does not make Cato the censor father of Cato who slew himself at Utica. In the above sentence, too, the relative pronoun occurs with a frequency of repetition which is barely tolerable in Latin, but highly ungraceful in English.

In the passage which follows, the translator appears to be guilty of a contradiction: Vol. iii. p. 37.

'*Meaning of the term* pomœrium.

'The Roman augurs who wrote upon the auspices, have thus defined the word "pomœrium." "*Pomœrium* est locus intra agrum effatum per totius urbis circuitum, pone muros, regionibus certis determinatus, qui facit finem urbani auspicii." But the most ancient *pomœrium*, which was instituted by Romulus, was terminated by the foot of Mount Palatine. But that *pomœrium* was at different times extended as the republic increased, and at length included many, and those too lofty hills. He had a right to extend the *pomœrium*, who had increased the territories of the Romans, by taking land from the enemy. Wherefore it has been, and continues now to be a subject of enquiry, why, out of the seven hills of the city, as there are six within the *pomœrium*, the Aventine hill alone, which is neither far distant nor unfrequented, should be without the boundary of the *pomœrium*. For neither did king Servius Tullius, nor Sylla, who had the privilege of extending the *pomœrium*, nor afterwards Julius Cæsar, when he enlarged it, include this hill within the expressed limits of the city. Messala has assigned some probable reasons for this, one of which, in preference to the rest, he himself approves, namely, that when Remus upon that hill consulted the auspices on his intention of building the city, he found the flight of birds unpropitious, and was less fortunate in his omen than Romulus. Therefore, says he, all those who extended the *pomœrium* excluded that hill, as if it were frequented by ill-omened birds. But I must not pass over something which I lately met with, concerning the Aventine hill, in the commentary of Elis, an old grammarian, in which it is recorded, that, as we said before, it was formerly excluded from the *pomœrium*, but it

was afterwards, upon the authority of Claudius Cæsar, received into the boundaries, and considered as *intra-pomœrian*.

Mr. Beloe observes in his note that 'it seems a little singular, that Julius Cæsar alone should not avail himself of the privilege which his conques s gave him, of contributing to the enlargement of the *pomœrium* :'—but in his translation he says directly the reverse; that 'neither did King Servius Tullius, nor Sylla, who had the privilege of extending the *pomœrium*, nor afterwards *Julius Cæsar, when he enlarged it*, include this hill within the expressed limits of the city.'

The short passages which we have cited are but dry specimens of the translation. The title of the following chapter promises more entertainment: (vol. iii. ch. ii.)

'*What sort of questions we used to discuss in the Saturnalia at Athens, with some intricate sophistries, and amusing ænigmas.*

'We celebrated the Saturnalia at Athens with mirth and moderation, not, as they say, relaxing our minds; for Musonius affirms, that to give a loose to the mind is as it were to lose the mind; but we indulged ourselves a little in the ingenuous pleasantries of lively conversation. A large party of us from Rome, on a visit to Greece, and who attended the same lectures and the same masters, met at the same supper; then he, who in his turn gave the entertainment, proposed, as a reward for the solution of a question, some old Greek or Latin book, and a crown of laurel, and introduced as many questions as there were persons present. When he had proposed them all, the turn of each to speak was decided by lot. The question being solved, the crown and reward was presented; if not solved, it was carried on to be obtained by the next, according to lot; and if no one could solve it, the reward and crown was dedicated to the deity in whose honour the festival was celebrated. The questions debated were of this sort: some difficult sentence from an old poet of agreeable rather than of serious perplexity; some fact of ancient history; the elucidation of some axiom derived from philosophy, improperly become common; the investigation of some word of unusual occurrence, or some obscurity in the tense of a verb, the meaning of which is obvious. Of these questions, I remember seven, of which the first was the repetition of some verses in Ennius's Satires, in which one word is elegantly used in many different ways, as for example:—

Nam qui lepidé postulat, alterum frustrari,
Quem frustratur, frustra eum dicit, frustra esse,
Nam qui sese frustrari, quem frustra sentit,
Qui frustratur, is frustra est, si non ille est frustra.

The second question was, how we should interpret what Plato, in the republic which he planned in his book, says, that wives should be in common, and that the rewards of great captains and warriors should be the kisses of boys and virgins. The third question was the fallacy of the following sophistry, and how it is to be explained: "That which you have not lost, you have; horns you have not lost, therefore

fore you have horns." Also another sophistry: "What I am, that you are not; I am a man, therefore you are not a man." The next was the solution of this sophism: "When I tell a lie, and acknowledge it, do I tell a lie, or do I speak truth?" We had afterwards the following question: "For what reason are the patricians accustomed to entertain each other at the Megalensian festivals, the common people at those of Ceres."

'In like manner it was debated, "What poet of the ancients had used the phrase *verant*, for *vera dicunt* (they say true)." The sixth question was, "What sort of herb is the asphodel which Hesiod speaks of thus:—

Νηπιοι οὐδ' ισασιν ὁσῳ πλεον ἡμισυ παντος
Οὐδ' ὁσον εν μαλαχῃ τε κ) ασφοδελῳ μεγ' ονειαρ.

And what Hesiod meant when he said that half was more than the whole? The last question was, "Of what tense are the verbs *scripserim*, *venerim*, *legerim*, of the præterperfect, or future, or both. These topics were then debated and explained in the order which I mentioned, each drawing a lot, and we were all presented with a book and a chaplet, except for one question which was upon the word *verant*; no one remembered that word to have been used by Quintus Ennius, in the 13th of his Annals, in the following verse:—

Satin vates *verant* ætate in agundâ.

The chaplet therefore for this question was dedicated to Saturn, the god of that festival.'

When perusing, in a modern language, some of those works which have long formed the study and delight of the learned, we are often inclined to regret that the veil of antiquity should have been withdrawn, which served so admirably to conceal the nakedness of the land. The same thoughts, which commanded respect in one of the learned tongues, offend by their solemn trifling, or idle frivolity, when rendered into a familiar idiom. Yet the translators of even paltry authors certainly perform an acceptable service to the public at large. They gratify curiosity, dispel prejudice, and, if they do not shew where wisdom lies, prove very clearly where it is not to be found. Mr. Beloe appears, on the whole, to have carefully studied his original, and he merits the gratitude of the student in Latin. His notes manifest much acquaintance with books, and with their different editions; and his labour has certainly been great: but he does not boast of having bestowed the same unwearied pains which have been exerted by some translators, whom he mentions in his preface (p. 24.); nor of equal perseverance with his own præcursor M. Larcher, whom he might have mentioned, and who employed upwards of twenty years in his French translation of Herodotus *:—a work which is as scrupulously accurate in the text, as it is profoundly learned in the notes.

* See Rev. vol. lxxv. p. 515.

MONTHLY

MONTHLY CATALOGUE,

For APRIL, 1797.

AGRICULTURE.

Art. 17. *A new Method of raising Wheat for a Series of Years on the same Land.* By A. Hunter, M. D. Second Edition. 4to. Sheet and half. 3d. York, Blanchard.

In our Number for July last, we noticed the first edition of this little paper; and we noticed it the rather, as at that period wheat was at an exorbitant price, the crop on the ground was in a state of uncertainty, and the time for beginning to prepare the ground for transplanting wheat, as well as to sow the seed for plants to be set out in the spring, was at hand.

We are sorry to find, by this second edition, that the crop from the experiment mentioned in the first was little less than abortive: but, in a small plot experiment, of the forty-eighth part of an acre, now first mentioned, the crop was better. Nevertheless, it does not appear to us that either of these experiments, nor the plan on which they were made, is likely to be of much advantage to the public: for we are now told, 'that, when wheat is intended to be cultivated for a series of years on the same land, the same quantity of manure, and the same number of plowings should be annually bestowed upon it, as if only intended for a single crop.' Where, we would ask, is an annual supply of manure to be had? Wheat straw is a mean article to make it.—As philosophical experiments, to ascertain a certain fact in the natural history of wheat, those which are here held up to public notice may serve to interest the curious in this branch of knowlege, and may throw a ray of light on the vegetable economy:—but, as a scheme in agriculture, we prefer, of the two, that which is discussed in the article on Sir John Anstruther's book *; inasmuch as it tends to increase the quantity of manure, and to diffuse it over the farm; whereas this is calculated to lessen the quantity, and, by continuing to expend this diminished quantity on one field and one crop, to bring every other field and every other crop into a state of poverty and unproductiveness.

Art. 18. *Observations upon the important Object of preserving Wheat and other Grain from Vermin;* with a safe and efficacious Method to prevent the great Depredations that are made on those valuable Articles. Containing, also, some cursory Remarks on the National Advantage arising from our Corn Export Laws, and proving that the same happy Consequences must be derived from the Inclosure of our Forests, Common Fields, and Waste Lands; with a Calculation annexed, demonstrating the great Savings that may accrue from the Use of the Patent Artificial Slate-frames on Hay-stacks. By Sir James Wright, Bart. 4to. pp. 68. 4s. Sold by Richmond, Jermyn-Street. 1796.

* See p. 393. of this Review.

The

The copious title-page, and other circumstances, impressed our minds for some time with an idea that the present performance was chiefly intended to operate as an interested recommendation of the patent artificial slate-frames. Yet, as we proceeded in the perusal of the tract, we found reason to be satisfied that the mind of the worthy Baronet is so deeply impressed with the principles of a mild and patriotic benevolence, and so desirous of forwarding every useful improvement, that we could easily believe him so firmly convinced that these patent artificial slate-frames are a national improvement of vast importance, that it would have been culpable in him not to have done what might be in his power to recommend them to general notice. This publication, however, does not empower us to add any thing on that subject from ourselves; for there is no description which could enable us to judge of the value of these safeguards:—we can only learn from it the price at which they are sold; for no specification is given of their dimensions, weight, or other qualities. We are merely informed, towards the end of the work, that they are made of materials which prove so noxious or disagreeable to rats, mice, and other vermin, that these destructive animals avoid the places in which the slates are put. This fact, confirmed by experience, will need no other recommendation to give them a most extensive sale.

The annual damage done by these wide-wasting devourers of corn, in this kingdom, is here calculated, on *data* which seem to merit attention; and the result is astonishing: not less than 16,850,000 bushels! which, it is observed, 'is far more than the seed sufficient to sow the succeeding season!'

Art. 19. *Large Farms recommended in a National View.* A Reply to Mr. Wright's Address to the Public on the Monopoly of Small Farms. 8vo. 1s. Scatcherd. 1796.

In this *well-seasoned* reply to Mr. Wright's pamphlet *, the pen of a voluminous and ready writer appears, to us, pretty evident. Let this, however, be as it may, the author of it has the advantage of the *townsman* in a knowlege of *country matters*.

The following remarks contain much truth as well as good sense:

'The small farmer, in many instances, falls under the same expences with the large farmer. In many instances, he is subject to inconveniences which the large farmer does not experience. He is subject to the same expence of attending the market, if he wants to purchase only one beast, as the large farmer who buys twenty; and having but little business there, he has more time to spend in the alehouse: the consequence of which I need not mention. The farmer who occupies only fifty acres, and part of it arable, is under the necessity of keeping a team of three or four horses; (oxen unfortunately do not suit him;) but this number of horses is sufficient for a farm of one hundred acres. If, therefore, the farmer on fifty acres gives a full rent for his land, and labours not only under the inconvenience of an overstock of horses, but many others, he of course becomes poor; and then what good can he do to his land, to him-

* See Review, vol. xix. p. 216.

self,

self, the proprietor, or the public? The poor farmer does every thing in fetters. He is under the necessity of purchasing stock, but it must be low-priced; it must be inferior stock, which is generally unproductive. To buy fresh seed for his land is too expensive, and therefore he sows his own degenerated grain year after year. By this means he frequently loses one half of his crop. When his rent day is approaching, (I grant Mr. W.) he must then thrash out his corn, whether it is in thrashing order or not; whether he can use his straw or not; whether he neglects his other business or not; and must sell it, whether the market wants it or not. This necessity is one of the rotten stones, on which Mr. W. has founded his attack on the large farmers, and on which he is about to erect his novel institution.'

Again—

"The rich farmer's wife, says Mr. W., is above the drudgery of looking after pigs, geese, fowls, &c. The poor farmer's wife thinks these her treasures, nourishes them till they bring fourfold, and then adds their produce to her husband's store." Pigs, I grant, as far as they can be supported without devouring much corn, are profitable stock; but the farmer's wife, who throws away much of her time, and much of her husband's corn, in feeding of geese, fowls, &c. neither consults her own interest nor the benefit of the community. For, it frequently happens, that the small farmer's wife, after having "nourished" a couple of fowls with four shillings worth of corn, may, by "waiting for the highest market price," sell them for three shillings; and then she "adds their produce to her husband's store." On most farms, (on a dairy one in particular,) the industrious wife may find much better employ, than in feeding poultry. I am convinced, that where more fowls are kept than can be supported with what they find at the barn doors, that such *stock* is unprofitable. It is trifling and unworthy of Mr. W. to lay so much stress upon this unsubstantial part of provisions, as if the second course was of more consequence to an Englishman than his bread, his beef, or his beer. If poultry must be had, let those raise and support them, who find such delicacies essential to their happiness.'

Lastly—

'I can assure Mr. W. that I am totally impartial in what I have written, that I am no farmer, monopolizer, or jobber, but speak "from facts," as he says he does "in general," and "such circumstances as come within my knowledge," and from observations, not of a particular district in Hertfordshire, or in the neighbourhood of the poultry-loving metropolis, but from observation of the best corn counties in the kingdom, best cultivated, and from observation of the poverty of the people and the country where small pittances are portioned out to the farmer.'

We find many other observations equally apposite; abundantly sufficient, we trust, to convince Mr. Wright of the impropriety of his plan.

Completely, however, as we think this writer has overset Mr. W.'s scheme, there is one short passage in the pamphlet before us to which we cannot give unqualified assent. It is this:

'Mr. W. and I are speaking of farming in an extended, public, national view, and on this ground, I say, that no farm should be less than three hundred acres, nor more in good inclosed land than six hundred, in poor land or part uninclosed, eight hundred acres.'

This, we think, is moving as much on one side of the point of truth, as Mr. W. got on the other. We have already had occasions to speak our sentiments on this head; (see our Reviews for December, January, and February last;) and we think that we can recognize some of them in the pamphlet which we are now closing. Were it necessary for us now to come forwards, and to endeavour to mark out the proper limits for the sizes of farms, they would (speaking with regard to the present value of money) reach from farms worth five pounds to those worth five hundred pounds per annum.

Art. 20. *Plants of the Coast of Coromandel*, &c. By W. Roxburgh, M. D. Fasciculus III. Folio. 1l. 1s. plain. 3l. 10s. coloured. Boards. Nicol.

This magnificent work proceeds with equal beauty and splendor. The third Number contains figures of the following plants:

Canthium parviflorum.
Nauclea parvifolia.
——— *cordifolia.*
——— *purpurea.*
Ehretia aspera.
——— *lævis.*
——— *buxifolia.*
Cordia monoica.
Combretum decandrum.
Melinæa canescens.
Ornitrophe serrata.
Sapindus rubiginosa.
Prosopis spicigera.
Swietenia chloroxylon.
Lagerstroemia Reginæ.
——— *parviflora.*
Thunbergia fragrans.
Flacourtia sepiaria.
——— *sapida.*
Embryopteris glutinifera.
Borassus flabelliformis. 2 plates.
Cocos nucifera.
Phœnix pharinifera.
Areca Catechu.

These plates are truly superb in delineation and in colouring.

MILITARY *and* NAVAL AFFAIRS.

Art. 21. *An Essay on Invasions and Defence of the Coasts*, with short Tracts on various temporary Subjects, &c. By Joseph Williams, Esq. 8vo. 1s. 6d. Owen. 1797.

After a short account of the different invasions of this country from the time of Julius Cæsar to the present day, the author of this Essay explains his mode of defence; which is, to fortify all the vulnerable parts of the coast by digging pits above high-water mark, at small distances from each other, with breast-work behind each. To guard thus the coasts of Sussex and Kent, he calculates, will require 20,000 men; and that the country people might be able to assist the military, he proposes that a number of *old scythes erected on poles* should be kept in the vestry-room of each parish. 'I am (says he) decidedly of opinion, that an enemy should be opposed and *repulsed* on their landing, and that the disposition I have made on the coast of Sussex and Kent would be competent.'

If full dependence might be placed on such a mode of defence, the labour ought not to be an objection: but we do not feel equal confidence with the author on the means which he proposes; though, in

some

some circumstances, they might be very advantageous; and the measure of providing *old scythes* for the country people is not, we think, by any means so advisable as to have fire-arms in readiness.

Some of the author's sentiments, we hope and believe, are peculiarly his own.

'It is natural (he says) for the thinking mind to conjecture, how the French would act did they gain a possession on this island; they must have artillery, and landing, they could either fortify themselves, or seize on the moment of general panic, or instantly march away for London; a battle or two must then be fought; the die being cast, the winner would gain the enterprise. The hollow murmur even of danger would feed revolt, and the citizens, whose law is lucre, would join the strongest.'

We find other ideas almost equally extraordinary. He deems the Cape of Good Hope an acquisition to England of consequence '*tantamount to our national debt;*' and of Lord Malmesbury's *Legation* he says, 'no man could have acted his part in this business better than Lord Malmesbury, in which he carried himself masterly—the whole transaction was cunning encountering craft.'

Mr. Williams speaks of the period of his *soldiership*, and *of the heavy hours of grievous oppression*. We know not to what these expressions allude.

Art. 22. *A Treatise on the Theory and Practice of Seamanship:* containing general Rules for manœuvring Vessels, with a moveable Figure of a Ship, so planned that the Sails, Rudder, and Hull may be made to perform the Manœuvres according to the Rule laid down. To the above is added a Miscellaneous Chapter on the various Contrivances against Accidents, and a System of Naval Signals. The Second Edition, corrected and enlarged. By Richard Hall Gower, in the Service of the Hon. East India Company. 8vo. 7s. bound. Robinsons. 1796.

Our opinion of this work was given in the Review for January 1794 (vol. xiii. p. 99). In a preface to the present edition, the author complains that, 'during his late voyage to India, Mr. Steel, a bookseller, republished nearly the whole of the 2d, 3d, 4th, 5th, 6th, 7th, and 8th chapters of the first edition of this work, in a voluminous compilation termed, *Elements and Practice of Rigging and Seamanship.*' It is poor matter of consolation to have society in misfortune: but that consolation, such as it is, the present case affords:—In our review of Mr. Steel's publication, (July 1795,) we remarked on other instances of similar appropriations. The consideration that he has neighbour's fare does not, however, lessen Mr. Gower's right of complaining.

In the Essay on Signals, at the end of this edition, many useful ideas are suggested,—and the whole work is well calculated to instruct the young seaman.

Art. 23. *The Seaman's Guide;* shewing how to live comfortably at Sea, &c. &c. By the Hon. John Cochrane. 8vo. 1s. 6d. Murray and Highley. 1797.

The whole process of baking, both with yeast and with leaven, is

minutely described in this pamphlet, and many useful improvements are pointed out. The method of baking bread in the French navy is likewise described, and recommended to the consideration of our marine; particularly in long voyages, on account of the superior wholesomeness of fresh bread. The article most useful to seamen, however, in this treatise, is an account of a method, which has been tried with success, of destroying all the vermin in a ship by smoaking with a preparation of sulphur and nitre.

We hope that this pamphlet will receive attention; and we think that the author deserves thanks for his laudable desire to promote the welfare of our marine.

ARTS, &c.

Art. 24. *The Repertory of Arts and Manufactures;* consisting of Original Communications, Specifications of Patent Inventions, Selections of useful Practical Papers from the Transactions of the Philosophical Societies of all Nations, &c. &c. 8vo. Vols. IV. and V. 9s. 6d. each, Boards. Robinsons, &c. 1796.

Having formerly * announced to our readers the preceding volumes of this collection, there is little for us to add with regard to those which now lie before us. We have already observed that the work is highly useful in respect of its design and tendency, as comprehending a great variety of important as well as curious objects.—In truth, as friends to improvement in whatever is conducive to human happiness, we cannot but congratulate the public on this proof of their due attention to a compilement which is consecrated exclusively to the arts of peace, and the culture of those advantages which nature presents to our industry; notwithstanding that it has not the good fortune of coming forwards in times altogether propitious to an undertaking of this kind.—If, however, under such inauspicious circumstances, this repertory shall be able to make its way to the studies of the ingenious and the scientific, and to overcome every obstruction to its progress, there will be much reason to expect that the common interests of mankind must reap very considerable benefit from the general circulation of so large a body of useful knowlege, which would otherwise have been immured in official custody, or buried in volumes too bulky and too scarce for general use and consultation.

VETERINARY, &c.

Art. 25. *A complete Dictionary of Farriery and Horsemanship,* containing the Art of Farriery in all its branches, with an explanation of the Terms, and a Description of the various particulars relating to the Manage, and to the Knowledge of Horses. The whole compiled from the best Authors, by J. Hunter, Veterinarian. 8vo. 5s. Boards. Printed at Birmingham; sold by Baldwin, &c. London. 1796.

In this compilation (which with respect to quantity is a very fair bargain) are many things valuable, and not a few which might have been spared. Like every other work in the dictionary form, it re-

* See M. Rev. Feb. 1795, p. 147. also Jan. 1796, p. 115, and the No. for September following, p. 118.

quires

quires previous knowlege and judgment to be consulted with much advantage: but, with these requisites, it may form an useful addition to the farrier's library.

POLITICS *and* POLICE.

Art. 26. *Publicola.* A Sketch of the Times and prevailing Opinions from the Revolution in 1800, to the present Year 1810. Addressed to the People of England, and now first translated from the Russian Copy. 8vo. pp. 152. 2s. sewed. Wright. 1797.

This work appears intended for a refutation of the "Memoirs of Planetes," (see Rev. vol. xviii. p. 22.) to which it bears so close an analogy of style and manner, that it might pass for an effusion of the antagonistic powers of the same mind. There is not, perhaps, much unfairness in the hypothesis of either publication. The immediate consequences of a revolution in this country are here depicted, with some probability:—the remoter consequences were there predicted with equal foresight. Of the two, however, this work is the least amusing.

The dissolution of government is thus described:

'To recapitulate the many unsuccessful and partial insurrections throughout the country would be tedious. Suffice it, that towards the latter end of the year 1799 public affairs began to wear a most serious aspect. I foresaw that the impending storm was soon likely to burst, and determined to leave London. The confusion which was likely to ensue, neither suited my years nor the temper of my mind. Popular harangues were delivered at the corner of every street; trade began to flag, from the desertion of hands, for all (strange, that politics should be a study for which all descriptions of men are deceived into an idea that they are fitted) were busied in the affairs of the state.—Public credit declined; not from any actual deficiency, but from the *patriotic* writings of a financier, whose knowledge (*mirabile dictu*) was evidently not the result of practice or experience, but of intuition. He proved by logic the *most ingenious* that ever challenged conviction, that "*Public Credit was Suspicion asleep;*" and therefore, for the good of his country, whispered in the ears of the people to awake it. He adds, that a failure in the French finance produced the revolution, and that it was fairly to be presumed a similar event in England would be attended with similar consequences. He next points out a mode of harassing the national bank, which he foresaw would outstep even popular meetings, or popular societies, in the efficacy of disuniting the government from the people, and by a simple and easy operation, render national credit a bankrupt. How enviable must have been the feelings of the man who had thus, as he expresses himself, exposed the English system of finance to the eyes of all nations! How truly must he have evinced to that portion of his fellow-citizens who could discern the genuine effervescence of humanity and love to this country through the whole of his admonitions, that he could be actuated by no sinister or selfish motive! He himself glories in the act of justice he has rendered to all nations, in opening their eyes to peculations and a fraudulent system to which they have, at times, been sacrifices. "I

have revenged," says he, "the *piratical depredations* committed on American commerce by the English government; I have retaliated for France on the subject of finance; and I conclude with retorting on the Minister the expression he used against France, and declare that the English system of finance is on the verge, nay, even in the gulf of bankruptcy!"—

'Writs were issued for a general election, and universal suffrage decreed. Several difficulties arose upon this subject, which these *sapient* legislators, however attentive to the duties of their station, could not foresee. They had ever been open to the corruption and blemishes of the former establishment, but *unfortunately* had not directed their attention sufficiently to the remedies which should be opposed to them. In this dilemma they determined to call in fresh aid, and at least to divide, in a more extended proportion, the blame or discredit which might attach to their deficiency of capacity. In consequence of this resolution it was decreed by the council of PUBLICOLA, who had first disseminated the true principles of liberty, and had been outlawed by the proceedings (of course *arbitrary*) of a court of justice under the former *tyranny*, should be recalled by the voice of the nation, and entreated to accept the office of SENIOR GUARDIAN OF the COMMONWEALTH. This was a most popular measure—messengers were immediately dispatched to France, where this *Patriot* had resided ever since his *retirement* from England. This man had, from his first appearance on the stage of public life, *professed* himself the friend of human nature, and ere the film of prejudice had been drawn from the eyes of mankind, declared war, EXTERMINATING WAR, AGAINST THE WHOLE HELL OF MONARCHY! And what must still elevate his character to the highest pitch of patriotism and philanthrophy—the obstacles and opposition which he had primarily to encounter in the extention of his benevolent institutes, from the very people for whose benefit he had promulged them, had no effect in diminishing or damping the ardour which induced the effort. His enemies indeed, who were numerous, scrupled the motives which induced him to enter the lists as CHAMPION OF UNIVERSAL LIBERTY; but such casuists we dare not trust with our unmodified assent.'

This species of popular history has its use: as it tends to suggest to active parties the precautions necessary to prevent their injurious operation.

Art. 27. *Scarcity of Specie no ground for Alarm*, or British Opulence unimpaired. By Simeon Pope, Author of a letter to the Lord Mayor*, &c. 4to. 2s. Richardson. 1797.

The author of this pamphlet informs us (p. 14), that the capitals of the Bank, or its irredeemable advances to the Government, are 11,686,800 *l.* sterling; that the loans of the Bank, or its recoverable advances to the Government (p. 42), are 9,000,000 *l.* sterling. Its advances to the East India Company are not particularized. It is stated (p. 43), to have a floating debt of 4,000,000 *l.* sterling on the deposit of cash and bills; and that the whole amount of out-

* See our last Review, p. 336.

standing

standing demands on the bank (p. 23), was 13,770,390*l.* sterling on the 25th February last; since which, considerable issues have been made by the Directors. It should seem, therefore, that, if *Government* be solvent, and should ever repay in entire the money due to this Company, *the Bank* will prove eventually solvent also: but that, if *Government* should pay less than ten shillings in the pound on the amount of its credit, the reverse would be the case. We do not pretend to vouch for the correctness of these computations: we must content ourselves with stating the inference which they appear to convey; and with expressing a wish that the directors of the Bank would publish a more intelligible statement of their accounts than the Secret Committee have thought proper to disclose.

The author draws from his propositions the following strange corollary.

'From these considerations a very important question arises, which it is the duty of every man who hath the safety of his country at heart, seriously to ask himself—Whether it be not absolutely incumbent on him, as the AFFLUENCE and SECURITY of our NATIONAL BANK is indisputably established, to promote, to the utmost of his power, the *currency* of its notes, and particularly those small notes now in circulation, as an accommodation to the public wherewith to remedy the apparent dearth of a circulating specie?'

We think it more probable that the monopoly of paper-circulation, which, under our new laws, the Bank is likely to enjoy, will soon prove as great a grievance to the provinces as it has proved to the metropolis: that the competition of small and numerous private banks would discount bills for the merchants with more profusion and more judgment than the representatives of the bank proprietors; and that the public-spirited among our merchants would gladly shake off an institution, which may so direct its patronage as to render allegiance to the minister essential to commercial credit, and thus infect with its own servility the mass of British traders. In 1696, bank-notes lost twenty *per cent.* after a very short suspension of payment.

Art. 28. *Regulations of Parochial Police*, combined with the Military and Naval Armaments, to produce the energy and security of the whole Nation, &c. &c. 8vo. 1s. Owen.

The object of this writer is to recommend such measures of police as, in case of invasion, would secure the internal order and peace of the country, and 'allow of all the armed and embodied troops being sent to meet the enemy on our shores.' The author proposes that 'every parish shall be charged with its own security:' for which purpose, he recommends that, by an act of the legislature, each parish shall be empowered and required to register all its inhabitants, and likewise *their probable means of livelihood*;—and that parochial committees should be fully empowered by law to oblige every householder, and every lodger *of good character and repute*, to furnish himself with such arms as his age, strength, and circumstances will allow.

It ought not to admit of a doubt, that general regulations are more worthy of dependence, and are much better calculated to an-

swer the purposes of general security, than any extent of particular associations; which, when employed for public purposes, will necessarily increase party distinctions and animosities. Some of the author's regulations are, however, too rigid and inquisitorial, and have in some degree the appearance of a combination of the affluent against the indigent. He likewise proposes that all house-holders having male servants shall be required to arm *those for whom they can be responsible.*

With a little extension and more general applications some of the regulations proposed might be made equal to the purpose of public security against external danger: as for example, if, without making any distinctions, every one capable of bearing arms were instructed to be in readiness, and liable in case of emergency equally to be called out, a force more than adequate to any possible danger would be in constant preparation; and *interior* security would be out of the question, as all those who could disturb it would be better occupied.

Many of the author's reflections are very just; and certainly some regulation, similar to that which he proposes, is at this time particularly worthy of consideration.

Art. 29. *The Distilleries considered*, in their Connection with the Agriculture, Commerce, and Revenue of Britain; also their effects upon the Health, Tranquillity, and Morals of the People. 8vo. pp. 88. 1s. Murray and Co. 1797.

This is one of the best *written*, and yet, in some respects, one of the most injudicious pamphlets that we have seen for a long time. The writer, not contented with proving every thing that was necessary, proceeds (with a view, as it should seem, of displaying the powers of his pen,) in a serious endeavour to make his readers believe things at which the common sense of mankind, even of those who are not deep reasoners, immediately revolts; and this he attemps to effect by a sort of arguments which can excite nothing but disgust in the minds of men who are able to judge of a connected chain of reasoning. For our part, though we perused the beginning of the pamphlet with no small degree of satisfaction, we confess that, long before we reached its last page, it required more patience than falls to every one's share to enable us to proceed through the whole. The author possesses great power of elocution; words are never wanting; and, in order to give full scope to his talents, he dresses up a man of straw, by stating a number of idle objections, (which one would think no person endowed with common sense could ever seriously state;) in demolishing which, he proceeds with immense volubility and with the appearance of infinite self-complacency. In this way he fills up about three-fourths of the pamphlet, endeavouring to persuade his readers, that corn-spirits are not only wholesome and nutritious in a high degree, but even that they are the only wholesome and nutritious liquors, and that they are in *all* respects to be preferred to every other kind of beverage; and, although, in some conceding moments, he seems to admit that, when taken to excess, they cannot be said to do much good, the general train of his argument goes to establish that they are not in any degree productive of harm to society,

ciety, either by impairing the health, relaxing the morals, or deranging the tranquillity of the people!

Though the author, however, by thus endeavouring to prove too much, greatly weakens the cause which he had espoused—yet, in the first part of his pamphlet, he stands on strong ground, and makes an excellent use of the weapons that truth has put into his hand. In this part, he proves with unanswerable force of argument, (as we think,) that the distilleries, under judicious regulations, must tend greatly to promote the *agriculture* of this country,—by affording an abundant and steady market for the produce of the ground,—by augmenting the quantity of food for cattle,—and by the consequent abundance of rich manure that must thus be produced. He shews (though on this branch of the subject, we think he has been rather more concise than its importance required) that the distilleries, by constantly taking from the farmer all his superfluous grain, of whatever quality it may be, affords great encouragement to the farmer to raise a quantity of corn, which might, at times, be much more than sufficient to support all our inhabitants, without running a risk of depressing the prices so far as to become ruinous to the farmer; while it gives a more certain resource when the crops shall prove deficient, than could be effected by a bounty on exportation, even under the best management;—and that, instead of being a drain to the revenue, as the bounty ever must be, it would prove a powerful addition to its annual amount. On these topics, which cannot fail to command the assent of every considerate mind, he says but little;—and on the argument resulting from these considerations, *viz.* the benefits that the manufactures of this country must derive from an equality of prices which would result from this arrangement, and the consequent tranquillity of the country which naturally follows it, he has not said one word.

The author seems to have been in the habit of frequenting clubs where political subjects are canvassed in a superficial manner, and to have felt so much pleasure in refuting the flimsy arguments that he may have heard there, that he has been unable to resist the temptation of amusing himself in like manner in this performance: nor do his employers seem to have been sensible, how much so superficial a method of treating a grave subject may have hurt the cause which they intended to support.

Art. 30. *Measures recommended for the Support of Public Credit.* By Captain James Burney. 4to. 1s. Robinsons, &c. 1797.

The topics discussed in this well intended and sensible pamphlet are of too much importance, and occupy too wide a field of consideration, to allow of our attempting to give a contracted view of them. Indeed, according to the author's own observation, they are treated in the pamphlet itself with a conciseness which does not answer to their magnitude. The following paragraph, however, will give the reader an idea of Captain Burney's design:

'It has been my endeavour to steer clear of whatever was not connected with the two points which I am principally anxious to impress,—the necessity of diminishing and limiting the bank paper for the present support of public credit, and the necessity of a speedy

peace, that we may not lose all chance of being enabled to re-establish that credit on its former solid foundation.'

The whole of Captain B.'s remarks are worthy of attentive and serious consideration, at the present moment. They are delivered in concise and strong language, and their patriotic tendency cannot be misunderstood, though it may be wilfully perverted.

Art. 31. *The Religious and Civil Advantages enjoyed by those who live under the British Government*, and their Duty in consequence; with the dreadful nature of a National Revolution. 8vo. pp. 72. 1s. 6d. Law. 1796.

The reverend author of the present pamphlet is evidently a native of North Britain, and we have no doubt that his encomiums on Mr. Pitt's and Lord Grenville's bills, together with the general strain of his politics, will entitle him to distinction even in Scotland.

AFFAIRS OF FRANCE.

Art. 32. *An Essay on the Causes and Vicissitudes of the French Revolution;* including a Vindication of General la Fayette's Character, translated from the French, by a Citizen of France. 8vo. 1s. 6d. Debrett. 1797.

Although this pamphlet is well conceived and well written, some of its positions merit re-examination. For instance, in recapitulating the early incidents of the French Revolution, the author ascribes to the French Court the project of dissolving the National Assembly on the 11th July 1789, by an armed force, and of removing by massacre the most distinguished of the members. A report to this effect was indeed circulated at Paris, in order to provoke the insurrection of the 14th July: but in itself it is so improbable, and it is so wholly unsupported by evidence, that it now passes universally for calumny. If true, as Mr. Burke well observes, the king ought for that fact *then* to have been brought to trial and punished.

Much of the pamphlet is occupied with the defence of la Fayette; of whose personal probity, no man can reasonably doubt; and for whose sufferings the hardest must feel pity. To the Eponina, who has struggled with every difficulty and danger in order to share his dungeon, posterity will erect altars in the temple of conjugal affection. The liberation of Kosciusko has conferred on one Emperor a ray of glory which another would do well to emulate.—The principles, however, which have directed the conduct of la Fayette in the internal affairs of France, are not easily understood. A representation of the French people was already extant, was already energizing as a National assembly, when he first thought proper to descant on the *sacred duty of insurrection* and the *sovereignty of the people*: for it was the practice of both the popular parties, the constitutional and the republican, to hinge the claim of the National Assembly to power, not on the grace of the King, who convened it, but on the right of insurrection in the people, who applauded it. After the celebrated 10th of August, these two doctrines were applied in defence of the republican institutions, but were now practically, if not speculatively, resisted by la Fayette. In a case of collision between the King and the representatives of the people, like that which the 10th of August

terminated, it seems scarcely possible not to deduce from such theoretical propositions, the superior right of the representative body to obedience and allegiance.

Our author adds (p. 54), that la Fayette is a republican in his heart:—yet he attempted to march his army against the parliament.

EDUCATION.

Art. 33. *A Dialogue between a Lady and her Pupils*, describing a Journey through England and Wales: in which a detail of the different Arts and Manufactures of each City and Town is accurately given: interspersed with Observations and Descriptions in Natural History. Designed for young Ladies and Schools. By Mrs. Brook. 12mo. 3s. 6d. bound. Rickman. 1796.

The design of this entertaining school-book is thus explained by the authoress:

'In most books of travels, where any mention is made of manufactures, it is in a manner so slight as hardly to leave a permanent impression on the reader's mind; and it is observed that most young ladies, though well instructed in other respects, can seldom recollect the different towns, except those of the first rate, where any useful branch of trade is carried on; and very few have been taught in what manner most things which they see in daily use are made. As the author hath for some years past made the education of young ladies her study, she perceived that a book of this kind was much wanted, and thought, that by arranging it in the form of a *tour*, it was the most likely to make a lasting impression on the memory of youth, and also give them a geographical knowlege of the places noted for any branch of manufacture.

'Some accounts are also interspersed, of animals and of the birds particular to each county. As those are, likewise, articles of emolument to the inhabitants of the places that are noted for them, they are pointed out to inform the young reader of the different sources from which the industrious draw their support; and, at the same time, it serves to make a diversity in the work, which relieves the attention from dwelling too long on the same subject.'

We approve this plan, as the young mind may thus be drawn, by the subjects occasionally introduced, to attend to matters of useful information, instead of the very trivial topics with which books of education are sometimes filled.

NOVELS.

Art. 34. *The Hermit of Caucasus*, an Oriental Romance. By Joseph Moser, Author of Turkish Tales*, &c. &c. 12mo. 2 Vols. 6s. sewed. Lane. 1796.

Dr. Hawkesworth and other writers of Oriental tales have accustomed us to expect, in such productions, that the muse of composition should exchange the tight robe of European elegance for the flowing embroidery of Asiatic luxury:—but, although this claim be commonly satisfied, and our writers have become as skilful as Inatulla in perfuming the garden of their page with tangled shrubberies

* See Review. vol. xv. p. 226.

of

of flowery metaphor; they have by no means made an equal progress in the selection of other ornaments. Our increased knowlege of the manners and opinions of the East renders us acutely sensible to every violation of *costume* in incident or idea. The exquisite richness of the soil gives, perhaps, their highest relish to the Persian Tales; which have been surpassed in fancifulness by European imitations. The lover feasting on the lips of his mistress may be compared to the nightingale rifling the rose: the heroine may be beautiful as one of the Peries, or as Zuleikha the beloved of Joseph: but to find women of Asia compared by their lovers to Venus, or to read of Somnus and Morpheus, is like Shakspeare's placing the eternal Devil in antient Rome, or Adam Davie's introducing Pilate as sending a challenge to Jesus Christ. In the history of the Calif Vathek, it would require the learning of a German professor to detect an incongruity. These incongruities, however, we find in the present volumes; and this hint may be sufficient to put our author on the scent of those acquisitions which he needs. His style is polished; his morality is respectable; his whole manner is entertaining and pleasing: but his fancy is too timid:—yet his *Hermit of Caucasus* is equal to the best of the *Turkish Tales*.

Art. 35. *Marchmont.* By Charlotte Smith. 12mo. 4 Vols. 16s. sewed. Low. 1797.

The tediousness, chicane, and uncertainty of many of our law-proceedings, and the ease with which they may be perverted, by the rich and unprincipled, till they become engines of the most cruel oppression, form the leading character of this work. If the iniquities committed by means of our system of laws occupy a large part, and perhaps encroach too much on the conclusion of the story, the author's personal circumstances and misfortunes may well form a sufficient apology; while they give rise to scenes and situations much more interesting than the vaulted galleries and castle-dungeons of some modern romances, by chilling the heart with the dreadful conviction that, even in this land of comparative freedom, similar acts of cruelty and injustice not only *may be* but actually *are* perpetrated. We have only to add that nothing written by Mrs. Smith, for the rational entertainment of the public, has ever yet, within our recollection, failed of producing the effect intended.

LAW.

Art. 36. *The Commentaries of Sir William Blackstone*, Knt. on the Laws and Constitution of England; carefully abridged *in a new Manner*, and *continued down to the present Time*; with Notes corrective and explanatory. By William Curry, of the Inner Temple. 8vo. pp. 580. 8s. Boards. Clarke and Son. 1796.

The new manner of abridging, to which Mr. Curry alludes in the title-page, consists in giving the selections from Sir W. Blackstone in the Judge's own words.—The abridgment appears to us to be made with judgment, and the notes, which are not indeed very numerous, are apposite and informing. We have but one objection to the work before us, and that is not an immaterial one; for we think that

that an abridgment of the Commentaries, which work in itself is but an outline of the Laws of England, was totally unnecessary, and that a more compendious view of those Laws, than that which has been furnished by the venerable Judge, is not calculated to afford sufficient instruction to any class of readers.

Art. 37. *A complete System of Pleading:* comprehending the most approved Precedents and Forms of Practice, chiefly consisting of such as have never before been printed; with an Index to the principal Work, incorporating and making it a Continuation of Townshend's and Cornwall's Tables, to the present Time; as well as an Index of Reference to all the antient and modern Entries extant. By John Wentworth, Esq. of the Inner Temple, Barrister at Law. Vol. I. containing Abatement—Account—Assumpsit. Royal 8vo. pp. 540. 12s. Boards. Robinsons. 1797.

Mr. Townshend published his Tables in 1667; which served as an Index to most of the printed precedents of pleadings, writs, and returns of writs, at the common law, which were then extant. In 1705, Mr. Cornwall's Continuation, proceeding on the same plan, appeared. From the last of those periods to the present time, though many books of entries have been published, and several useful precedents have been inserted in the different reports, no regular index of them has been compiled. To supply this deficiency, and to furnish the profession with a complete collection of entries under every head of pleading, are the leading objects of Mr. Wentworth's design: but, as only one volume of the work now appears, we shall refrain from entering into the merits of the execution, and content ourselves with merely announcing the publication of the present volume.

Art. 38. *The Justice of the Peace and Parish Officer*, by Richard Burn, L. L. D. late Chancellor of the Diocese of Carlisle. Continued to the present Time by John Burn, Esq. his Son, one of his Majesty's Justices of the Peace for the Counties of Westmorland and Cumberland. The eighteenth Edition, corrected, and considerably enlarged. Including the late adjudged Cases, and the Statutes of the last Session of Parliament (36 Geo. 3.): to which is added an Appendix, containing such new Acts as have been passed in the present Session. 8vo. 4 Vols. 1l. 16s. Boards. Cadell jun. and Davies. 1797.

The first edition of this valuable work, printed in two volumes 8vo, appeared (we believe) in the year 1754, and is noticed in our eleventh vol. p. 480; and in our eleventh vol. N. S. p. 456, we mentioned the *seventeenth* edition. When a publication has been so frequently reprinted, it entirely supersedes the necessity of either entering minutely into the nature and design of the work, or of bestowing commendation on the performance; the former are intimately known to the public from long acquaintance; and as to the latter, this knowlege has made it "vain to blame, and useless to praise." We consider it, however, as no unimportant part of our duty to inform our readers when an useful work has received an accession of usefulness by the labours of succeeding editors; and we therefore take an early opportunity of mentioning to the world the eighteenth edition

of

of Doctor Burn's publication, enriched with all the additional matter, both in the shape of statute law, and of cases determined in Westminster-Hall since the year 1794, that is applicable to the subject. We may with truth and justice apply to the present edition the praise bestowed on a former one by Judge Blackstone; who, after having recommended to the student its diligent perusal, adds, "he will find in it every thing relative to this subject, both in antient and modern practice, collected with great care and accuracy, and disposed in a most clear and judicious method."

Art. 39. *The intereſting Trial between the Parish and College of Eton*, at the Quarter Sessions at Aylesbury, October 6, 1796, upon an Appeal of the Rev. Dr. Davies, Provost of Eton College, against the Rate for the Relief of the Poor of that Parish. Taken in Short-hand by Mr. Sibly. 12mo. 1s. Jordan.

Dr. Davies was assessed by the parish of Eton for premises occupied by him in Eton College; this rate he resisted on the ground of the College being extra-parochial; and the Court, after a long and laborious trial of that question, decided in favour of the appellant, and ordered the rate to be amended by striking out so much of it as related to Dr. Davies's premises. There appears nothing either singular or important in this case; except the perseverance of the parties, who have now been before the Court three times for their judgment, and which judgment has been uniformly given in favour of the appellant.

The errors of the press in this report of the trial are numerous beyond calculation, and of such a nature as frequently to obscure the sense.

POETRY, DRAMATIC, &c.

Art. 40. *The Sea-sick Minstrel;* or Maritime Sorrows. A Poem, in Six Cantos. 4to. pp. 64. 5s. Boards. R. White. 1796.

When a writer who is capable of better things is misled by whim or love of oddity, and is so unfortunate as to lay hold of a subject offensive to common feeling and common sense, what can critics do but lament the mis-employment of his time and talents, and guard the public taste from being injured by his caprice? To analyse a *grotesque* like the present would be ridiculous. It will suffice our readers to be informed that its leading topics are *nastiness*, and (a strange partnership!) *criticism on the fine arts*. The writer, we understand, is an artist himself, (Mr. Tresham,) and he employs a considerable number of lines in revenging his brethren on the strictures of Mr. Bromley *. As this is a part which we can touch without *soiling our fingers*, we shall transcribe a few lines, as a specimen of the author's poetical powers:

> 'Now OPIE like an Ajax takes the field,
> Lifts his broad shoulder, and his seven-fold shield.
> A COPLEY'S skill the meed of triumph gives,
> And the dead statesman on his canvas lives.
> —Midst aromatic sweets, and solar fires,
> Where the bright Phœnix redolent expires;

* See Rev. vols. xiii. p. 151. and xviii. p. 572.

A second

A second REYNOLDS emanates in blaze,
Parnassus echoes "unsuspected praise!"
Thy triumphs, HOPPNER, wealth and fame attend,
The town thy Patron, and the Muse thy friend!
Still base Detraction poisons ev'ry gale,
As thresher BROMLEY *wields his clumsy flail.*
A COSWAY's fervour, chain'd to Fashion's size,
Spurns at restraint, and with the boldest vies.
The groups of RIGAUD nervously combin'd,
Display extensive discipline of mind.
See WHEATLEY form'd by polish of the town,
Make rural scenes, the golden age, his own:
And WESTALL, playful in Idalian groves,
Disport with VENUS, nestle with her doves;
Then borne exulting on a steed of fire,
To greater deeds—Miltonic flights, aspire.
Yet BROMLEY *hors'd upon a broom essays,*
With wizard wit, to worry plum'd R. A.'s.
Thy colours, ZOFFANIJ! propitious save,
The Actor's fleeting graces from the grave.
Intrepid NORTHCOTE, with aspiring soul,
Pants for expression, and attains the goal.
Observing SMIRKE, replete with comic wiles,
With softness irritates, with truth beguiles.
A rugged BARRY, by ambition stung,
The wary Greek's reluctant bow had strung:
While modest STOTHARD's tempered sweetness charms,
Winds round the heart, and without effort warms.
Yet baleful BROMLEY, *like a moon-calf scowls,*
And inward burns to drug their birth-day bowls.
The works of HAMILTON, by feeling grac'd,
Charm with endearing elegance and taste;
In full fruition teem Arcadia's treat,
Details luxuriant, and a whole compleat!
—Born to subdue with touch or smooth, or crisp,
And rich in style ere others learn to lisp;
See LAWRENCE sportively, 'twixt Taste and Truth,
Twine Autumn's treasures with the rose of youth:
And BARTOLOZZI, tho' to lucre cold,
Transmute dull copper into standard gold.
Yet, yet again, the maniac BROMLEY *burns,*
And curses R. A.'s to untimely urns.'

When we give this writer credit for ability to succeed in poetry on better subjects, it is not without a proviso of much care and attention to avoid the faults of negligence or defect. The incorrectness of his rhimes, apparently owing to vicious pronunciation, is often offensive; and his lines abound in obscurities of phrase or construction, which would cost the reader some fatigue to develope.

Art. 41. *The Poet's Fate*, a Poetical Dialogue. By George Dyer. 8vo. 1s. 6d. Robinsons. 1797.

If

If it be possible for a satirist to be void of a single particle of ill-will towards any man breathing, or for a complainant against the times to be perfectly satisfied with his own lot, we firmly believe the humble and benevolent George Dyer to be that man. Such a disposition may take from the poignancy of such a piece as he has here written; yet there is an honest simplicity not unfavourable to the comic; and he who speaks of men and things just as he feels, if endowed with vivacity of sentiment, will afford entertainment without indulging one malignant propensity.

The *Poet's Fate*, as here represented, is not different from the descriptions of it which have been given by so many other bards, whether fat or lean. The writer goes through a numerous list of living authors, (in prose and verse,) and shews how little obligation they have had to the public, in their literary capacities. To each name an explanatory note is added, containing some biographical information: but we are not sure whether Mr. D. may not in some instances be thought *too* communicative by the parties concerned, though we are convinced that his intention has never been to offend. The dialogue is carried on between a poet and his friend, and has many sprightly passages in smooth verse. We shall give a short specimen, which perhaps will induce our readers to treat themselves with the perusal of the whole.

'*P.* Then, woe is me! to rove with empty purse,
My wit a torment, and my rhymes a curse,
To rove and rove, and keep on roving still,
A mere knight-errant of the grey-goose quill;
Now doom'd, in penance for my former crimes,
To scribble mournful verse in starving times;
When gracious George proclaims, that days are bad,
And critics swear, that authors must be mad;
Kings, queens, and princes touch not wheaten bread.
And booksellers themselves are meanly fed.

'*X.* Who see their danger, should that danger shun,
When sinks the belly, and a scowling dun—

'*P.* Too slow for labour, yet too stout to beg,
Dextrous, as Foote, to hide his corken leg,
Too proud to crouch, too stubborn for a bribe,
And far too grave for epigram and gibe;
To catch the hues of this fantastic age,
To turn to sterling gold the lucky page:
Tossing and restless on my midnight bed,
Incessant rhymings ringing in my head,
What course must I pursue?—*X.* Take poor repast;
For such as needs must write, should learn to fast;
Take moderate exercise, and keep up stairs;
When hungry, smoke your pipe, or say your prayers:
Or plough, in learned pride, the Atlantic main,
Join Pantisocracy's * harmonious train;

Haste,

'* A few years ago some young men of Oxford and Cambridge formed the design of going to America, in order to realize a *pantisocracy*;

Haste, where young Love still spreads his brooding wings,
And freedom digs, and ploughs, and laughs, and sings.

'*P.* God save your worship! lowly thus I bend,
And grateful bless the critic and the friend:
Fain would I climb for thee yon high abode,
Fain from Parnassus bear a blooming ode:
But Gray and Mason cropp'd each verdant tree,
Ambitious rogues! how little blooms for me!
See Pye and Hayley steal each relique bough;
That for great George, and this for Howard's brow;
And should I dare one sonneteering line,
Perchance in future Baviads I might shine.'

We have some doubt whether there be not a mistake in one of the Author's notes, in which he mentions a speech of Mr. Gibbon in the House of Commons; whereas, if we rightly recollect, Mr. G. repeatedly acknowleges, in the Memoirs of his own Life, his total inability to speak in the debates of that Assembly.

RELIGIOUS *and* POLEMICAL.

Art. 42. *A Charge delivered to the Clergy of the Diocese of Bristol,* at the Primary Visitation of Henry Reginald (Courtney), Lord Bishop of Bristol, 1796. 4to. 1s. Robson.

The frequent neglect of parochial residence, by the beneficed clergy of this nation, is a circumstance which has long occasioned just complaints among the laiety, and which has, at length, very properly attracted the official attention of the bishops. It is with that satisfaction which arises from a sincere wish to see the respectability of the clergy preserved, and their usefulness increased, that we observe the Bishop of Bristol, on his primary visitation, turning his thoughts principally to this subject in his charge to his clergy. Arguing the important point of parochial residence very much at large, the Bishop controverts a prevalent notion, sanctioned by the respectable authority of Archdeacon Paley, "that if a clergyman does his share of duty, it is indifferent whether he perform it in his

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socracy; they intended to devote themselves to literature and agriculture; to accumulate no property, but to have a common stock. Of this number were two very ingenious modern poets, Robert Southey, the author of an epic poem, entitled Joan of Arc, and other poems; and S. T. Coleridge, author of a volume of poems. These two young poets are equally distinguished for their ardent love of liberty; the former more remarkable for his powers of description, and for exciting the softer feelings of benevolence; the latter for a rich and powerful imagination. In connection with these names, I cannot forbear mentioning those of three young men, who have given early proofs, that they can strike the true chords of poesy; W. Wordsworth, author of Descriptive Sketches in Verse, taken during a Pedestrian Tour in the Italian, Grison, Swiss, and Savoyard Alps; W. Lloyd, author of a volume of very elegant sonnets; and Charles Lamb, author of some tender sonnets in Coleridge's Poems, of a fine poem in Charles Lloyd's Poems, and of sonnets in the Monthly Magazine.'

own parish, or that of another." We shall copy a part of what the Bishop has offered in refutation of this notion:

'I confess it appears to me, that a more effectual bar cannot be placed against a general residence than such a concession as this. In the first place it is obvious that residence will thus for the most part be chosen in the healthiest, the most agreeable, and probably the gayest situations; those of a contrary description will of course be deserted by the incumbent; it is well if they are not deserted by the curate also; who, in addition to the other objections against them, finds it necessary to accumulate duty in order to increase his income. Thus does one evil beget another. But is the principle upon which the non-residence in this case is founded, really just? Is there no special designation to the cure of the souls of those who inhabit the particular parish to which you are instituted? Shall we thus by our own example confirm the people in the habits they are too prone to acquire, of totally disregarding the relation between the pastor and his flock; and looking perhaps with more complacency to those self-commissioned teachers who obtrude themselves upon them, than to their regular and appointed ministers? Yet this among others will be one probable effect of being left to a substitute. The natural connection being dissolved, they will more readily consider themselves at liberty to form a new one.

'Innumerable other instances will occur, where the good effects of our ecclesiastical constitution, and of that most valuable part of it, a parochial ministry, will be weakened at least by the non-residence of the proper incumbent. If the income of the living is to be increased, (and it behoves the clergy, with proper temperance and moderation, to see that their revenues bear a due proportion to the improving revenues of the country,) if this be to be done by an absentee, how open does he lay himself to the reproach of looking more to the emolument than to the duties of his situation!

'It will perhaps be said that the ill-will too frequently created by such an attempt, not being transferred to a substitute, *he* may probably be able to exercise his ministry among them with more effect. But it is our duty to encounter all the difficulties which naturally arise from our situation; and it is to be hoped that by perseverance in a mild and temperate conduct, we may by degrees conquer the prejudices of our parishioners, and conciliate them to our just claims upon proper grounds. To the non-residence of the proper incumbent must also be attributed, what I am sorry to meet with in several parts of this diocese, the decay and ruin of parsonage-houses. A succession of resident ministers not only secures the necessary repairs, but generally ensures also a gradual and progressive improvement, keeping pace with the spirit of the times. But on the contrary, when the buildings are untenanted, or even tenanted by a stranger, they are apt to become more and more dilapidated, till by degrees they are got past repair. The same happens in regard to the lands. The rector, having perhaps made his bargain for life, gives himself no farther trouble on behalf of his successor; and if no terrier has before been made, it is a chance but the boundaries become confused and the rights of the living endangered or lost; as well as those benefactions which the piety of our ancestors

ancestors *have* appropriated to the church or to the poor, but which the vigilant attention of the minister ought to have kept up. Nor *is* less vigilance and attention necessary in the care of the register; which in consequence of the non-residence of an incumbent, is frequently left to the hasty superintendence of a curate, or even to the uncontrolled care of the parish clerk; an evil too often manifested by the errors and omissions which have been found in them.'

Other subjects noticed in the course of this charge are, the peculiar necessity of circumspection and exertion on the part of the clergy in the present times; the treatment which is due from the protestant clergy of this kingdom towards the emigrant French clergy; and the benefit which may be expected from the late act for the relief of the assisting clergy, called the Curate's Act. With respect to the French clergy, while the bishop very humanely advises that they be treated with kindness, he prudently cautions his clergy, at all events, not to suffer their compassion to warp them from their watchfulness over the protestant cause.

We have perused this sensible, temperate, and seasonable charge with much pleasure; and though we cannot entirely agree with his Lordship, in thinking that the ecclesiastical establishment of this country is so excellent as to be calculated to produce the greatest practicable good, checked by the least possible evil, we have no doubt that its usefulness may be greatly increased by a general attention, among the dignitaries and beneficed clergy, to the hints suggested in this charge.

MISCELLANEOUS.

Art. 43. *Biographical Curiosities*; or various Pictures of Human Nature. 12mo. 3s. 6d. Ridgway. 1797.

The singular characters here collected are the celebrated mechanic, James Brindley; the Famous Miser, John Elwes, Esq.; the Industrious Genius, John Ludwig; the unfortunate Eugene Aram; the learned Tycho Brahé; that he-she character, Christina, Queen of Sweden; Napier of Merchiston; the late Mr. Daniel Dancer of Pinner, in Middlesex,—the most extraordinary, perhaps, of all misers *, &c. &c. This epitome will prove generally and uncommonly entertaining: especially to young persons.

Art. 44. *Beauties of Religion, Morality, and Useful Knowledge.* 18mo. pp. 72. 6d. Hamilton and Co.

A very cheap pennyworth of excellent morality, collected from some of our best writers.

Art. 45. *A Compendious Dictionary of the Holy Bible;* containing a Biographical History of the Persons; a Geographico-Historical Account of the Places; a Literal, Critical, and Systematic Description of other Objects, whether Natural, Artificial, Civil, Religious, or Military; and an Explication of the Appellative Terms mentioned in the Writings of the Old and New Testaments, and the Apocrypha, &c. &c. 12mo. 6s. Boards. Button. 1796.

If this alphabetical compilation explains, with any tolerable degree

* He died in October 1794.

of accuracy, the various subjects mentioned in the title-page, (of which we have not copied the whole,) its deserved motto may be, *multum in parvo.* From the cursory attention which we have been able to allot to it, we are inclined to announce it to our readers as a work, at least, of considerable industry, if not of deep erudition; combining and presenting that sort of information which one, who has not leisure to consult large commentaries, may desire in reading the Scriptures. The compiler has evidently, like most other men, his system,—which is that commonly termed *orthodox;* and he suffers it perhaps somewhat too frequently to appear in his explanations: but, independently of system, this Dictionary brings within a moderate compass many useful particulars, among which the summary accounts of the persons mentioned in Scripture may deserve distinct notice. We are acquainted with no publication in which sketches of Scriptural biography are so neatly given; and it is no small recommendation of the work, that it is drawn up with an uniform attention to grammatical accuracy. On the whole, we consider it as a respectable and useful performance.

Art. 46. *Analysis of Paley's Principles of Moral and Political Philosophy.* By C. V. Le Grice. Second Edition. 8vo. pp. 94. 1s. 6d. Robinsons. 1796.

The use of such a work as that which now lies on the table before us depends entirely on its accuracy; a merit to which the present publication may reasonably lay claim. As a fair specimen of the whole, we shall give the following extract:

'*Promises, B.* 3. *c.* 5.

'The obligation of them arises from the necessity of it to the well-being and existence of society. S. 1.

They are to be interpreted in the sense in which the promiser was conscious the promisee received them. S. 2.

Because in any other sense they would be equivocal.

Hence the obligation depends on the expectations excited.

Therefore tacit promises are binding.

Promises are not binding,

1st, Where the performance is impossible. S. 3.

If the promiser knows this at the time of promise, he raises an expectation which he knows he cannot gratify, that is, breaks a promise.

2d, Where the performance is unlawful;

Because the promiser was under a prior obligation to the contrary.

This holds whether the unlawfulness was known to the parties at the time of the promise, or not.

The reward of a sin, when committed, ought to be paid:

Because performance of the promise does not increase the sin.

A promise is binding, if it be lawful, when demanded, though it were not so at the time of promising.

A promise is not unlawful, when it produces no effect beyond what would have taken place, had the promise never been made;

Because the public lose nothing by the promise, when they could have gained nothing without it.

3d, Where

3d, Where they contradict a former promise;
Because the performance is then unlawful.
4th, Before acceptance;
Because no expectation has been voluntarily excited.
5th, Which are released by promisee.
6th, In certain cases, where they are erroneous.
7th, Which were made in fear;
Because the general consequences would be hurtful to mankind.

Vows are under the same laws as promises.

Although the violation of them shews want of reverence to the Supreme Being; the performance of them, where they become unlawful, shews greater.

A Contract is a mutual promise. B. 3. c. 6.
Therefore is to be interpreted in the same manner.'

Art. 47. *A complete Course of Geography*, by Means of instructive Games, invented by the Abbé Gaultier. The second Edition corrected, improved, and divided into two Parts. Part I. containing the Game of Simple Geography, viz. that which teaches the Names and Situation of the different Countries and Places of the Earth, &c. &c. Folio. 2l. 12s. 6d. half bound. Elmsley. 1796.

The Abbé Gaultier is the author of *a Rational and Moral Game*, which we noticed in our seventh vol. N. S. p. 297.—In the present volume, he undertakes to teach geography in the same ingenious and attractive manner: but we were surprised to find, in the geography of the British islands, a lesson set apart for the consideration of the Parliaments of Great Britain and Ireland; that subject more properly belonging to the Constitution, than to the geography, of this country. We think the first part of this work well calculated to draw the attention of young minds to the subject proposed, and to enrich them with much useful knowlege.—The second part contains a Geographical Game applicable to the artificial globe, or sphere, and illustrative of antient and modern history; and to this division the author has prefixed a treatise or short account of the artificial sphere. The information conveyed in this part, as it is of a more abstruse nature, is more difficult of attainment: but this difficulty is imputable to the topics discussed, rather than to the mode of instruction adopted by the Abbé.

Art. 48. *Selections in Prose.* Written by T. Lacey. 8vo. pp. 55. 1s. 6d. 1797.

Several short *stories*, composed with the smallest possible expence of invention, and a few *essays*, inferior perhaps to any school-boy's *theme*, form the whole of this publication.

SINGLE SERMONS.

Art. 49. *The Connexion of Situation with Character considered with a View to the Ministers of Religion.* A Synod Sermon. By the Rev. Stevenson Macgill, Minister of Eastwood. 8vo. pp. 54. 1s. Glasgow. 1796.

A subject of considerable difficulty and delicacy, not hitherto (as far as we recollect) distinctly treated, is in this sermon discus-

sed at great length, with much ingenuity of illustration, and with a very pertinent and useful application to the clerical character. Of the importance of this character, the preacher appears deeply sensible; and his leading object, in addressing his brethren, is to caution himself and them against any improprieties of conduct, which might tarnish the lustre or diminish the usefulness of their profession. A certain appropriate description of character and conduct, Mr. Macgill remarks, will be found to belong to particular offices and situations, arising from the peculiar powers and habits which they require; from peculiar duties annexed to them; and from the peculiar manner, and degree, in which they present to the mind motives to virtue, or temptations to vice. In applying these general observations to the particular case of the ministers of religion, he finds that their situation requires an unspotted character, habitual piety, a tender sensibility and regard for the honour of religion, moderation in earthly pursuits, meek benevolence, and a freedom from puerile levity and an absurd affectation of manners unsuitable to their profession. These several topics are discussed with great judgment and delicacy. The discourse is written with good sense, and in a clear, correct, and manly style, and well deserves the attention of the younger clergy.

Art. 50. Preached at the Assizes held at Wisbeach, before Henry Gwillim, Esq. Chief Justice of the Isle of Ely, July 28, 1796. By James Nasmith, M. A. Rector of Leverington. 8vo. 1s. Deighton, Cambridge; Cadell jun. and Davies, London.

It was natural to expect that, in an assize sermon, the preacher should dilate on the conscientious regard which ought ever to be paid to the nature and consequences of an OATH; on the obligations of which so much reliance is placed in our judicial proceedings. On this very serious topic Mr. Nasmith has, with strict propriety, enlarged; in order to impress his audience with just and adequate ideas of 'the nature of an oath, the solemnity of the obligation, and the great guilt of *false* swearing.'—We wish that he had also seized the occasion to notice (with due respect to the Court) the shameful *want of solemnity*, and even of DECENCY, in the usual manner of administring these—too often *inconsiderate*—appeals to the GREAT GOD of TRUTH,—the AWFUL MAJESTY of HEAVEN!

Art. 51. Preached at Knaresbrough, October 23, 1796, on occasion of a Form of Thanksgiving being read for the late Abundant Harvest. By the Rev. Sam. Clapham, M. A. 4to. 1s. Robson, &c.

When Mr. Clapham exhorts to pious gratitude, and to the practice of virtue, he merits attention: but when he steps out of his holy province into that of the political œconomist, he is perhaps more to be praised for meaning well than for giving wise counsel. The late abundant harvest, and its immediate effects in lowering the price of grain, might have convinced him that the farmers were not altogether the cause of the late high price; and that the remedies which he points out, as affecting them, would probably be insufficient to prevent the evil of which he complains. In seasons of dearness, Mr. C. advises the clergy to take their tithes in kind, and to distribute corn at a rea-

a reasonable price: but they cannot so take it, if unaccustomed to do it, without great trouble and expence; nor can the neighbouring gentry, who have land in their hands, assist them in getting it in, as all their horses, carriages, and men, will be employed in harvesting their own crops. It is equally injudicious to advise the landlord to dictate to the tenant the price at which he shall sell the produce of the estate which he occupies. This would be tying the hands of the farmer when he went to market, and when the hands of all other sellers of commodities are free.

CORRESPONDENCE.

We have received a letter from Dr. Aikin, in which he requests us to say that the passage relative to the mineralogy of Derbyshire, copied in our Review for February from the *Description of Manchester*, &c. was almost entirely taken from Mr. Pilkington's *History of Derbyshire*. A general acknowlegement of obligations to this work, made by Dr. A. at the beginning of the chapter, escaped our notice.

The above will also serve as an answer to a letter which has been sent to us from *Truro*, on the same subject.—We believe that this correspondent will find, on examining the new edition of Dr. Aikin's *England Delineated*, that the corrections which he mentions *were* inserted in that work.

A candid letter from W.A. the author of the pamphlet intitled *Injuries of the Public the Cause of Famine*, noticed in our last Number, p. 337. informs us that we have inadvertently deemed his calculation erroneous, respecting the price of 18,000 poles of ditching and hedging, by omitting to mention the sum of 1000l. set down for an Act of Parliament, Commissioners, Surveyors, &c. and which, added to the 18,000 ten shillings, (or 9000l.) will make the alleged sum of 10,000l. We think, however, that the 9000l. would cover the whole expence; and that it is by no means necessary, in planting *quick* fences, to make the guard rails a pole distant from each other. In general, a ditch or rail is all that is employed; and half a pole's width is ample space for this purpose. Besides, supposing the width of guard fencing, as stated in the pamphlet, to be necessary during the growth of the quick, this cannot be considered as so much lost ground: for, as soon as the quick is capable of protecting itself, the temporary fences are removed, and no more ground is lost than is occupied by the hedge itself, and a narrow ditch.

P. H. in a letter dated Exeter, 13th March, has transmitted so long a commentary on the article (vol. xxii. p. 225,) concerning *The Iniquity of Banking*, that we must be allowed to abridge it. On a speculative subject like this, various opinions will in course be entertained; and some members of our corps may think differently from others respecting it; whence the degree of inconsistency which P. H. remarks. The matter does not seem to admit of *proof*; and we must suffer each different argument to make its own impression on the mind of the reader.

Our

Our Correspondent maintains that "the price of every commodity is regulated by the proportion between the quantity brought to market, and the demand of the purchasers;" and he infers that, as the notes of bankers, by augmenting the capitals employed, increase the income of the industrious, they must also increase for all commodities the demand of purchasers which results from this income, and must consequently inhance the price of all things.

To this it may be replied, that a great and increasing demand for any commodity, by causing improvement in the arts of production, eventually cheapens such commodity. Compare for a long series of years the average price of woollens, nails, calicoes, pottery, &c. and this fact will be manifest. By increasing permanently, then, the whole body of purchasers, each purchaser will be able to obtain his own portion cheaper. This effect is produced by the circulation of bankers' notes: they are, therefore, on this principle, a cause of cheapness.

The remarks of P. H. in refutation of the opinion that our own specie may soon rise in value, and consequently *all contracts for specie*, (as five-guinea-notes,) find a sufficient answer in our 19th vol. p. 518. P. H. should be aware that guineas have already circulated in this country at twenty-two shillings: that twenty guineas will now purchase (or would very lately have purchased) in Hamburgh a bill for more than twenty-three pounds sterling payable at sight in London; and that a very popular method of calling forth the hoarded and back the exported coin, and of augmenting by one-fourteenth the mass of valid circulating medium, would be to raise the value of the guinea by law, perhaps to twenty-two shillings and sixpence.

We cannot allow ourselves time nor space to enter farther into this discussion. Any abstract opinion which we may advance, in the course of our criticisms, is open to the consideration of every reader: should he approve it, he may embrace it; and if it should not obtain his concurrence, he may reject it:—but we cannot resume and minutely defend every argument that may thus find an opponent.

Our Hampstead correspondent must excuse our not printing his letter respecting the Hay farming of Norfolk. The practice of that county is well known to us, and has been equally well imparted to the public in various works.

If W. B. will turn to p. 309 of the publication which he mentions, he will find an answer to his question.

The letter of A. P. is received. We had overlooked the work concerning which he writes, but it is now before us.

Dr. T. T.'s packet, containing "Remarks," &c. has our acknowledgement. The subject is certainly of great importance: but it is not our province to enter farther into it.

APPENDIX

TO THE

TWENTY-SECOND VOLUME

OF THE

MONTHLY REVIEW ENLARGED.

FOREIGN LITERATURE.

ART. I. *Novum Testamentum Græce. Textum ad fidem codicum, versionum, et patrum recensuit, et lectionis varietatem adjecit,* D. JO. JAC. GRIESBACH. *Volumen* I. *Quatuor Evangelia complectens. Editio secunda, emendatior, multoque locupletior.* 8vo. *Londini, apud Petr. Elmsley, et Halæ Saxonum, apud Jo. Jac. Curtii Hæredes.* 1796.

EXCLUDED as we have been for some time past from our literary communication with France, and with a great part of Italy, (two established marts for learning,) we derive some consolation from finding our literary commerce with Germany greatly on the increase. This, perhaps, is the only instance of benefit which we have derived from the present war. Under other circumstances, we should be more sensible of its value: but even now, it is lawful for a Reviewer to dwell on it with pleasure; since literature, not politics, is "his Being's end and aim," for which "he bears to live or dares to die."

We have long been aware of the advances which the Literati of Germany have made in every branch of Biblical knowlege.

"In Germany, a constellation of writers have lately arisen, who have dispelled more clouds and cleared up more obscure passages of Scripture, than, perhaps, the writers of any other nation, our own not excepted, although they have not yet arrived at the zenith they promise to attain. At the head of these, we place the venerable Michaelis, one of the most learned and judicious modern critics; nor will Bjornsthall, Bruns, Fischer, Hasenchamp, Gottfried, Lilienthal, Schulze, Oberlin, Storke, Outhovius, Schoetgenius, Starke, Koppe, Schnurrer, Eichhorn, Cramer, Teller, Scheidius, Biel, Knappe, Doederlein, Dathe, Rare, Griesbach, Velthusen, Woide, Moldenhawer,

Adler, Birch, and other respectable names, grudge the veteran the honor of precedence, when it is allowed that every one of themselves will be a precedent and a model in his turn. There are also many pieces in the literary diaries of Leiden, Leipsic, Goettingen, Saxa-Gotha, and Berlin, which the curious and inquisitive indagator will be glad to have discovered and perused *."

If it be fair to judge of the general truth of this encomium by the work now under our consideration, as coming from one of the authors to whom it is applied, we must conclude it to be a just and fair representation of their merits. We shall detail the history of the circumstances to which this volume owes its origin.

The first person who undertook to collect Greek manuscripts of the New Testament was *Laurentius Valla*. Commenting on Matt. xxvii. 12. he says, "*tres codices Latinos et totidem Græcos habeo.*" This is all that we know of his manuscripts; so that his work, allowing it every merit for the time at which it was written, is now of little use in sacred criticism. He was followed by *Erasmus*; and that great man must be considered as the parent of the present text. He carefully collected all the Greek manuscripts that he could procure, and a number of readings from the works of the fathers. His editions were published in 1516, 1519, 1522, 1527, and 1535. The first three were published before the Complutensian edition made its appearance: but in the last two he inserted several new readings from that edition. The shortness of the time in which he executed this work, and the vast variety of other occupations in which he was engaged, made it, however, much less complete than it would have been otherwise; and his materials, compared to the riches of modern Biblical literature, were small: yet it is a work of great merit, and will always hold a distinguished rank in sacred criticism. His preface and apologies, and his controversies with the Louvain divines, with Lee, and particularly with Stunica, are a rich fund of both Biblical and Philological learning. He was very far from perfecting the text, but he certainly contributed greatly to its purity.

The Complutensian edition was conducted under the patronage, and by the liberality, of Cardinal Ximenes. It was ready for the press as early as the year 1514: but it was not distributed, at least to the world at large, before the year 1522. The sums of money spent by the Cardinal, in the purchase of manuscripts, were very great. It was natural, therefore, to suppose that his manuscripts were very valuable, and such he, and the divines whom he employed, certainly thought them: but the present prevailing opinion is that they were *not* of such

* See the *Prospectus* to Dr. Geddes's translation of the Bible.

high

high import. Dr. GRIESBACH, speaking both of Erasmus and the Complutensian editors, says decisively, and without any qualification, that their manuscripts were few, of no antiquity, and of little real value. The Cardinal and his divines describe them as very antient: but in so saying, the present learned editor remarks, they spoke the language and opinion of those times, when manuscripts of 200 or 300 years old were thought to be of high antiquity. The merit of the Complutensian edition has been the subject of a controversy carried on in Germany with great learning and spirit; in which Doctor Semler was the principal accuser, and Doctor Goetze the principal defender, of the manuscripts. We have seen that Dr. GRIESBACH accedes to the opinion of Semler; and it was also embraced by Wetstein. In the course of the controversy, an inquiry was made into the fate of the manuscripts; and, incredible as it may appear, it was found that, about 50 years ago, they were sold to a rocket-maker. A particular account of this circumstance is given by Professor Michaëlis, in the second volume of his Introduction.

Another accusation has been brought against the Complutensian editors, viz. that they often altered the text, to make it conformable to the Latin Vulgate, without the authority of any Greek manuscript; and Mr. Marsh, in his letters to the late Archdeacon Travis, particulary demonstrates that all the Valesian readings in the Complutensian Polyglott are translations of the vulgate into Greek. This charge appears to be established. Dr. GRIESBACH seems to think that Semler judged of the conduct of the editors, in this respect, with two much harshness; and we are persuaded that they acted rather from the improper notion which they entertained of the integrity and faithfulness of the Vulgate translation, than from an improper zeal that the Scripture should talk the language of Roman Catholics: so that, to use Mr. Gibbon's expression, it was an *honest* bigotry that influenced them. (See p. 494. of this Rev.)

The great fame acquired by Cardinal Ximenes from his polyglott edition of the Bible produced other polyglotts, but all of them are surpassed by the celebrated London polyglott of Bryan Walton. The high price of these works makes the *Biblia Sacra Quadrilinguia* of Reineccius, printed at Leipsic in 1750, in 2 vols. folio, an useful substitute.

The next editions of consequence, in point of time, were those of *Robert Stephens*; and the beauty of them must be acknowleged: but the present editor, in the first of his Prolegomena, has proved beyond controversy that they are copied, with more or less variation, from Erasmus's edition; that the various readings were made from fifteen manuscripts, few of

which contained the whole New Testament; that the collations were not made by Robert Stephens, but by his son, Henry Stephens; and that they were executed with very little care or attention.

The edition of *Beza* differs in many instances from the text of the former editions. His impression of 1559 appears to have been immediately taken from the fourth of Stephens: but his subsequent editions of 1565, 1576, 1582, 1589, and 1598, were regulated by himself. He had the advantage of the Cambridge and Clermont manuscripts, of the Syriac version, and of an Arabic version of some part of the New Testament: but, Dr. GRIESBACH says, he did not gain all the benefit which he might have derived from these helps. Dr. Mill had observed, before, that he rather availed himself of them to explain the meaning of the Scriptures according to his own interpretation of them, than to restore the text.

On this edition, however, imperfect as it is, our present text of the Greek Testament is framed; and which in 1624 was published by *the Elzevirs*.—It follows generally the third or fourth edition of Stephens, except in about an hundred places, in which it commonly adopts the reading of Beza; and from this edition all the subsequent impressions have been printed.—Who superintended it is a circumstance absolutely unknown.

From this time, a much more laborious, extensive, and satisfactory plan of editing the New Testament came into use. The first edition on this plan was that of Dr. Mill, printed in 1707, (fourteen days before his death,) after a labour of thirty years. He enumerates and describes all the MSS. of which he made use; and from which, from quotations in the works of the fathers, and from the versions, he collected various readings, to the amount, it has been said, of 30,000.—An improved edition of it by Kuster was published first at Amsterdam in 1710, and afterward at Leipsic in 1723. His Prolegomena will be a lasting monument of his learning, industry, and judgment. In the first of them, he offers his opinion on the different times at which the different parts of the Scripture were written, on their divine authority, and on the canon of the holy text: in the second, he gives an account of the fate of the sacred writings; and in the third, a detail of his own edition.

The next edition of consequence was that of *John Albert Bengel*, abbot of Alpirspach in the Duchy of Wurtemberg, and who accompanied his edition with his "*Adparatus Criticus, in quo habetur:* I.) *introductio ad universam lectionis varietatem dilucidendam:* II.) *tractatio, potiora loca variantia singulatim discernens:* III.) *epilogus, dubia generalia resolvens, et rationem hujusce scrutinii ad usus suos referendi deincepsque consummandi declarans.*"

declarans." In this work, he embraces almost every point of criticism that is applicable to the study of the sacred text. Learning and critical acumen he possessed in a high degree; but his judgment was sometimes swayed by his prejudices. His religious feelings were very strong: to introduce, through carelesness, an erroneous reading into the text, appeared to him a crime; and to distinguish a proper reading he thought a grace, a spiritual blessing, a special mark of heavenly favour.

This edition was followed by that of *John Joseph Wetstein*, published in 2 volumes folio, at Amsterdam, in 1751. The merit of this work is universally acknowledged.—Even Michaëlis, who was very unfavourable to Wetstein, and who loses no opportunity of exposing his faults, acknowleges that, of all the editions of the Greek Testament, that of Wetstein is the most important, and the most necessary to those who are engaged in sacred criticism. His notes are very valuable.

Wetstein prefixed to his edition very learned Prolegomena, and subjoined to it three small treatises,—*Animadversiones et cautiones, ad examen variarum Lectionum* N. T. *necessariæ.—De interpretatione Novi Testamenti.—De interpretatione libri Apocalypseos.* We understand that all of them, except the last, have been re-published, with notes, by Dr. Semler. That Doctor's edition of the Prolegomena we have not seen: but his edition of the *Animadversiones* and of the treatise *de interpretatione* is now before us. It is a work of extensive reading, and of profound and original observation.

Such was the state of Biblical learning in Germany when the present editor, Dr. JAMES GRIESBACH first made his appearance in sacred criticism. In 1776, he published his *Synopsis Evangeliorum Matthæi, Marci, et Lucæ.* It is observable that he disclaims all idea of framing what is usually called a Harmony of these Evangelists; and he seems even to insinuate the impossibility of constituting such an harmony, without doing violence to their text; as, by his account, none of the Evangelists followed accurately the order of time, and there is no information from any other quarter of the chronological order of the facts which they relate. The first edition of the present work was printed at Halle, in 2 vols. 8vo. the first in 1775, the second in 1777.

'It was not (says the editor in his preface) the novelty only of the work that was an obstacle to my attempts; I had to oppose the opinion, which some learned gentlemen entertained, that the canons of criticism, by which I formed my judgment of the sacred text, were not well founded:—For many, led away by the vain and extravagant notion of the Latinization of the Greek manuscript, thought lightly of the Cambridge, Laudian, Clermont, and other Græco-Latin manuscripts, and conceived that many other manuscripts,

though respectable for their antiquity and for a multitude of good readings, and according surprizingly with the antient versions and the quotations of the fathers, (such as the Alexandrine and the Vatican MSS. the Codex Ephremi, the 8th of Robert Stephens, Wetstein's 1st, 13th, 33d, 69th, and all the Oriental versions, as both the Syriacs, the Coptic, Ethiopic, and Armenian,) were so interpolated from the Latin Vulgate, that no reliance was to be placed on them, nor authority allowed to them, except when they agreed with the body of common editions.—It appeared to them a contradiction that, in some instances, I should give preference to MSS., the readings of which, in numberless places, I had rejected and declared to be miserably corrupt. In fact, many persons consider the literary criticism of the text of the New Testament to be something mechanical. Inattentive to the internal marks of the probability or improbability of a reading, and unacquainted with the relationship by which the MSS. are so connected that they may be distinguished into a number of families, they count up their numbers, but do not weigh their testimony; and, whenever they prevail on themselves to forsake the general herd, they adhere to some one manuscript with a blind partiality, and think that they never should depart from its reading. For myself, however, guided by some learned remarks of Bengel, I thought that the road which Semler first opened, and which long study had persuaded me was the true road, would take me farther on my way, and, ultimately, to the end of my journey. The consequence was, that I endeavoured to discover the different editions of the Greek text, which existed at the beginning, at least, of the third century; to distinguish, as far as it was possible, the readings of each of the original editions, from the subsequent interpolations; to rank, under different classes, the manuscripts, the versions, and the fathers, according to the edition which each of them appeared to follow; and each of these classes, whether they were numerous or not, I considered as one witness, only, of the reading which it adopted. Then, I endeavoured to fix on each edition its just value. What I said of the different families of the editions of the sacred text appeared to many as a fable, and an invention of my own; some treated it with ridicule and scorn; while others even thought it their duty to pursue me and my edition with frequent and repeated insult. All this anger, however, though so violent that it might be supposed to amount to a fixed and settled madness, and therefore to be different from anger in general, (*Ira furor brevis est,*) came to nothing: for, notwithstanding that I examined the subject a second time, and with great accuracy, I learned from my adversaries nothing that was either truer or better than what I knew before. I was not convinced that I had been mistaken in my criticism; nor were even the learned gained over to the side of my adversaries:—For the learned knew that, to form a critic, and to enable a person to judge rightly on the proper subject of criticism, a recollection of a number of Greek words, and the habit of reading and making extracts from Greek manuscripts, are not sufficient:—but that something more is wanted, that which study may sharpen and polish, but which kind nature only can bestow.

'It

'It happened fortunately for me, that after I had published my first edition, which was in 1775, many most valuable monuments of sacred antiquities were either published for the first time, or were made of more common use; and these strengthened considerably the system of criticism which I adopted. Among them I reckon the editions which have been printed, with infinite care, of the Alexandrine, Cambridge, and Boernerian MSS., by Woide, Kippling, and Matthæi;—the extracts from the Vatican, and many other MSS. published by Birch:—White's edition of the Philoxenian version; the publication of the Sahidic and Syro-Hierosolymetan versions by Munter, Georgi, and Adler. Even the Moscow editions, published by Matthæi, for a very different purpose, were, in the opinion of all good judges, a strong proof in favour of my ideas of the different classes of MSS., and of the various editions of the manuscripts of the holy text;—of their being originally distinct, and blended together afterward.

'In the course of time, the system which I had laid down was more and more favourably received. Thus Gregory Mayer, in his *Institutio Interpretis Sacri*, published at Vienna in 1789, and particularly Steinlein, in his *Enchiridion Introductionis in Novi Testamenti Libros*, gives the history of the antient text of the New Testament on such terms, and lays down such rules for its criticism, as, in almost every instance, agree with mine. Even Michaëlis, advanced as he was in years, absolutely abandoned, in the 4th section of his Introduction to the Books of the New Testament, his early opinion; though he had before maintained and propagated it, far and wide, for almost half a century. He acknowleges that, in the earliest times, there existed many different editions of the manuscripts of the sacred text; and he admits that the criticism of the sacred text should proceed on that supposition. Mr. Marsh, in the notes with which he enriched the English edition of Michaëlis's work, has made several important observations, which at once serve to strengthen his author when he is in the right, and to clear away some few remains of his former mistakes, which he had permitted his work still to contain.

'Under these circumstances, I returned with greater confidence to the labor and trouble of the undertaking; when, all the former impression being sold off, a new one became necessary. So far, however, from being made negligent by the indulgence which the candor and kindness of judges had shewn to the former edition, I appeared to myself, by that former edition, to have contracted rather than discharged an obligation. The greater reason I had to hope that my labors would be approved by the lovers of holy literature, the greater I felt the duty imposed on me, to carry my work to the highest pitch of perfection in my power. My desire of perfecting and polishing it was greatly increased, when that illustrious Patron of the fine arts, His Grace the Duke of Grafton, signified to me that, with my leave, he would procure a new impression of my edition of the New Testament to be printed in England.—I informed his Grace that he had my leave to print it, but that I had a more correct and complete edition then in contemplation; and I left it to his Grace

to determine whether he would wish the whole edition to be printed in England, or, (as would be more agreeable to myself,) that a certain number of it should be printed also in Germany. The Duke preferred the latter mode of publication; and, in consequence, he gave directions that a reasonable number of copies should be printed on paper sent hither from England, and with some difference in the external form. I then exerted every nerve to satisfy, as much as my strength and my leisure allowed me, the expectations which, in a manner so honorable to me, this illustrious Personage and others had formed of my labors.—For a long time past, I had collected a great many useful materials; and when I at last sat down to my work, I gave up wholly to it all the time that I could spare from the various employments imposed on me by my different duties. I did not think it enough for me to add to the notes of the former edition, the numbers and marks of the MS. readings which came to my knowlege after that edition was published; I determined to new-model the whole work, so that the former edition should serve me only as an index and guide. I examined the collections of Mill, Bengel, and Wetstein, with the same care as if I had never before looked into them; and I collected all the various readings which I had observed as worthy of notice, either in them, or in any additional remarks that I had been in the habit of making on Wetstein's work, or which I could discover in the subsequent editions of Matthæi, Alter, or Birch. This foundation being laid, I collated all the various readings of the Latin text published by Blanchini and Sabbatier, with those which I had observed in the Greek editions, and in the versions. I then added such other materials as I could procure by any means. Finally, I examined the text, and inserted in it the critical marks and references. In the very same manner, I went over, separately, each chapter of the sacred book; lest, as might easily happen in the multitude of extracts which I had to make, I might have passed unobserved something that was worthy of notice in my materials. It sometimes happened that, when I was nearly at the end of my journey through this immense collection of various readings, I discovered one which I had not marked down, but which then appeared to me deserving of attention; when this occurred, all the books which I had consulted were again to be scrutinized, in order to ascertain whether any of them contained something respecting the reading which I had before neglected. In a word, I used the utmost care in my power, on the one hand, never to swerve from the rules which I had laid down to myself as proper to be observed in settling the text, and estimating the value of the different readings; and on the other, to omit nothing in the immense mass of various readings which any person might reasonably require, who desired to have a complete collection of all the various readings that really deserved notice:—wishing always rather to exceed than to be deficient in my collection *.'

Such

* Since the publication of Doctor Griesbach's first edition, several Biblical publications of distinguished eminence have made their

Such is the editor's account of his arduous labours; and we are satisfied that he has not exaggerated them. He has also prefixed to his work learned and interesting Prolegomena, which are divided into seven sections. In the first, he treats of the origin and authority of the received text, and shews that a new edition of the sacred text is neither unlawful nor useless;—in the 2d, he states the plan followed by him in the present work;—in the 3d, he mentions the rules and principles by which he formed his judgment on the value of the different readings;—in the 4th, he gives an account of the text of the present edition;—in the 5th, he shews the difference between it and the edition formerly published by him;—in the 6th, he explains the marks or signs and contractions used by him;—and in the 7th, he gives a list of his manuscripts, and an account of the manuscripts and printed editions of the Sclavonic version, with various readings of which he was supplied by his friend Dobrowski.

The first of these sections deserves particular attention. The Doctor makes it appear, most clearly, that all the later editions follow that of the Elzevirs; that the edition of the Elzevirs was taken from Beza's edition, and from the third of Robert Stephens; that Beza followed the editions of Robert Stephens, except in some few places, in which, Dr. G. thinks, he varied from them arbitrarily, and without sufficient authority; that Robert Stephens, except in some passages in the Apocalypse, in which he gave a preference to the Complutensian edition, followed the edition of Erasmus; that Erasmus himself had few manuscripts, and those of a recent date; and that he had no extraneous assistance, except a few of the works of the Greek fathers, published as they then were very inaccurately, and the use which he could derive from the Complutensian edition.

'Hence (says Dr. GRIESBACH) it is evident how great is the mistake of those who attribute an authority to the received text, which makes it criminal to adopt new readings. No text has, of itself, any right to authority, nor any claim to be good from the mere circumstance of its having been printed: its real value depends, conjointly, on the manuscripts from which it is printed, and on its editor. If the manuscripts be known, which the editor used, (let us suppose him

their appearance. The principal of these are, the Codex Lambecii I. in the Imperial library at Vienna, published in that city by Professor Alter, in 1768, in two volumes folio; the edition of Matthæi of the Greek Testament, with various readings from the Moscow manuscripts, and the Latin Vulgate from a Demidovean manuscript; and the Quatuor Evangelia of Birch, noticed by us in the ixth vol. of our enlarged Review, p. 557. Of all these, Doctor G. has availed himself in his present edition.

to

to be Erasmus,) the value of the edition is to be proportioned to the aggregate value of the manuscripts; and we, (who may ourselves use the manuscripts,) are not justified in allowing a *greater*, nor in any respect a *different* value to the edition, as a collection of readings, than what the manuscripts themselves possess:—but, besides being a collection of readings, such an edition is evidence of the editor's own opinions on the different readings contained in his manuscripts, and of the preference which, in his judgment, should be given to some of them over the others. In this view, such an edition has the same value as the editor's notes would have, if we possessed them. If the manuscripts used by the editors, (suppose, the Complutensian,) be unknown, the value of the edition, considered of itself, is necessarily doubtful and uncertain. Now, as the value of an edition is the degree of estimation in which its general readings are held, it is easy to be understood that, where the value is unknown, there is really no value:—for it never can be taken for granted that any edition is good, if we are not acquainted with the original. Where this is the case, the edition must be examined minutely, and judgment pronounced on the merit of each reading; and then, from considering them separately, we are at length enabled to fix the value of the whole. The accuracy and the critical judgment of the editor, however, come into account; and from these qualities a kind of prejudice arises in favor of the edition; unless it should appear that the editor was destitute of the means of properly framing the text. To apply this argument to the editions of the New Testament, we shall see that neither the Complutensian editions, nor that of Erasmus, nor those published after them by Stephens, Beza, or the Elzevirs, have, *of themselves*, any right to authority:—nor can any of them have the sanction of public authority, as they are entirely the productions of the private studies of individuals:—for, with respect to the communicants with the See of Rome, neither Council nor Pope has ever decreed any Greek edition to be authentic. Still less have any body of men among the Protestants bound themselves, or permitted any civil or ecclesiastical body of men whatever to bind them, to a particular edition.—The editions used by Luther, Zuinglius, and the other founders of the Protestant Churches, differ in many respects from that now in common use;—and the translations of the New Testament used by the Protestants in their religious worship, as, for example, that made by Luther, contain readings widely different from some in the present received text of the Greek.'

'But *the word of God* becomes uncertain, if it be lawful for every editor to alter the sacred text at his discretion!—To those who make this objection, I answer, first, that it is not lawful for any editor to alter the sacred text at his discretion. No alteration is to be made, unless the necessity of it be shewn by the evidence of antient and authentic documents, and by the established rules of criticism, grounded on sure and certain observations, the justness of which are acknowleged by every skilful critic. I answer, next, that the word of God is not altered because, in the received text, a word here and there is expunged, inserted, or varied. What is usually understood by the word of God, (it is an Hebrew rather than a Latin phrase,)

is

is to be found *in the meaning* of the Holy Scriptures, not in its syllables or letters.

'Let no one boast of his being the defender of the word of God, when he fights for the genuineness of the Elzevir text. With equal right, those who defend the text of a manuscript may call themselves defenders of the Divine Word against corruptions and interpolations: but, if the safety of the word of God depend on the preservation of the text of the Elzevirs, or of Robert Stephens, where did the word of God exist before these were printed? or rather where did it exist before the times of Erasmus and the Complutensians? It could be found only in those old manuscripts, which, collected together, as they have since been, by Kingly and Princely liberality, have enabled critics to restore or protect the true text, and to bring the sources of the Christian doctrine to their purity,—but it is wonderful how these manuscripts differ from the present text, and how they differ among themselves. Four manuscripts of the New Testament have not yet been discovered, all of which correspond throughout; nor one single manuscript that agrees, throughout, with the edition of the Elzevirs, or with that of Stephens, or with that of Erasmus.—What then? Were so many thousand Christians, for so many ages, absolutely without the word of God? Was not the word of God, in their respect, one and the same? or was it various and inconsistent, because their manuscripts differed from our printed editions and among themselves? *The word of God remains for ever.*'

Having thus shewn the received text to be, of itself, of no authority, Dr. GRIESBACH displays, pointedly, and with great ability, the many and vast advantages which the editors of the sacred text, in the present times, have over their predecessors.

In explaining the design of his work, (which is the subject of the second section of the Prolegomena,) he says that his object was not only to prepare an edition of the New Testament, fit for the use of academies, but to collect every thing which could satisfy men of learning, and those who seek for accurate information on the state of the text, but who do not make it the sole object of their literary pursuits; to give the text as perfect as possible; and to mention every various reading, of real importance, that had been noticed by former editors, or observed by himself in his own collations.

In the following section, he states the rules which he laid down to himself in settling the text. The third of them is expressed in these terms: '*Durior lectio preferatur ei, quâ positâ, oratio suaviter leniterque fluit. Durior autem est lectio elliptica, Hebraisans, solœca, a loquendo usu Græcis consueto abhorrens, aut verborum sono aures offendens.*' This may be considered as a key to his whole system. Before him, Wetstein had said, "*Inter duas Lectiones, si quæ est ευφωνοτερος aut planior aut græcantior, alteri non protinus præferenda est, sed contra sæpius.*" It is easy to

to conceive the effect which the adoption of this rule must have on the settlement of the text. We have frequently considered it, and have perused over and over again what Dr. Semler has urged on it, in his animadversions on Wetstein. We feel the ground on which its propriety may be defended; and we are sensible that much may be said in its support: yet we wish that Dr. GRIESBACH had given us a full discussion of the subject. It is a rule certainly of the greatest importance in sacred criticism, and the application of it must necessarily have the greatest effect on the text. It appears to us, therefore, to have deserved, from the present editor, a separate dissertation. At all events, as there are different degrees of Hellenism and Hebraism in the New Testament, the rule is more applicable to some parts of it than to others;—as to the Apocalypse more than to any other part, to the Epistles more than to the Gospels, to the didactic part of the Gospels more than to the historical, and to every other part more than to the Gospel of St. Luke, the Acts of the Apostles, or the Epistle to the Hebrews.

In mentioning a Codex Regius at Paris, for the first time, Dr. G. makes a reflection which his readers, we think, will regard with some emotion. 'It is not for a critic,' he observes, 'to engage in politics. Let no one blame me, if, after the old custom, I call these the *Codices Regii*. If any person choose to call them the *Codices Nationales*, or by any other name, he has my leave: but I would not be the first to depart from the received usage.'

We wish that it were in our power to present our readers with a *specimen* of this work: but here the nature and limits of our Review oppose our inclinations; and the Biblical student, to whom alone it would be particularly interesting, will doubtless possess himself of the volume at large. We must, however, express our concern and surprise at the extreme badness of the type and press-work of the common edition. The forms of the letters are disagreeable to the eye; some of them, as the φ and the ξ, are out of all size; and, while the greatest part of them are straight, some, as the β and ϑ, incline to the right. The ink is very pale; sometimes it flows almost into a blot; and sometimes a part of the letters, particularly at the top, is absolutely missed. Though the large-paper copies are more handsome, yet the merit of the work, and the munificence of the patron, deserved a better impression for general use. Its defects, indeed, obtruded themselves more on our attention, as we had frequent occasion, in the course of our perusal of it, to consult the editions of Robert Stephens, which are deservedly reckoned among the most beautiful works that ever issued from the press.

ART.

ART. II. *Codicis Manuscripti N. T. Græci Raviani in Bibliothecâ Regiâ Berolinensi publicâ asservati Examen; quo ostenditur, alteram ejus partem majorem ex Editione Complutensi, alteram minorem ex Editione Roberti Stephani tertiâ, esse descriptam, instituit* GEORGIUS GOTTLIEB PAPPELBAUM, *ad D. Nicolai Berol. Diaconus.—Appendix exhibet, I. Addenda ad Wetstenii Collectionem Lectionum varr. Editionis Complutensis. II. Epistolam ad Geo. Travis Rev. Anglum jam 1785 scriptam, at nondum Editam.* 8vo. pp. 206. Berolini. 1796.

THOSE who are conversant in modern Biblical literature are apprised of the considerable space filled in it, by the controversy respecting the three heavenly witnesses, or the authenticity of the verse, 1 John, ch. v. ver. 7. It originated with Erasmus. Having omitted the verse in the first two editions of his Greek Testament, and having been severely reproved for the omission by Stunica, one of the Complutensian editors, and by our countryman Lee, he promised to replace it if it could be found in a single Greek manuscript. To this challenge Stunica made no reply; from which circumstance, the adversaries of the verse conclude that it did not exist in any of the manuscripts used for the Complutensian edition. It was however found in a manuscript in England; and Erasmus performed his promise, by inserting the verse in his 3d edition. It occurs in Stephens's edition of 1550, but the words ἐν τῷ οὐρανῷ are marked in the margin as wanting in seven manuscripts. Beza, on the supposed authority of Stephens's manuscript, inserted it in his edition; and thence it found its way into the *editio recepta*, where it has always retained its place. The English manuscript, on the faith of which Erasmus received the verse into his 3d edition, has been found, (or supposed to be found, for the identity of the manuscript is not absolutely free from doubts,) in the Library of Trinity College, Dublin.

Mill and Bengel have admitted the verse into their editions, —an instance at once of their candour and their prejudices. The former quality made them produce the evidence against the verse, with the utmost fairness; and the latter made them retain it in spite of that evidence. Wetstein and Griesbach have rejected it.

Father Simon, in his Critical History of the New Testament, contested the authenticity of this verse, with great ingenuity, and many plausible arguments. Sir Isaac Newton attacked it, nearly on the same ground, in a treatise published in London in 1754, from a very imperfect copy, under the title of Two Letters from Sir Isaac Newton to Mr. Le Clerc *. In Dr. Horsley's edition

* See M. Rev. vol. x. p. 388.

of

of Newton's works, this treatise is published entire, from a manuscript in the possession of Dr. Ekens, Dean of Carlisle. Before Father Simon, Sandius the Arian had attacked the verse, with considerable learning, in his *Nucleus Historiæ Ecclesiasticæ*, and his *Interpretationes Paradoxæ in Joannem.* Its principal other opponents, till the more recent attacks on it, were Mr. Emlyn, Dr. Benson, and Mr. Bowyer; and it found a zealous, if not an able, *defender* in Martin, Pastor of the French Protestant Church at Utrecht. It was one of the subjects of a controversy carried on in Germany, from 1764 to 1776, with much learning and ability, by two Biblical literati of high renown, Goetze and Sandler. The former supported its authenticity, the latter maintained that it was spurious.

Such was the state of the dispute relating to this celebrated verse, when the 3d volume of Mr. Gibbon's History made its appearance: one of the notes to which volume is expressed in these words; "The three witnesses" (1 John, v. 7.) "have been established in our Greek Testament by the prudence of Erasmus, the honest bigotry of the Complutensian editors, the typographical fraud, or error, of Robert Stephens in the placing a crotchet, and the deliberate falsehood, or strange misapprehension, of Theodore Beza." This note was attacked by the Rev. Mr. Travis, in three letters in the Gentleman's Magazine of 1782. He reprinted them, with two others, in quarto, in 1784, and again, with considerable additions, in octavo, in 1786. Mr. Porson replied to Mr. Travis, by seven letters published in the Gentleman's Magazine of 1788 and 1789. In that Magazine for 1790, another letter appeared from Mr. Travis. In the following Magazine was a reply to it by Mr. Porson; and soon afterward all his letters to Mr. Travis were published in one octavo volume. (See Rev. vol. v. N. S. p. 42.) Mr. Travis then republished his letters with considerable additions, but took no particular notice of Mr. Porson's letters to him, though he professed to answer, one after another, the arguments of other distinguished opponents of the verse. The reader will find our account of the 3d edition complete, in M. R. vol. xvi. p. 218. The critics of Germany (among whom, from his present residence there, we reckon Mr. Marsh) have in general spoken slightingly of Mr. Travis's performance. Mr. Porson has not taken any public notice of it.

"There are few subjects," says Mr. Travis, "in the walks of Philology or criticism, in which one simple question, as it appears on a distant view, expands itself, on a nearer approach, into so many complicated branches, and covers so large a field of historical and theological disquisition, as the inquiry into the authenticity of this text."—"There is hardly a library in all

Europe," says Mr. Marsh, "from the Vatican to the Bodleian, from Madrid to Moscow, in which the manuscripts of the Greek Testament have not been examined, in order to determine whether the verse really proceeded from the pen of St. John *." The result of this inquiry has been differently stated. While Mr. Marsh pronounces that, "of all the Greek manuscripts of the Catholic Epistles now extant, of which more than 100 have been quoted by name, independently of those which have been quoted in the aggregate, the passage has been discovered in only one," Mr. Travis asserts its exisence in 31 Greek manuscripts. This difference is occasioned by Mr. Travis's taking for granted that it existed in 7 manuscripts collated by Valla, in 16 collated by Robert Stephens, in the *Codex Dublinensis*, in the *Codex Britannicus* mentioned by Erasmus, (which, in opposition to Marsh, he asserts to be a distinct manuscript from the *Codex Dublinensis*,) in the *Codex Rhodiensis*, in the *Codex Ravianus* or *Berolinensis*, (the subject of the present inquiry by M. PAPPELBAUM,) and in 4 collated by Wetstein. Almost the whole of this assertion is controverted by the adversaries of the verse. They deny the existence of that verse either in Valla's or in Robert Stephens's manuscripts, or in the 4 manuscripts of Wetstein;—they contend that the *Codex Britannicus* and the *Codex Dublinensis* are the same manuscript; and they assert that the *Codex Ravianus*, or *Berolinensis*, is a transcript from the Complutensian edition, with various readings occasionally adopted from Robert Stephens's edition of 1550; so that, according to them, it is not entitled to a voice. The *Codex Rhodiensis*, they say, cannot be found;—and thus they reduce the number to the single *Codex Dublinensis*.

The merit of the *Codex Ravianus* or *Berolinensis* is the subject of the work now under our examination. It has the name of Ravianus from *Professor Rave* of Upsal, to whom it belonged in the last century, and from whom it passed into the Electoral Library in Berlin; and from its being deposited there, it has also acquired the appellation of *Codex Berolinensis*.—Saubert first introduced it to the attention of the literary world; he called it *Manuscriptum pervetustum*; and in this opinion of it Hendreichius, Tollius, Jablonski, and Spanheim, agreed with him. It was attacked by La Croze, the Royal Librarian at Berlin, in a letter published by Emlyn in his contest with Martin. In this letter, M. La Croze said that he had made it manifest to many learned men, and to Mr. Martin himself, that the book, although sold by an artful impostor as an antient manuscript, was only a tran-

* See our account of Mr. Marsh's letters to Mr. Travis, Rev. vol. xxi. N. S. p. 170.

script

script from the Complutensian edition:—but from Martin's own account, it appears that, if La Croze meant to say that he had convinced him of the imposture, he was totally deceived, as Martin persisted to the last in believing in the value and integrity of the manuscript. La Croze's testimony is of the greater weight, as he was an advocate for the Doctrine of the Trinity, in favor of which the verse in question has always been cited. Martin answered La Croze in his *Verité du Texte*, 1 Jean, v. 7. De Missay replied to him, in the *Journal Britannique*, of May and June 1752.

Professor Michaëlis was at first an advocate for the authenticity of the verse; and in consequence of some of his remarks in the 3d edition of his Introduction to the New Testament, M. PAPPELBAUM, our present author, collated the Apocalypse, the Gospel of St. Matthew, and the Catholic Epistles in the Ravian manuscript; and, in 1785, he published, in the German language, the result of his collation:—which was unfavourable to the manuscript. In the 4th edition of his Introduction, Michaëlis thus expresses himself in respect to M. PAPPELBAUM's performance; "*Pappelbaum* has put an end to the controversy, by proving beyond a doubt that the whole is an imposture; and that the manuscript is a mere copy of the Complutensian Bible. He has carefully collated several books of the New Testament, and has produced many examples of their coincidence, even in the utmost minutiæ of the press. Let it be considered, in future, as having no critical existence, and never let it be quoted in support of 1 John, v. 7." Mr. Travis, however, continued to profess himself an advocate for it; and, in the last edition of his letter,—after some observations on La Croze's arguments,—he pronounced "that La Croze, who gave the Ravian manuscript a date of 80 years only, and his learned contemporaries, who ascribed to it an antiquity of 1000 years, were equally mistaken in their judgments;" that, "it was not then 400 years old: but that, whatever its age might be, it certainly was not a transcript from the Complutensian edition." M. PAPPELBAUM now wrote to Mr. Travis a private letter, which he has published in the Appendix to the volume before us; and in which he points out, *satis magisterialiter*, some of our countryman's mistakes, (particularly with respect to the manuscript in question,) and hints at others. He afterward completed his collation;—so that he has now collated the whole manuscript.

The present accurate and laborious work commences with a description of the manuscript; and the author then lays down the position that, 'if there be whole books in the Ravian manuscript, in which the text perfectly corresponds, throughout,

with the text of the same books in the Complutensian edition; and if the text of the Ravian manuscript possess, with a few exceptions, all the errors of the Complutensian edition, all its peculiar readings, and all its uncommon readings; it must, so far, be a copy of that edition.' He then proceeds to a minute investigation of the manuscript by these rules; and the conclusion which he draws from his examination is, that the greater part of the manuscript, viz. the text of the Gospel of St. Matthew, all St. Paul's Epistles, excepting that to the Romans, the Acts of the Apostles, all the Catholic Epistles, the Apocalypse, the first five chapters of St. Mark, and a considerable portion of the Epistle to the Romans, is copied from the edition of Complutum. He then examines, by the same rules, the remaining and smaller part of the manuscript with the 3d edition of Robert Stephens, and finds it copied from that publication.

We cannot withhold our assent from M. PAPPELBAUM's deductions; and if Mr. Travis were now living, we have little doubt that he also would agree to them, notwithstanding his zeal in defence of the disputed text, of which the Ravian manuscript has been deemed a powerful support. In a drowning state, a man will indeed catch at any thing in hopes of preservation: but not even a straw is now left floating on the sea of controversy, to preserve from literary destruction the defender of 1 John, v. 7.

At the end of his Preface, M. PAPPELBAUM declares that 'he shall think his labor well employed, if, in imitation of his example, any English or Irish person, not impatient of such an ungrateful employment, shall in a similar way examine the Dublin manuscript, and, by discovering its original, ascertain its extraction and quality.'—We unite in this wish, and we particularly recommend the task to the college in which the manuscript is preserved.

ART. III. *Ideen über die Politik, den Verkehr, &c. i.e.* Ideas respecting the Policy, Intercourse, and Commerce, of the principal Nations of Antiquity. Vol. II. Asiatic Nations. By A. H. L. HEEREN, Professor of Philosophy in the University at Göttingen, &c. 8vo. pp. 800. Göttingen. 1796.

To peruse even a considerable number of antient authors, and to gather from their works a certain proportion of facts, require little more than common knowlege and some attention: while, besides a competent share of these requisites, great mental faculties are necessary in forming new investigations, and taking general views. As those, however, who are

so qualified, seldom stoop to employ themselves in elucidating the study of antiquity, the lovers of those inquiries ought to be the more thankful when they find superior talents, whether native or foreign, engaged in such pursuits. We do not doubt, therefore, that the present publication will excite the attention of many of our readers.

The first volume of M. HEEREN's work was reviewed in our Appendix to vol. xi. p. 555, and to that article we must refer for the general plan of the performance. The second, now before us, comprehends the Asiatic Nations, viz. the *Persians*, the *Phenicians*, the *Babylonians*, and the *Scythians*. The third will include the European Nations, particularly the Greeks.

With regard to the method which the author follows in treating his subject, it is obvious that he might have swelled his work to many volumes, if, besides paying due attention to the antient authors, he had noticed all that had been observed concerning them by commentators, translators, and other writers:—but, without despising any illustrations and inquiries of this description, Profeffor HEEREN wishes it to be understood that, having marked out to himself a peculiar design, he was necessarily obliged to strike out and follow his own path; which, though occasionally crossed by those of others, must always continue through tracts hitherto little frequented. To whatever, therefore, the author advances, he adds the reasons that induced him to form his opinions, but never enters into confutations of others who disagree with him.

He premises some general remarks on Asia, its situation, mountains, rivers, governments, manners, &c. which are far from trivial. Speaking of the northernmost part of Asia, he observes: 'Its inhabitants interest the observer of human nature as affording a proof that men may, and actually do, live as far as the north pole in countries, which, by the savages themselves, are found to be incompatible with their constitutions: although they hope that, in compensation for the comforts of which they are deprived in this world, there will be a greater number of rein deer for them to hunt beyond the grave, than there is on earth.'

The belief in some kind of a future existence (our author adds in a note) is pretty general among the Siberian nations; and, in proportion as the countries inhabited by them are wild and inhospitable, they entertain a livelier and higher idea of their future state; while others who are better situated form melancholy presages of it, and, consequently, deem death a misfortune.

The Professor observes that wandering tribes, after having dwelt for some time, either as guests or as conquerors, among

civilized nations, are soon attracted by the charms of regular society, and willingly exchange their unstable manner of life for the cultivation of some promising spot of ground *. He then continues:

'The latitude of 40° North forms, as it were, an unalterable frontier between the pastoral and cultivated countries; and although the transition be gradual, yet the truth of the remark, in general, will appear from every period of Asiatic history. The above parallel divides Caucasia from Armenia; Sogdiana, or the greater Bucharia, from Bactria or Balk; and China from Chinese Tartary: of which countries the southern ever were the seats of resident nations, who there formed and inhabited cities, in preference to the northern parts of the globe; in which Nomadic or wandering tribes were always situated.'

It is not to be doubted that, in every community, much depends on the state of domestic society, as the public constitution and government always take their characteristics from this reigning principle. Political liberty and good morals are always intimately blended:—but, says our author,

'There is no practice more inimical to the progress of morality in general, and especially to the domestic virtues, which are the principal source of genuine patriotism, than polygamy; and hence we may explain the general phænomenon in history, that no polygamic nation has yet been able to establish a constitution truly republican, and properly grounded on laws which, were they even given to them, we may confidently assert they would soon destroy. Polygamy necessarily introduces family despotism, the wife becoming a slave, and the husband lord paramount. Hence, wherever this happens, the society of citizens is not composed of heads of families, but of domestic despots; who, in their turn, can be induced to obey only arbitrary tyrants.'—

'Polygamy, also, while it dissolves the tie of conjugal tenderness, weakens that of parental affection, and thus lessens the interest which every individual ought to take in the preservation and continuation of the whole community. Among the Orientals, the ideas of country, wife, and family, (the first of which is, perhaps, totally foreign to them,) always appear separated: but they were ever most intimately connected among the better nations of Europe. Domestic attachment paves the way to public spirit, and the most affectionate father has always been found to be the best citizen. From this source not only flowed the respect paid to the laws, and to those who administer justice, but even that heroic courage and contempt of death, with

* This is an instance in which the Professor will be found to dissent from the experience and the observation of others. Since the commencement of our more intimate acquaintance with the South Seas, in particular, we have been furnished with examples of the proneness of half-civilized savages to return to their former state of nature; and we recollect to have read of many other instances.

which, in former periods, the rude German, fighting for his freedom, his wife, and his offspring, presented his manly breast to the swords of the Roman legions.

'Polygamy has no where more pernicious consequences, than among the very highest classes; where intrigues increase in proportion to the number of wives; and the despot at last becomes himself a slave to them and their overseers. All states that have been swayed by seraglios have ever had, in fact, the same governments; excepting some slight difference that might be produced by the individual character of the reigning despot. If, then, polygamy be obviously the foundation of tyranny, it must appear utterly impossible that despotism should ever be abolished in the East, till its numerous nations totally change their manners in domestic life.'

Though we cannot withhold our general assent from this passage, and are inclined to think it one of the happiest explanations of the phænomenon for which it attempts to account; yet the author's remarks with respect to the baneful influence of polygamy even on filial duty do not seem to apply to one part of Asia, which is far from being the most inconsiderable. Among the Chinese the same custom is said to be prevalent. Disobedience to a parent, however, as late authorities inform us, is not only considered by them as the most shocking crime, but is so nearly without example, that they shudder at the very name of it; while, in point of other moral duties, they are sufficiently known not to be uncommonly scrupulous.

From the same nation, we must derive another doubt respecting what the author asserts, p. 38. concerning the inland navigation of Asia: indeed, says he, 'the large rivers of Asia have, sometimes, been made subservient to the purposes of trade: but, as, in a great measure, they take their course through level and desart lands, their banks are destitute of the necessary timber for shipping, and many of the countries through which they pass are unprovided with iron ore. It is undoubtedly to these two deficiencies that we are to attribute the insignificance of inland navigation throughout Asia, compared with that of Europe.'

We have reason to think that the Professor, on minute inquiry, would be induced to retract part of this observation; as Cochinchina, for instance, though small, has an inland navigation which is not altogether inconsiderable: but we now know, from very sufficient authority, that his position does not hold good at all with regard to China, where inland navigation is not only practised on a most extensive scale, but surpasses any river-navigation whatever, not even excepting that of our own country; in which, till very lately, this art was supposed to have been carried to the highest possible state of perfection.

It

It is very curious, as Prof. HEEREN observes, that Xenophon, in his Cyropædeia, and Chardin, that accurate traveller, should agree about the wealth and magnificence of the Persian kings, as if these authors had been cotemporaries. Very justly estimating, from this coincidence, the authenticity of Xenophon in his historical character, the Professor therefore refers to him wherever that writer appeared to represent what he himself saw of Eastern, particularly Persian, manners.

M. HEEREN expresses a wish that another *Anquetil du Perron* might arise, who would bring to light the sacred writings of the Hindoos, with *the same success* as the first did those of the Parses. We would join in this wish; though, at the same time, praying for *better* success, were this desideratum not already supplied to the highest satisfaction of all the curious in Asiatic literature, by the publication of the ordinances of Menu; which was noticed in the Appendix to our Review, vol. xxi. p 542. This most extraordinary book, the date of which is lost in the remotest antiquity, would have been of great use to Professor HEEREN, had it been published when his work was printing: but he might have gathered, either from the *Asiatic Researches*, or from the *Indian Antiquities* of the ingenious Mr. Maurice, that the four Vedas, which are the most esteemed among the sacred writings of the Brahmens, are already in the possession of Europeans.

The Profeſſor's remarks on what he styles language-geography of Asia are not destitute of merit:—but we are surprised that he takes no notice of either the Sanscrit or the Chinese; both which languages, as being at least of equally long standing with those mentioned by him, would have furnished the most interesting remarks on his subject, and would have opened very extensive views of it. He pleads, indeed, for this neglect, by saying (p. 98) that the investigation of the antient languages, as spoken beyond the Indus, was still so much involved in darkness, that it would not produce any clear and satisfactory inferences:—but we are convinced that he would abandon this supposition, if he would attentively weigh Sir W. Jones's remarks on the subject, particularly in the preface to the Tale of Sacoontala, and in the *Asiatic Researches*, &c. Esteeming, as we do, the last-mentioned transactions of the Calcutta society to be of such importance and novelty, that no scholar, for whom antient history, mythology, and philosophy have any sort of interest, should neglect to read them, we cannot but wonder how a writer of such erudition as Prof. HEEREN possesses should have happened to overlook them:—at least, we do not remember to have found them quoted in his book.

In tracing the constitution of the Persian empire, which occupies by far the greatest portion of this volume, and contains a great stock of new and bold ideas, the author was naturally led to discuss the important questions which are now agitating in Europe, and which are so materially connected with our happiness. He is of opinion that the study of history, by representing the bloody footsteps of all revolutions, and the uncertainty of their issue, has a tendency to create a faithful adherence to any constitution which has been proved by experience to be tolerable and useful, though by no means perfect: while, at the same time, it produces an indelible hatred of despotism as well as of popular anarchy.

Prof. HEEREN takes notice that the Cappadocians called themselves *white Syrians;* and, rejecting Strabo's explanation of this name, he gives it as his opinion that they were prompted to assume it by vanity; for most Eastern nations, as he observes, deem it an honour to be distinguished by some epithet, deduced from the comparative fairness of their complexions. Hence the appellation of *White Huns*, and that of the *Golden Horde*, among the Calmucks. Even the late Empress of Russia was generally called, among the more Eastern tribes of Asia, by no other name than that of the *white Czarina*.

We meet in this work with a new attempt towards removing the veil which is spread over the antient ruins of Persepolis. Here Ctesias's fragments have been turned to excellent use, and we believe that few will read this part of the present volume without giving the author much credit for his acumen. The result of his investigation is that Persepolis was designed merely as a grand cemetery for the dead bodies of the Persian kings.

After having mentioned the custom among the Persians of appearing at court armed with a dagger, Prof. HEEREN adds that Eastern nations were in the habit of never going abroad without their daggers. This remark wants qualification. With some nations, indeed, this practice is prevalent; for instance, among those sanguinary wretches the Malays, and among the Cambodians, the Tunquinese, and other petty tribes involved in constant warfare or living by piracy: though even there the exceptions are numerous:—but the Professor's observation, taken as a *general* assertion, appears to us, both from experience and reading, to be unfounded.

From the ingenious and learned Niebuhr's explanation of one of the figures to be seen at Persepolis, which that observing traveller supposes manifestly to exhibit both the remarkable profile and the crisp hair of an African negroe, we may justly infer, says Prof. HEEREN, that the intercourse among the nations

tions of antiquity must have been far more extended and intimate than is generally supposed; since we have already discovered in this monument, which is not only one of the most antient, but also situated very far to the east of Asia, a representation of tribes which reside in the very heart of Asia. We could, indeed, have wished that the Profeſſor had dwelt somewhat longer on this curious circumstance: but, brief as they are, his observations afford a proof of his sagacity in finding out and improving even the least hints that may throw light on his subject.

The list inserted by Herodotus, iii. 20. of the contributions levied on the nations subject to Persia, as our author judiciously remarks, is not to be considered as specifying the *only*, nor the *principal* revenue which the king exacted from his empire. Those who fell into this error were probably thinking of the financial systems of Europe, and conceived that the contents of the above list constituted the annual income of the state, from which all public expences were to be defrayed, the army paid, the several offices under government maintained, &c.:—but such an idea is entirely foreign to the Eastern world. In the Persian empire, there were no salaries appropriated for the officers of state, as in Europe: the contributions just mentioned going solely into the private purse of the king to defray his own expences; or, at most, to be expended in such donations as he might think it proper to make.

The account given by Herodotus of the immense number of men, amounting to upwards of two millions and a half, supposed to have been brought by Xerxes into the field against the Greeks, is often questioned, without any other cause being assigned for discrediting the most accurate and venerable historian of antiquity, than the improbability of the statement. To this objection Prof. HEEREN answers that, since France, a country so small in comparison with Persia, has in our days, by requisitions, brought together an army little short of one million *, it ought no longer to excite wonder that, from the vast regions of Asia, with no inconsiderable part of Africa and Europe, the above number, however unparalleled and paradoxical, should have been forced together by the enraged monarch of Persia.

Of the colonial system of Phœnicia the author remarks that great commercial cities are necessarily crowded with a numerous populace; who, in fact, alone render violent revolutions

* Some writers have stated the amount of the several French armies, actually employed in one campaign, 1796, at *twelve hundred thousand.*

dangerous, and must necessarily, if still increasing, become a great nuisance. The antient republican states were so thoroughly aware of this circumstance, that they employed a very obvious remedy, in attempting the cure of their plethoric cities, viz. lessening the number of inhabitants, by sending them to the colonies.

Among the many interesting parts of this volume, besides those which we have noticed, we reckon particularly the chapter on the Phœnicians and Babylonians. In the former, the author gives a curious account of the Phœnician method of dying purple; from which it appears that we owe the best information on this head to the Italians *Amati*, *Capelli*, and *Rosa*.

We must now terminate our selections and remarks; and in conclusion it is but fair to confess that Prof. HEEREN, throughout his work, treats only those records and accounts as certain which are well known to be such, always taking care to distinguish those that are merely probable; and that, having no favourite hypothesis to defend, he is satisfied with carefully investigating his subject, be the result what it may. This, undoubtedly, is the only mode of acquiring merited and permanent reputation for any historical performance;—opinions being changeable, but facts eternal. The Professor appears to have proceeded with great caution in the choice of his authorities, and in his selection he displays, in our opinion, no small degree of critical sagacity. Herodotus is his principal source: but Xenophon, Arrian, &c. and the best modern travellers, have also afforded a considerable portion of useful matter. The whole is arranged with judgment; and from the impression which it has made on our mind, we would give its general character in the following terms:—though most of the facts adduced by the author are well known and often repeated, yet the combination, the order, and the strict examination of them, as well as the new and striking remarks resulting and (as it were) naturally flowing from the facts, give to his production such a degree of novelty, as will induce the reader always to fancy himself led through some pleasant field of literature which has been hitherto unknown to him.

ART. IV. *Sesostris, Pharao von Mizraim eine geschichte der Urwelt. i. e.* Sesostris, Pharaoh of Mizraim; a Tale of other Times. 8vo. pp. 520. Bremen. 1796.

RAMSAY'S Travels of Cyrus, *Sethos*, and other novels which aspire to teach the philosophy of politics and the science of legislation, have laboured to preserve so much of historic form, and

and to interweave so much of historic fact, as should give them the appearance of inculcating the lessons of experience, while they were really recommending the experiments of fancy. The romance now before us, entitled Sesostris, belongs to this class of composition. The tales of Ægyptian tradition concerning the marvellous education of that Prince have been sifted with erudition, and are re-told in this volume with a conjectural plausibility which may retard their dismission to the class of incredible legends. The history of his stupendous exploits will form the matter of two other volumes, announced, but not published, by the learned author. His work, however inferior to the somewhat similar romance of Xenophon, the Cyropædia, needs not shrink from comparison with the most celebrated modern efforts of the same nature.

To the more unusual and fanciful class of decorations belong some imaginary specimens of Ægyptian worship. We shall select a dramatic elegy:

'*Musagetes.* Murmur mournfully to the sound of my strings, ye groves, and thou, stream of the hills—I bewail Anubis. Begin, ye holy virgins, the praise of the lovely Anubis, the story of the days of his youth.

'*Muses.* Fair is the meadow gaily clad by the spring: fair, the smiling dawn that leads on the young day: but fairer was the begotten of the unconquered Osiris, the son of the mighty Isis. In the days of childhood, his nurse fed him with milk and honey, but the graces with unseen food. In a golden shell, they brought him sweet drink, which the loveliest held to his lips. Farther around spread the fragrance of his breath: with deeper purple glowed his flower-soft lips: heavenly mildness smiled on his cheek: and fire sparkled in his eye.

'*Musagetes.* Murmur mournfully to the sound of my strings, ye groves, and thou, stream of the hills—I bewail Anubis. Continue, ye holy virgins, the praise of Anubis.

'*Muses.* Swiftly rises the cedar, whose kernel was sound, and was sown in a rich soil; it towers above other trees. The birds nestle unseen on its shoulders: the shrubs cling about its waist; it stands the pride of the forest. Who was like unto Anubis surrounded by the noble youths of his country—a cedar among lesser trees? In the race, he would catch the antelope, and grasp its well-curling horn. Strong was his arm as the storm; whether from the bended steel he darted death at the tiger, or steeped his spear in the grim lion's blood. But soft was the heart of Anubis—the love of virgins, the vaunt of friendship, the prop of sufferers, the saviour of the endangered.

'*Musagetes.* Murmur mournfully, &c.

'*Muses.* Foes came to rob his country: Anubis rose in his might, shaking the hair of his head, and girded the sword on his loins: terrible was the hero's stride. As the storm that shakes the oak of ages, and stretches it on the plain; so fell the mightiest beneath his strength. At the head of the barbarian king he struck: but a poi-

soned

soned arrow punished his success: the hero fell,—while fled the traitor-bands.

'*Musagetes*. Hush, mournful words of song: rustle more gladly, ye groves; tinkle more gladly, thou stream of the hill. The victory is ours: praise to Anubis the brave!

'*Muses*. His corse was restored to the womb of earth. Hail, ye hallowed precincts, thy resting-place, Anubis! here below. May the forms of the furies chase from the spot the *worthless* who should seek rest on thy grave! None remove thy monumental stone! that ages hence the wanderer, sitting down beneath the cypress, may inquire concerning thy deeds. On thee will we think, as often as the Sihor spreads abroad his far-swelling waters; as often as he retires to his narrow bed. The brightest star of heaven shall bear thy name from æon to æon. Welcome, loveliest star of the night, shining-lock'd Anubis! at the awful midnight-hour, to the grand-child who inquires thy name, the deeds of Anubis shall be told, and he shall glow with the love of virtue.'

If this novel does not afford very vivid amusement, it certainly inculcates very useful instruction, particularly with respect to education; and it belongs to a class of writing which is little cultivated in this country.

ART. V. C. M. WIELAND's *Sämmtliche Werke*; *i. e.* the Works of C. M. WIELAND. *Vol.* 16 to 20 *.

THIS fourth lot of the works of this singular and voluminous writer opens with the fragment of CYRUS an epic poem, attempted in German hexameter, but broken off at the end of the fifth book, either by the weariness or the prudence of the author. The Cyropædia of Xenophon was to have supplied the fable, and to have formed the outline of those exploits which raised the great Cyrus to the throne of the Medes and Persians. The Manichæan system, which ascribes to two distinct gods the formation and government of the universe, and to their hostile interference the good and evil of nature;—which surrounds Oromaz with an hierarchy of beneficent angels, the messengers of blessing to men; and environs his antagonist Ahriman with subordinate legions of dæmons, the instruments of mischief, vengeance, and desolation;—which ascribes to every human individual a good and evil spirit, a guardian and a tyrant of his conduct;—which encourages the emblematic worship of Mithras, the seraph of the sun, the mediator to mankind of the best gifts of creation:—this system, which the Magi taught even before it was ratified by the miracles of Zerdusht, was to have furnished an appropriate mythology for the machinery of

* See our last *Appendix*

the

the poem. Yet, in all probability, the peruser of these five books will not deeply regret the suspension of so magnificent a task. The hero, a very Tamerlane in sentiment and in conduct, is, like the pious Æneas, less interesting than more faulty men. The versification is smooth, indeed, and stately, and ornamented, according to all the rules of art, with the usual contrivances and figures of sublime poetry: but it wants glow, originality, and fascination. The maxims of morality are turned with the same neatness, and scattered with the same profusion, as those which render Voltaire's Henriade so instructive: but the epic poet should teach more by example than by precept;—when most didactic, he is commonly least attractive.

The fine story of *Araspes and Panthea*, originally intended for an episode to this epopœa, has been cast by the author in a more dramatic mould, and is diffusely related and delicately commented in a series of long philosophical prose dialogues. Through this whole *sixteenth* volume, the lover of Xenophon's writings will wander with reminiscence and with delight.

The *seventeenth* vol. exactly includes another epic fragment, of less lofty pretensions. *Idris and Zenide* is a fairy-tale, left half-told, like "the story of Cambuscan bold," and the four Facardins of Count Hamilton; to which, in the spirit of its incident, it bears considerable resemblance. In merry mood, the ghost of * Gabalis, or the sylph Capriccio,

> —— *ille sciens animos et pectora versans*
> *Spiritus, à capreis montanis nomen adeptus,*

with airy fingers wove the silk-shot tissue of this motley story. Idris has seen and loves the beautiful Zenide queen of Ginnistan. To the possession of her is annexed dominion over the *four* races of genies: but this honor is reserved for a spotless mortal, who shall resist the amorous enticements of the most beautiful females of each subordinate class of *elemental* spirits. The first canto introduces the knight unlacing his armour, in order to bathe in a wood-girt rivulet. He is surprised by a *water nymph* of exquisite loveliness, who vainly assails his constancy, and who is at length seized by the supervening Itifal, a Sacripant of knighthood. The adventures in general are spun out and interrupted by flat conversations. In the fifth book, the charms of Amenoe, a *salamandrine*, equally fail in exciting reciprocal ardour in the faithful hero. Lila, a *sylphid*, and Salmacina, a *gnome*, were probably intended in some future canto also to endanger, without overpowering, the continence of Idris:—but WIELAND no doubt began to feel that, however he might interrupt such incidents by the single combat with

* See *Entretiens sur les Sciences secretes.*

Itifal,

Itifal, by the adventure of the Centaur's castle, or even by the elegant and tender history of Zerbin, the possessor of Aladdin's lamp; yet the perpetual recurrence of a Zulica wooing a reluctant Joseph (but too familiar already in his other works) would, in a single poem, pall on the imagination even of the libidinous. He began to feel that it would be unworthy of his growing powers to unlock the whole seraglio of his beauty-stored fancy, and to lead out in antic dance the untired graces of his metamorphosing descriptions, for the embellishment of adventures scarcely less whimsical than those of the modern Amadis, and scarcely less ignobly indecent than those with which the younger Crebillon was inspired in the musky atmosphere of the *toilette* and the *boudoir*. The versification is in *ottave rime* of loose structure, the two triplets being interwoven at pleasure: the stanzas, though less condensed and less rounded, are no less easy and lively than those of *Tassoni**.

Vol. xviii. consists of *Fabliaux* in verse, and contains some of the most fortunate energies of the epic muse of WIELAND; who always excels in execution rather than in invention, and is more successful in improving on the rude fablers of the thirteenth century, than in the composition of adventures that are wholly new.

The first tale rehearses a natural and fine incident, detached from the old French romance entitled *Gyron le Courtois*; whence also Luigi Alamanni drew the basis of his tedious heroic poem. In the *Bibliothéque Universelle des Romans*, an abridgment of this story-book occurs, as executed by the skilful hand of Tressan; who considers it, next to *Tristan de Leonnois*, as the most important record concerning the Knights of the Round Table. The adventure of Sir Geron with the lady of Maloane is here separately told in a species of blank verse, of which the antiquated simplicity well suits the honest spirit of the history. In this little but admirable story, as in every other production of our author, no feature is more remarkable than his profound knowlege of the subject. Of the many champions introduced, each is mentioned in a manner strictly consonant with the mass of tradition; no where do we find an aberration from the fictions received; no where an anachronism of costume or idea: the device on every shield is allotted aright with the accuracy of an antiquary: every speech, every gesture, harmonizes with the *eſtablished* character of the personage. Such leaves as these should be turned over with constant attention by those who

* Author of *La Secchia rapita*.

aspire

aspire to relate our "tales of yore," in a manner worthy of amusing the nineteenth century.

The Water trough is selected from Legrand's *Contes devots, pour servir de suite aux Fabliaux du treizieme siecle,* &c. and is well adapted by its comic peculiarity to inculcate the author's favourite philosophy, which is industrious in satirizing asceticism.

Pervonte, a comic tale, in three parts, is borrowed from the Pentamerone of Gian Alesio Abbatutis of Naples: it will serve to recommend the virtue of contentment.

The Winter's Tale, which is taken from the first volume of the Arabian Nights, comprises the story of the fisherman, and of the young King of the Black-Isles; and, by very slight modifications of the incidents, it has acquired a wholeness and a connection which are seldom apparent in eastern composition, without having lost any of its native hold on the fancy.

The Mule without a Bridle is well-known to the metrical romancers of our own country. This *refaccimento,* again, by a slight but exquisitely dextrous improvement of the circumstances, is become a most lively "Lay."

Hann and *Gulpenheh,* and *the Lay of the little Bird,* also occur. To this collection, English nationality may oppose the Fables of Dryden, with some hope of their dividing the suffrage of critics. Dryden's matter is generally of a more heroic cast, and his sentiments are of a higher-toned morality; his style, though careless, is far more condensed and vigorous, and forcibly sweeps along the agitated reader; it pours a luxury of melody never attained by the labour of Pope, never approached by a German splice-work of anapæsts and iambics. WIELAND's matter is chosen with more taste, improved by a more dextrous insertion of circumstance, varied with more versatility, and more dazzlingly adorned with a hovering pomp of mythologic imagery, interposition, and machinery. No action unsuitable to the times in which it is placed, like that of Palemon and Arcite, occurs here. No legend of a knight of Arthur is degraded, as in the Wife of Bath's Tale, into a vehicle for modern satire. No false wit from the school of Cowley transforms "a baron bold" into an epigrammatist: no Sigismonda delivers a lecture on republicanism over the corse of her lover. If a sententious morality never obtrudes its formal preachments; yet an Aristippic philosophy, a knowlege of man, a cosmopolite-humanity, is really inspired by WIELAND, however imperceptibly inculcated. In him, nothing negligent solicits forgiveness: he keeps present to his mind an idea of pure perfection, and is ever comparing his works, as they are, with what they might be made. Confident that they will one

day be opposed to excellence yet unborn, he strives to meet the possible fastidiousness of a more intelligent posterity. His style is never careless, and attains in every subsequent edition the minute graces of increasing ease. A sauntering expatiation, always at leisure to gather flowers, is the habitual beauty, but in moments of crisis forms the defect, of his manner. He knows not how to excite the storm and whirlwind of pathetic feeling. Accustomed to be a spectator of the stage of things, he can at most describe the vehemence of an actor, not of an agent. A delicate shading, not the bold nor the abrupt, distinguishes the uniform copiousness of his style. Thus the surface of the lake is smooth and clear, whether it reflects the waving willow or the mountain-crag; and the sun's rays are of the same density, whether they impinge on the gloomy cypress, on the choir of nymphs in their evening bath, or on the glittering cuirass of contending heroes.

The Abderites, a work apparently historical, which fills the xixth and xxth volumes, is a novel of a very peculiar description. It is a contribution to the history of the human head and heart in their operations, not on nations, nor on individuals, but on small masses of men. It describes the pursuits and cabals of a confined and petty public, the politics of a borough-corporation, the intrigues of a rapacious city-priesthood, the squabbles of livery-men, and the law-suits of magistrates;—not in the form in which they appear daily under our own eyes, and in our own neighbourhood; but in the form which they would have assumed at Abdera in the time of Democritus. The urbane satirist points at Greeks, while he hangs the cap and bells on the heads of his own towns-men. This is accomplished with a truth of nature and a conformity to authority which are equally admirable. Two articles of Bayle's dictionary, Abdera and Democritus, have furnished the main basis of fact: the outline has been traced from an industrious consultation of those Greek and Roman classics who have treated of this city and period; and the unauthorized ornaments, the invented colouring, have that inherent probability which rivals or exceeds historic truth in its impression of reality.

The spirit of low faction and paltry discord, of local intolerance and vulgar spite, which this novel tends to remedy, is of itself expiring in England beneath the spreading polish of a liberal refinement: otherwise, we should earnestly wish for its translation, and for its dispersion among those nests of Abderites which the charters of our provincial towns once sheltered.

ART. VI. *Les Bataves, par* BITAUBE´; *i. e.* The Batavians, by BITAUBE´. 8vo. pp. 390. Paris, and Strasburgh, 1797. Imported by De Boffe, London. Price 5s.

THE author of this publication is already known by a spirited translation of Homer, and by an original poem entitled *Joseph* *. He still continues to manifest himself a votary of the Epic Muse, and has now chosen for his theme, *The Foundation of the Republic of the United Provinces.* That style of writing which may be called more than oratorical prose, and of which the French version of Tasso and the Incas of Marmontel are generally praised as examples, has here been chosen by M. BITAUBÉ for the vehicle of narration: the structure and spirit of the work belong to the loftier sort of epopœa.

The volume is divided into ten books. The fable begins with the application of William of Nassau to Coligni, for assistance against the Duke of Alva, and terminates with the establishment of the Dutch independence by the union of Utrecht. We are far from thinking an event so modern unfit for this form of composition: by some delay of the execution of Egmont and of Horn, and by a slight prolongation of the supremacy of the Duke of Alva, all the principal personages have been conveniently brought together; while the action has its proper extent with sufficient unity. The machinery is allegorical, and, in course, is colder than the intervention of Beings who are subject to human passions. Ocanor, the spirit of the sea, Liberty, Fanaticism, Civilis the genius of political union, Tyranny, Discord, and other personages of this kind, make their appearance; and, by a bolder and more godlike use of their interposition than has been attempted since the days of Spenser, much of their inherent frigidity disappears.

The poem thus opens:

'Fain would I paint the courage of that *innumerous* nation, which, scornful of adversity, strove with formidable armies and acquired freedom. Worthy descendants of the old Batavians, they more than recovered their pristine glory; they rent provinces from the yoke of Spain, and joined them in fortunate union. In vain the greatest European king armed to subdue their valor; in vain those hell-born monsters, Fanaticism and Tyranny, heaped woes on their soil; the Batavians still stood firm amid ruins, and at length Holland became FREE!

'O Liberty, whose worship the independent God engraved on the human heart as the fairest of its passions, descend from heaven, speak by my voice, let thy manly accents resound in my recital, thy life-invigorating flame glow in my bosom. At thine appearance, flit hence those fiends of man, Anarchy, the mimic of thy gait, and Des-

* See Rev. vol. lxx. p. 77. Also vol. lxxii. p. 219.

potism,

potism, thy haughtier opponent! Abash'd, let them yield to thee that undivided throne which the laws create and support! Hail, Liberty, divinity of the Batavians! For them thou hast dared the strife of heroes; for them thou hast peopled the ocean with ships; for them thou hast covered the earth with herbage, and fenced it with dikes against the rolling tide. Tell me of the toils which thou couldst court with smiles, and of the man whom thou hast selected for thy champion.'

The events narrated in this performance are commonly known in their general outline; yet they deserve so well to be impressed in every variety of form on the memory of nations, that we shall not anticipate the reader's curiosity by anatomizing the argument of the poem: the greatest fault of which consists in introducing too much historical reflection and philosophical dissertation, and in often sinking from poetry into commentary. The work was written, it seems, in 1775, but has been interpolated since the French Revolution, and has probably not gained by this recency of allusion. A second extract, from the eighth book, will be sufficient to unfold the writer's manner:

'Thus the more just had triumphed. Alva, though worsted in battle, was not disheartened, and was revolving thoughts of prudence in his tent. Then War, the dæmon, came to him, dragging with him weapons newly forged. "Leave to the foe (said the fierce spirit) those arms of which they are building a trophy, and at which they gaze with exultation. Behold the weapons which I promised thee: Destruction hollowed them himself." Alva hesitates whether he shall play false to courage by taking the distant-wounding engine: but, considering how general was the dispiritude of his troops, he determines to accept the fatal gift. Then the glad Genie exclaimed with a loud voice, "Bombs! for the first time, arch through the air your road of ruin," and offered to Almanzor a lighted match. The Spaniard grows pale: he trembles: he refuses to perpetrate the unknown mischief. Suddenly, the Spirit himself sets fire to the volcanic weapon. Stifled in the burst of sulphureous flame, Almanzor drops a corse. Now roars a DIN which mocks the thunder: far vibrates the trembling plain: the firmly-based bastions of Leyden quake. Where the ponderous mischief falls, the voice of anger ceases and the strife of war is arrested: the old soldier starts back pale, and drops his arms. Death and Ruin draw a circle about its resting-place. God of battle! I behold thy exultation; thou fanciest thyself the lord of thunder! thy example spreads! flaming bombs dart athwart the air, like comets portending desolation; they shake their fiery manes amid the clouds, fall, burst, and multiply murder! So when the Titanides, having heaped Ossa on Pelion, were removing the forest-clad Olympus, a rock from the clouds fell down to the abyss, shattering into fragments and destroying the towns of men.'

We think that the poet would have done well in giving appropriate names to all his Genies, as he has done to Ocanor and to Civilis. The Mammon of Spenser makes a better machine

chine than his Despayre.—Should this work be rendered into English, we would advise the translator to take great liberties, by frequently curtailing and habitually enlivening the style, which is too tame for those who are accustomed to the admired prose of Ossian.

ART. VII. *Briefe zur Beförderung der Humanität*, &c. *i. e.* Letters designed to promote Humanization. By J. G. Herder. Parts VII. and VIII. pp. 180 each. Riga. 1796.

HAVING given many pages of our 20th volume (519, &c.) to the six former divisions of this work, it may be expected that we allot a few to the continuation; especially as it includes much incidental notice of the history of English poetry.

The 81st letter relates to the decline of Greek and Roman poetry, coincident with the ascendancy of christianity. Mythology and idolatry are no doubt favourable to the excitement of imagination: Italy, therefore, which has retained most of paganism in its worship, has produced more works of fancy than the nations of the North.

The succeeding letter contains a dissertation on christian hymns. It analyzes the *Jam moesta quiesce querela* of Prudentius; the *Stabat mater dolorosa* of Jacob de Benedictis, which Wieland has translated; and others.

The next epistle farther evolves the writer's idea of the rising spirit in mythology and morality. According to him, we are turning from that infinitude attributed to the object of worship and to the idea of futurity; and are drawing towards limited and sensible images: this portends idolatry. We are abolishing self-denial; and with it the austere spirit of our rites: our new religious observances will consist of concerts, festivities, exhibitions of art, and holiday-shows.

In the following letters, a very interesting discussion is carried on concerning the origin, progress, and character, of poetic taste, in modern Europe. Two systems divide the suffrages of the learned. The FIRST, taught by Velasquez-Diez and Crescimbeni, ascribes to the Arabians the exclusive honor of exciting in modern Europe a love of song, and of furnishing our earlier writers with models. According to this theory, modern poetry began in Spain, travelled to Provence, and thence to Italy and France: the north of Europe learned of the south: the earliest metrical romances are Arabian tales, with the names of European heroes instead of the original Oriental appellations. Rhime is an invention of the eastern nations. This system has been favoured by the southern antiquaries, and is

countenanced by Warton in his History of English Poetry, and by the present author. The SECOND system supposes the Cimbric nations to have learned directly of the antient Romans the art of writing, and the rudiments of literary culture, as well as the Christian religion; to have fostered these seeds of refinement; and to have attained, about the latter end of the fifth century, and during the sixth, especially in Armorica, Cornwall, and Wales, a very respectable degree of instruction and civilization. The Bards of those petty princes who flourished in these districts and times are, according to this theory, the inventors of the metrical romances and mysteries, which founded the northern school of epic and dramatic poetry. After the Goths had overrun the Cimbric provinces, this literature disappeared for a time: but it was again drawn out in the twelfth century, and then assumed the form in which we retain so many examples of it To the latter doctrine we sometimes feel ourselves inclined: we cannot discover, with Warton, (see the end of his first Dissertation,) that the wonders of *Oriental* fiction centered in the histories of Turpin and Geoffrey: on the contrary, we trace every where a consummate ignorance of Arabian religion, manners, and fictions the radical story-book of the earlier minstrels, the *Gesta Romanorum*, is evidently a remnant of Latin culture; and we trust that the inquiries, now pursuing by our Welsh antiquaries, will place beyond controversy the position maintained by *Legrand* in the preface to his *Fabliaux* *, – that to the people north of the Loire even the Troubadours of Provence are indebted for their most celebrated and most beautiful fictions.

The *Eighth Volume* begins with the 91st letter. No. 98 is devoted to characterizing English poetry. To *Chaucer*, *Spenser*, *Shakspeare*, and *Milton*, ample justice is rendered. *Cowley*, *Akenside*, *Gray*, and *Mason*, also pass in review: their odes are treated with great contempt, and are compared to 'certain Gothic buildings, unconnected and incomprehensible in plan, hyperbolic in imagery, overloaded in ornament, irregular in versification, and painfully inharmonious' *Collins* seems unknown to M. HERDER, for he receives not the praise which we think would otherwise have been bestowed on him. *Young* is described as too fond of the figure *parenthyrsus*, of overshooting the mark. *Dryden* (says the author) introduced that *poetry of reflection*, that metrical philosophy, to which the English are so addicted:—They deal in abstract ideas, instead of sensible images; they describe in general terms, like metaphysicians; they seem to think imagination a foible in a poet.

* Of this work we propose very shortly to give an account.

In

In the 102d letter, various German poets are contrasted with those of England. We shall select a fragment:

'To these add *Lessing* and *Gleim*. The genius of the former lives in every line of his writings, and especially in his Nathan the Wise. In the energies of *Gleim*, beats a heart of true German pulse. *Lessing* has praised his war-songs: his fables, songs, and lighter pieces, glow with courage, honesty, sociality, simplicity, and strength. *Klopstock*'s Ode to *Gleim* paints the poet and his poems.

'We are accustomed to call *Klopstock* the German *Milton*: I wish they were never named together; and that *Klopstock* had never known *Milton*. Both have written sacred poesy: but they were not inspired by the same Urania. They bear to each other the same relation that Moses bears to Christ, or the old to the new covenant. The edifice of *Milton* is a stedfast and well-plann'd building, resting on antient columns: *Klopstock*'s is an enchanted dome, echoing with the softest and purest tones of human feeling, hovering between heaven and earth, borne on angels' shoulders. *Milton*'s Muse is masculine, and harsh as his iambics: *Klopstock*'s is a tender woman, dissolving in pious extasies, warbling elegies and hymns. *Klopstock* had studied deeply the language of his country, and won for it more powers than the Briton ever suspected his to possess. A single ode of *Klopstock* outweighs the whole lyric literature of Britain. The Herman of this writer awaked a spirit of simple nervous song, far loftier than that which animates the chorus-dramas of antiquity. The Samson of *Milton* attains not these models. When music shall acquire among us the highest powers of her art, whose words will she select to utter but those of *Klopstock*?'

In preferring *Haller* to *Pope*, and *Kliest* to *Thomson*, we think this author grossly unjust.

ART. VIII. *Vie de M. Zimmerman*, &c. i. e. *The Life of M. Zimmerman*, Counsellor of State and first Physician to the King of England at Hanover, Knight of the Order of Wladomir, Member of several Academies. By S. A. D. TISSOT, M. D. F. R. S. &c. 8vo. pp. 122. Lausanne. 1797. Imported by De Boffe, London. Price 2s.

THE life of one man of eminence, written by another, who was his intimate friend, cannot fail to be interesting; and though, perhaps, neither M. *Zimmerman* nor his biographer stands so high in professional and literary consequence among English readers as among those of the continent, they are known and esteemed sufficiently to attach to their names a considerable share of liberal curiosity. This curiosity we shall now attempt to gratify, by entering at some length into the detail which is presented to us in this pamphlet.

John George Zimmerman was born in December 1728, at Brug, a town in the German part of the canton of Bern.

His father, the senator *Zimmerman*, was born of a family which had been distinguished, during several ages, for the merit and integrity with which they passed through the first offices of the government. His mother, of the name of *Pache*, was the daughter of a celebrated counsellor at Morges, in the French part of the same canton; which accounts for the circumstance of the two languages being equally familiar to him, though he had passed only a very short time in France. Young *Zimmerman* was educated at home till he reached the age of fourteen, when he was sent to study the *belles lettres* at Bern. After three years had been thus employed, he was transferred to the school of philosophy; where the prolix comments on the metaphysics of *Wolf* seem much more to have disgusted than enlightened him. The death of both parents leaving him at liberty to choose his destination in life, he determined to embrace the medical profession, and went to Gottingen in 1747. Here his countryman, the illustrious *Haller*, took him into his own house, directed his studies, and treated him as a son and a friend. Besides the proper medical professors, *Zimmerman* attended the mathematical and physical lectures, and gained a knowlege of English literature. He passed four years in this university; part of the last of which he employed in experiments on *the doctrine of irritability*, first proposed by the English anatomist Glisson, and afterward pursued with so much success by *Haller*. *Zimmerman* made this principle the subject of his inaugural thesis, in 1751; and the clearness of style and method with which he explained the doctrine, with the strength of the experimental proofs by which he supported it, gained him great reputation. Our anatomical readers are doubtless acquainted with the controversies which this new system excited. Though *Haller* was generally considered as its author, several attacks were directed against *Zimmerman* in particular, which he was wise enough to disregard, leaving his facts to speak for themselves.

After a few months spent in a tour to Holland and France, he returned to Bern in 1752, where he was received with great cordiality. In this year he published an account of *Haller*, in a short letter to a friend, inserted in the journal of Neufchatel, and written in French. Though his only work in that language, it has much elegance of style; and it was the basis of his life of *Haller* which was published at Zurich in 1755, a large 8vo. in German. During his stay at Bern, he married a very amiable and cultivated lady, a relation of *Haller*, of the name of *Meley*, then widow of a M. *Stek*. Shortly afterward, the post of public physician to his native town of Brug becoming vacant, he received an invitation to occupy it,

with which he complied. Here he earnestly devoted himself to the studies and duties of his profession; not neglecting, however, those literary pursuits which are necessary to fill up the time of a man of education, in a place which affords few of the resources of suitable society. He amused himself occasionally with writing little pieces, which he sent to a journal printed at Zurich under the title of *the Monitor*. As his pleasures were almost exclusively confined to his family and his study, he here contracted that real or supposed love for *solitude*, which gave such a colour to his writings, if not to his life. It seems, however, at first to have been rather forced than natural; and to have been the splenetic resource of a man who was never well satisfied with the obscurity of a situation, which was by no means adequate to his talents and reputation. In this place, his years passed on usefully for the improvement of his mind: but, as it appears, not very happily. His natural sensibility, from a want of objects to divert it, preyed on itself; and he was rendered miserable by a thousand domestic cares and anxieties, which he would have felt much more lightly in the tumult of public life. He took, however, the best method in his power for relief, by employing his pen with assiduity on professional and literary topics. In 1754, he sent to the Physico-Medical society of Basil a very good case of spasmodic quincy, together with some observations on the hysteric tumours of *Sydenham*. In 1755 he composed a short poem in German on the earthquake of Lisbon, which was much esteemed by adequate judges, and placed him among the earliest improvers of that language. In 1756 appeared his first essay on *Solitude*, a very short performance. Two years afterward, he began to enlarge its plan, and to collect materials for his more extended publication on this subject. He also formed the plan of his work on the *Experience of Medicine*, of which the first volume appeared in 1763. In 1758 he published his essay on *National Pride*, which passed with rapidity through several editions, and was translated into foreign languages, and much admired *. In this performance is one of those predictions of an approaching revolution in Europe, which are to be found in various works of literature,—but, as M. Tissot thinks, no where with more sagacity and exactness. "The universal spread of light and philosophy, the vices demonstrated in the existing mode of thinking, the attacks on received prejudices, all shew a boldness in opinion which announces a revolution; and this revolution will be happy if it

* An English translation of this work has just appeared: which we shall shortly notice.

be directed by political wisdom, and submission to the laws of the state: but, should it degenerate into criminal audacity, it will cost to some their property; to others, their liberty; to many, their life.".

Notwithstanding a copious medical practice, now extended by many foreign consultations, and the literary employment of his leisure, *Zimmerman*'s discontent with his situation was such that his friends, and particularly his present biographer, made various efforts to procure him a new establishment; none of which were as yet successful. It appears, indeed, that his own irresolution, and a kind of timidity which always adhered to him, were the principal obstacles in some instances. Meantime, however, he did not cease to lay the solid foundations of more extensive fame by professional writings. An epidemic fever, which reigned in Switzerland in the years 1763, 4, and 5, and which in the latter year changed to a dysentery, furnished him with a copious store of observations, and produced his *Treatise on the Dysentery*, which gained him great reputation. This was the last considerable medical work that he composed, though he continued to write short pieces on occasional topics. It should not be omitted that his cordial friend, M. Tissot, by addressing to him his own letters on the prevailing epidemic, contributed to extend his professional fame. At length, the vacant post of physician to the King of England at Hanover, which had been offered to M. Tissot, was by his interest procured for *Zimmerman*; and being accepted, he removed to Hanover in 1768.

This new situation, however, was far from producing the accession of happiness which was expected from it.

'I hoped (says his biographer) that his departure would be the era of his entrance on a happier career, and I felicitated myself on having contributed to it: but I was in a short time sadly convinced of the contrary. A few days after his arrival, he lost the lord of the regency who was most attached to him. The disorder, of which I have mentioned the commencement while he resided at Brug *, constantly increased, and was accompanied with acute pains, which sometimes rendered irksome the execution of his duty. The jealousy of a colleague, now dead, caused him a number of those slight irritations which he would not have felt when in health, but which the state of his nerves now rendered almost insupportable. Some persons thought that he would do any thing to conciliate their good-will, and would have had him every moment with them. 'Women who drank coffee with George II. persuade themselves that I ought to be at their command, as I should have been at his.' They would have made him their slave, and this was a part not adapted for him. He knew that it was for the disease, not the patient, to regulate the number

* This appears to have been a species of hernia.

and

and the hours of a physician's visits; and he always acted on this principle: but the persons whose caprices he thwarted did not take pains to make his abode agreeable. The health of his wife, which always determined his own, declined rapidly; while that of his children, which had never been strong, did not become so. He often wrote to me from Hanover, as he had done from Brug, 'save my wife, or rather save myself; save these children who are dearer to me than life;' and every one of his letters gave me real regret at having contributed to his removal. Luckily, the public confidence soon forced him to a continued occupation, which is the surest resource against uneasiness. His patients in Hanover, consultations from all the north, and patients who themselves came to consult him, at length dispelled his melancholy. He passed whole months in incessant occupation; and the greatest relaxations that he ever knew consisted in some visits to Princes, who wished for his advice in cases of great importance, and whom he never quitted without having inspired them with as much regard as esteem; and in some journies to Pyrmont, where he passed part of the water-season.'

In 1770, he had the misfortune of losing his wife; a deprivation which touched him most sensibly; and at the same time his own complaint grew worse. His friend TISSOT advised him to seek the best chirurgical assistance, and persuaded him, in 1771, to go to Berlin and put himself under the care of the celebrated *Meckel*. He was received into this surgeon's house, and an operation was performed which succeeded. The time of his convalescence was one of the most agreeable in his life. He made a number of acquaintances among distinguished characters at Berlin, was presented to the king, and was honoured with particular notice from him. His reception on his return to Hanover was equally pleasing. He now again plunged into business, and again domestic and professional cares brought on hypochondriacal complaints. In 1775, by way of vacation, he made a journey to Lausanne, where his daughter was placed for education, and passed five weeks with M. TISSOT. As this was the first time that these intimate friends, of 20 years' standing, had seen each other, we shall translate some of the biographer's observations:

'I had at length the pleasure of *seeing* him; I shall not say of *knowing* him. I found that I knew him already; the friend conversing reminded me every moment of the friend writing, and perfectly resembled the portrait which I had drawn of him. I saw the man of genius, who with promptitude seizes an object under all its relations, and whose imagination knows how to present it under the most agreeable forms: his conversation was instructive, brilliant, sprinkled with a number of interesting facts and pleasant narrations, and animated by an expressive countenance. He spoke of every thing with great precision. When medicine was our subject, as was

frequently the case, I found his principles solid and his notions clear; when I took him to see patients under severe indispositions, or read to him consultations on the most difficult cases, I always found in him the greatest sagacity in discovering causes and explaining symptoms, great justness in forming indications, and an exquisite judgment in the choice of remedies, of which he employed few, but all efficacious. In fine, on every occasion, I saw the man of sincerity, rectitude, and virtue. His stay was much shorter than I could have wished.'

M. *Zimmerman* was unhappy in the fate of his children. His amiable daughter, whom he most tenderly loved, fell into a lingering malady soon after she left Lausanne, which continued for five years, and then carried her off:—while his son, who was from infancy troubled with an acrid humour, after various vicissitudes of nervous affections, settled in perfect idiocy; in which state he has now remained twenty years. To alleviate these distresses, a second marriage properly occurred to the minds of his friends, and they chose for him a most suitable companion, in the daughter of M. *de Berger*, king's physician at Lunenburg. The union took place in 1782, and proved the greatest charm and support of all his remaining life. His lady was thirty years younger than him, but she perfectly accommodated herself to his taste, and induced him to cultivate society abroad and at home more than he had hitherto done. About this time, he employed himself in completing his favourite work on *Solitude*; which, at the distance of thirty years from the publication of the first essay on the subject, appeared in its new form in the years 1784, 1786, in 4 vols. His ideas of solitude had probably been softened by so long an intercourse with the world; and as he now defined it, "that state of the soul in which it abandons itself freely to its reflections," it was not necessary to become either a monk or an anchorite in order to partake of its benefits. Had it not been presented under so accommodating a form, a philosopher might have smiled at the circumstance of a recommendation of solitude, from a court physician, becoming the favourite work of one of the most splendid and ambitious of crowned heads. The Empress of Russia sent her express thanks to the author for the pleasure which she had derived from the work, accompanied with a magnificent present, and commenced with him a regular correspondence, which subsisted with great freedom on her part till 1792; when she suddenly dropped it. She also gave him an invitation to settle at Petersburgh as her first physician; and, on his declining the offer, she requested his recommendation of medical practitioners for her towns and armies, and conferred on him the order of Wladomir.

One

One of the most distinguished incidents of his life was the summons which he received to attend the great Frederic in his last illness, in 1786. It was at once evident that there was no room for the exercise of his medical skill: but he improved the opportunity which he thus enjoyed of confidential intercourse with that illustrious character, whose mental faculties were pre-eminent to the last; and he derived from it the materials of an interesting narrative, which he afterward published *. The partiality of this prince in his favour naturally disposed him to a reciprocal good opinion of the monarch; and in 1788 he published *a Defence of Frederic the Great against the Count de Mirabeau*; which, in 1790, was followed by *Fragments on Frederic the Great*, in 3 vols. 12mo. All his publications relative to this king gave offence to many individuals, and subjected him to severe criticism; which he felt with more sensibility than consisted with his peace of mind. His religious and political opinions, likewise, in his latter years, began to be in wide contradiction with the principles that were assiduously propagated all over Europe; and this added perpetual fuel to his irritability. The society of the *Illuminated*, coalesced with that of *Free-Masons*, rose about this time in Germany, and excited the most violent commotions among men of letters and reflection. It was supposed to have in view nothing less than the abolition of christianity, and the subversion of all constituted authorities; and while its partizans expected from it the most beneficial reforms of every kind, its opponents dreaded from it every mischief that could possibly happen to mankind. *Zimmerman*, who is represented by his friend as a *hunter of sects*, was among the first who took alarm at this formidable association. His regard for religion and social order, and perhaps his connexions with crowned heads, caused him to see in the most obnoxious light all the principles of these new philosophers. He attacked them with vigour, formed counter-associations with other men of letters, and at length took a step which we leave his friends to justify,—that of addressing to the Emperor Leopold a memoir, painting in the strongest colouring the pernicious maxims of the sect, and suggesting the means of suppressing it; means which we understand to have depended on the decisive interference of civil authority. Leopold, who was well inclined to such measures, received his memoir very graciously, and sent him a letter and splendid present in return: but his death, soon afterward, deprived the cause of its most powerful protector. M. *Zim-*

* This and the other works of M. *Zimmerman* have been noticed in our Review at the periods of their appearance.

merman,

merman, however, in conjunction with M. *Hoffman* of Vienna, who had instituted a periodical work on the old principles, did not relax in their zeal. They attacked and were attacked in turn; and *Zimmerman*, unfortunately, embroiled himself with the courts of law by a paper published in *Hoffman*'s Journal, intitled *the Baron de Knigge unmasked as an illuminate, democrate and seducer of the people.* As this charge was in part founded on a work not openly avowed by the Baron, a process was instituted against *Zimmerman* as a libeller, and he was unable to exculpate himself. This state of warfare may well be imagined to be extremely unfriendly to an irritable system of nerves; and the agitation of the Doctor's mind was farther increased by his personal fears on the approach of the French towards the electorate of Hanover, in 1794. The idea of becoming a poor emigrant perpetually haunted him, nor could the negotiation that secured the country restore him to tranquillity. Its melancholy effects are thus described by his biographer:

'From the month of November, he had lost sleep, appetite, strength, and flesh. This state of decline continually advanced. In January, he still paid some visits in his carriage, but often fainted at the top of the stair-case. Writing a recipe was a labour to him; he complained sometimes of confusion in his head, and at length quitted all business. This was at first deemed an hypochondriac fancy, but it was soon perceived that a settled melancholy did not permit him long to follow the train of his ideas. That happened to him which has happened to so many men of genius: one strong idea obtained the ascendancy over all the rest, and subdued the soul, which was unable to remove it out of sight. Preserving all his presence of mind, and the clearness of his conceptions, on all other objects, but no longer chusing to occupy himself with them, incapable of all labour, and not giving even his advice without difficulty, he continually saw *the enemy plundering his house*, as *Paschal* always saw a globe of fire at his side; *Bonnet*, an honest man robbing him; and *Spinello*, the devil standing opposite to him. He used some remedies, and took a journey, but all to no purpose. He re-entered his house with the same idea with which he had quitted it; persuaded himself that he saw it pillaged; and fancied that he was entirely ruined.'

This notion impressed him so strongly, that his abstinence from food at last was partly attributed to his fear of poverty. He was worn away to a skeleton, became decrepid, and at sixty-six died of old age. He expired October 7th, 1795.

After the detail which we have thus given, we shall not borrow any thing from the concluding summary of M. *Zimmerman*'s character, which his friend has drawn up with delicacy and candour. On the whole, indeed, we have been much pleased with this piece of biography, which does honour to

the abilities and the heart of the writer. It is scarcely necessary to say that his sentiments, on most important topics, are in unison with those of his deceased friend. Perhaps he conceives somewhat too highly of M. *Zimmerman*'s literary talents, but he seems very justly to have appreciated his moral character.

ART. IX. HOMERI *et* HOMERIDARUM *Opera et Reliquiæ. Ex veterum Criticorum Notationibus, optimorumque exemplarium fide, recensuit* FRID. AUG. WOLFIUS. *Pars I.* ILIAS. 8vo. Vol. I. II. Halis. 1794-1795.

A REVIEW of this learned editor's *Prolegomena*, and an account of the various sources whence he meant to draw his emendations of the Text of Homer, having been given in our last Appendix, we have now to direct our attention to the Iliad itself: the whole of which is before us; with a Preface of 28 pages, containing a farther account of the Editor's labours, past, present, and to come. We cannot praise the style of this Preface: it has the same defects which were observable in the Prolegomena: but we give the conclusion of it as a specimen:

'*Haud ignoro, quam invidiosa haec sit disputatio in subtilissimis rebus generis eius, quod nonnulli totum chiromantiae cognatum putant, et quam in iis difficile sit ferire medium, non illud quidem, quod tutissimum dicitur, sed hoc, quod criticae artis leges proponunt. Nam quoniam iisdem rationibus, quibus reliquae suspiciones nituntur, certum est, tam in Iliade quam in Odyssea orsam telam et deducta aliquatenus fila esse a vate, qui princeps ad canendum accesserat; (illuc autem non potuit ipse non trahi serie cycli Troiani et studiis auditorum et proprii ingenii magnitudine;) forsitan ne probabiliter quidem demonstrari poterit, a quibus locis potissimum nova subtemina et limbi procedant: at id tamen, ni fallor, poterit effici, ut liquido appareat, Homero* nihil praeter maiorem partem Carminum *tribuendum esse, reliqua Homeridis, praescripta lineamenta persequentibus; mox novis et insignibus studiis ordinata scripto corpora esse a Pisistratidis, variisque modis perculta posthac, in levioribus quibusdam rebus etiam a Criticis, a quorum auctoritate hic vulgatus textus pendet. Plura horum exquirere sum conatus in Prolegomenis, eaque alias accuratius explicabo, si viri docti illud quidquid est periculi non reiicient, et suis me consiliis et admonitionibus adiuvabunt.*'

The text of Homer is accurately printed, and in the manner of the Florentine edition: that is, no line begins with a capital letter excepting at the commencement of a complete paragraph, or when a proper name forms the first word; thus:

> Μῆνιν ἄειδε, θεά, Πηληϊάδεω Ἀχιλῆος
> οὐλομένην, ἣ μυρί' Ἀχαιοῖς ἄλγε' ἔθηκε,
> πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν
> ἡρώων,

ἡρώων, αὐτοὺς δὲ ἑλώρια τεῦχε κύνεσσιν
οἰωνοῖσί τε πᾶσι· Διὸς δ' ἐτελείετο βουλή·
ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
Ἀτρεΐδης τε, ἄναξ ἀνδρῶν, καὶ δῖος Ἀχιλλεύς.'

The punctuation has been carefully observed, and is often, in our estimation, better than that of the common editions. The editor has introduced occasionally the point of admiration; and might he not also have admitted the point of interrogation? which would look just as well in Greek as in Latin; and leave to the semicolon only the signification which it bears in the latter language, and in the modern tongues.

In the whole Iliad are seventy-eight verses which M. Wolf considers as interpolations; namely,

In Il. α. v. 265. Θῆσεα τ' Αἰγείδην, κ. τ. λ.

In Il. ϛ. v. 168. Καρπαλίμως, κ. τ. λ. and v. v. 254—256. Τῶ νυν, κ. τ. λ. and v. 670. Και σφιν, κ. τ. λ.

In Il. ε. v. 808. Ρηιδίως, κ. τ. λ.

In Il. η. v. 353. Ελπομαι, κ. τ. λ. and v. 380. Δορπον, κ. τ. λ.

In Il. θ. v. v. 73, 74. Αι μεν Αχαιων, κ. τ. λ. and v. v. 224—226. Ημεν επ' Αιαντος, κ. τ. λ. and v. 235. Εκτορος, κ. τ. λ. and v. 277. Παντας, κ. τ. λ. and v. v. 466—468. Αλλ' ητοι, κ. τ. λ. and v. v. 475, 476. Ηματι τω, κ. τ. λ. and v. v. 535—537. Αυριον ην, κ. τ. λ. and v. v. 548—552. Ερδον δ' αθανατοισι, κ. τ. λ. and v. v. 557, 558. Εκ τ' εφανεν, κ. τ. λ.

In Il. ι. v. 694. Μυθον, κ. τ. λ.

In Il. κ. v. 191. Και σφεας, κ. τ. λ. and 409—411. Ασσα τε, κ. τ. λ. and 497. την νυκτ', κ. τ. λ. and 531. Νηας επι, κ. τ. λ.

In Il. λ. v. 515. Ιους, κ. τ. λ. and 543. Ζευς, κ. τ. λ.

In Il. μ. v. 175—181. Αλλοι, κ. τ. λ.

In Il. ν. v. 749. Αυτικα, κ. τ. λ.

In Il. ξ. v. 114. Τυδεος, κ. τ. λ. and 376, 377. Ος δε, κ. τ. λ.

In Il. ο. v. v. 212—217. Αλλο δε, κ. τ. λ. and 481. Ιππουριν, κ. τ. λ. and 610—614. Εκτορος, κ. τ. λ.

In Il. π. v. v. 614, 615. Αιχμη δ', κ. τ. λ. and 689, 690. Οστε και, κ. τ. λ.

In Il. ρ. v. 94. Βλαπτους, κ. τ. λ. and 117. Η θεμις, κ. τ. λ.

In Il. τ. v. v. 365—368. Του και, κ. τ. λ.

In Il. υ. v. 135. Ημεας, κ. τ. λ. and 312. Πηλειδη, κ. τ. λ.

In Il. φ. v. 471. Αρτεμις, κ. τ. λ. and 480. Νεικεσεν, κ. τ. λ. and 510. Μαψιδιως, κ. τ. λ. and 570. Εμμεναι, κ. τ. λ.

In Il. χ. v. 121. Κτησιν, κ. τ. λ.

In Il. ψ. v. 565. Ευμηλῳ, κ. τ. λ.

In Il. ω. v. 514. Και οι, κ. τ. λ. and 683. Ξανθου, κ. τ. λ.

We have marked the numbers, and inserted the initial words, that those who are not possessed of this edition may, if they choose, note them down in their own.

We

We will now give a complete collation of one book of the Iliad, as here printed, with Clarke's and Valckenaer's editions.

Ραψῳδια χ.

	Clarke.	*Valckenaer.*	*Wolfius.*
v. 30.	ὀγ' εστι	Id.	ὀ δ' εστι
36.	εισταικει	Id.	εστηκει
40.	εσιν	Id.	εστι
59.	ελεαιρε	Id.	ελεσον *
62.	ἑλκυσθεισας	ἑλκηθεισας	ἑλκηθεισας
67.	ερυουσι	Id.	ερυουσιν
85.	ιων	Id.	εων
101.	εκελευσε	Id.	εκελευε
118.	αποδασσεσθαι	αποδασσασθαι	αποδασσασθαι
Ibid.	ὁσσα	ὁσα τε	ὅσσα
128.	αλληλοισιν	αλληλοιϊν	αλληλοιῖν
135.	αιθομενοιο	Id.	αιθομενε
141.	ὑπαιθε	ὑπαιθα	ὑπαιθα
150.	γιγνεται	γινεται	γιγνεται
160.	γινεται	Id.	γιγνεται
164.	κατατεθνειωτος	Id.	κατατεθνηωτος
190.	τ'αγχεκ	τ'αγκεκ	τ'αγκεα
193.	ληθη	ληθε	ληθε
198.	Προς πεδιον γ'	Id.	προς πεδιον·
206.	Ουδ' εια	Ουδ' εα	Ου δ' εα
Ibid.	Εμενκι	ἐεμεναι	ἐεμεναι
218.	δηϊωσαντε	δῃωσαντε	δῃωσαντε
243.	μηδ' ετι	μηδε τι	μηδε τι
297.	Θανατον δ' εκαλεσσαν	Id.	θανατονδε καλεσσαν †
304.	ασπουδει	Id.	ασπουδι
310.	ἁρπαξων	ἁρπαζων	ἁρπαξων
325.	Λαυκανιης	Id.	λαυκανιην
326.	μεμαως	Id.	μεμαωτ'
331.	εφησθα	Id.	εφης ‡
356.	γινωσκων	Id.	γιγνωσκων
357.	εδοθι	Id.	εν φρεσι
364.	τεθνειωτα	Id.	τεθνηωτα
378.	Ω φιλοι Αργεων ηγητορες, ηδε μεδοντες	Ω φιλοι ηρωες Δαναοι, θεραποντες Αρηος	Id. cum Clarkio
380.	ερδεσκεν	Id.	ερρεξεν
382.	οφρα κε τι	Id.	οφρα κ' ετι

* With Plutarch and the Harl. MS. † A typographical error.
‡ With the Harl. MS. and one of Barnes's.

	Clarke.	*Valckenaer.*	*Wolfius.*
v. 388.	Ζωοισιν μετεω, και μοι φιλα γουνατ' ορωρη	Ζωος εν Αργειοισι φιλοπτολεμοισι μετειω	Id. cum Clarkio
390.	κακειθι	Id.	και κειθ. *
400.	μαστιξεν ρ' ελααν	Id.	μαστιξεν δ' ελααν †
412.	μολις	Id.	μογις
432.	αποτεθυειωτος	Id.	αποτεθηπωτος
441.	μαρμαρεην	Id.	πορφυρεην
469.	τ' ηδε	τε ιδε	τε ιδε
470.	χρυση	Id.	χρυσεη
479.	υποπλακω	Id.	υπο Πλακω
487.	Ηνπερ γαρ πολεμον	Id.	ην γαρ δη πολεμον

Some few words may have escaped us, but they cannot be many. We have not marked the variety of punctuation. From this sample, however, our learned readers will be able to judge of the acumen, sagacity, and discernment with which M. Wolf has selected his readings. The text is without any version, notes, or scholia: but, when the Odyssey and the other works imputed to Homer are published, he promises '*Notationes Grammaticorum et variantes lectiones cum observationibus, in singularia aliquot volumina, ejusdem quidem moduli, sed quæ disjuncta a descriptione textus emptores sibi suos seorsum quærant.*'

Art. X. *Histoire de la Decadence des Mœurs chez les Romains, &c.* i. e. History of the Declension of Manners among the Romans: translated from the German of Conrad Meiners, by René Binet. 12mo. pp. 526. Paris. Imported by De Boffe, London. Price 4s.

All the works of Professor Meiners are distinguished for good sense, for condensation of matter, and for profuse but well-chosen references to the original sources of information ‡. That which is now before us is one of his earlier, perhaps not of his better, productions: it treats exclusively of

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* *Cum M. S. Harl.* † *Cum Dion Hal.*

‡ The *Historia doctrinæ de vero Deo* has been much circulated in this country. The *Plan of a History of all Religions* has been translated entire in Mr. Maty's Reviews for 1786. The *Contribution to a History of the Opinions of the first Century*, printed in 1782, and the *Plan for a History of Philosophy*, printed in 1786, well deserve to be equally diffused. His recent biographies we hope shortly to receive.

that

that period of Roman history which is comprehended between the defeat of Perseus king of Macedon, and the introduction of the Imperial office. It glances at the state of parties, not with a very philosophic eye; and it dwells much on the history of luxury, of which the progressive refinement is too often confounded by the author with the declension of manners.

Liberty began at Rome, not with the banishment of the kings, but with the institution of tribunitian representation. Drusus, by his efforts to extend the right of deputing, deserved the applause of his country, though he occasioned the Social War. Many wars of the Romans were a consequence of deficient freedom: when a redress of grievances was solicited, the senate contrived some foreign expedition: for it preferred butchering the people to bettering their condition. The Latin historians mostly lean to the hereditary aristocracy: Plutarch is more impartial: Marius, Sertorius, Lucullus, have lost fame on account of their hostility to the senatorial party. Even Catiline and Julius Cæsar are probably misrepresented; some specific and real interest of the people must have formed the bond of union and the pursuit of parties so extensive as those which they headed. Cicero, and the other partizans of aristocracy, are perhaps somewhat unjustly in exclusive possession of the public ear. Under the Cæsars, while the Imperial office was held by families belonging to the popular faction, Brutus and Cassius were reviled as ruffians and traitors. After the deposition of Nero, when the supreme dignity passed over into the aristocratic families, the tide of servility took an opposite direction; and Brutus received from the historians that apotheosis which the modern French, inconsistently enough, continue to bestow on him.

A few anecdotes from the volume before us may not be unacceptable.

P. 236. 'However tyrannical the conduct of Sylla appeared to the Romans, they were still more indignant at the scandalous manner in which he flung away those treasures which cost the blood of so many illustrious Romans. He gave to a fine woman, to an actress, to a singer, to a freedman, in his confidence, the property of a whole nation, and the revenues of a whole city. He gratified his minion with the favours of a Roman lady whom he snatched from the arms of her husband.

'Chrysogonus, one of his freedmen, whose name Cicero, in one of his orations, has preserved, possessed, besides many magnificent villas, and a crowd of common slaves, several artists who were maintained and employed for his luxury. His house was filled with precious furniture, Corinthian vases, and plate of Delos; with embroidered quilts and cushions; with select pictures and fine statuary; with

with every thing that the most opulent families could display. Mere soldiers were made senators, and, to enable them to support the dignity of this new rank, were loaded with riches adequate to royal magnificence.'

P. 578. 'A consequence of the equal corruption of both sexes was that divorces became more common than adulteries. Men as well as women were in continual *circulation*. Husbands dismissed their wives, and wives their husbands, without assigning a pretext. Marriage was no longer a sacred union formed under the authority of the laws, and maintained by their protection, but a transient tie, broken at pleasure, from mere caprice. This instability and infidelity, which deprived the married of all the sweets and left them all the bitters of conjugal life, increased the neglect of it which was already excited by the general depravity and libertinism against which Metellus Numidicus thus declaimed, during his censorship. "*Si sine uxore, Quirites, possemus esse, omnes eâ molestiâ careremus. Sed quoniam ita natura tradidit, ut nec cum illis satis commodè, nec sine illis ullo modo, vivi possit, saluti perpetuæ potius quàm brevi voluptate consulendum.*"

P. 484. 'In Rome as in all other states, it was then remarked that the most unrelenting cruelty is the inseparable companion of corrupt morals and excessive debauchery. Rome was become a den of banditti, in which the protection of the laws reached neither life nor fortune, unless assisted by the bludgeon-men of some powerful faction. Cicero and Pompey were often in danger of assassination. Clodius and Catiline robbed and murdered whom they pleased, without incurring the punishment of the law.'

P. 494, 'When we consider that Rome inclosed a host of wretches, such as Verres and Clodius, and that the whole human race was really governed by such monsters, we are tempted to regret that neither Spartacus at the head of his slaves, nor Catiline, nor the Pirates, could avenge the wrongs of the universe, and stop the oppressions inflicted by this common enemy of all nations: that they did not reduce to ashes this den of iniquity, and bury its savage inhabitants in its ruins.'

The translation is well executed, and is intended as a companion to the *Essai sur la Politique et la Legislation des Romains*, lately translated from the Italian, and received with favour at Paris. The appearance of this work, as well as that of M. *Texier*, (see M. Rev. vol. xxi. N. S. p. 493.) is a strong proof that the national spirit of the French, which has been directed by literature to imitate the *internal* policy of the *Athenian* republic, will be guided by the same efficient means to imitate the *external* policy of the *Roman* commonwealth.

Art. XI. *Politische Wahrheiten*, &c. *i. e.* Political Truths. By F. C. Von Moser. 2 Vols. 8vo. pp. 280. in each. Zurich. 1796.

We understand that the author of this work was born at Stutgard in 1723, and began in 1749 his literary career by

by a *Sketch towards a Statistical Grammar.* Various writings, tending to promote political free-thinking, to inspire a liberal patriotism, to abolish the pedantic formalities of office, and to exalt the servant of a prince into a servant of the public, have from time to time recalled him to the notice of the Germans. This independence of spirit occasioned, in 1782, his dismissal from some employment under the house of Wurtemberg. He then endeavoured to obtain, from the laws of the empire, a protection against the displeasure of his prince, but received, from the imperial minister, this unexpected answer; "And if your master chose to ruin his country, what was that to you? The land was not your's." This drew his attention to the casuistical inquiry: *What are the limits of obedience which duty prescribes in official situations?* The result of this investigation, which is branched out with tedious micrology into 36 chapters, forms the most important discussion of the first volume of the present publication; and it strongly tends to counteract all subserviency in the inferior agents of executive power, in respect to plans which have for their object, or of which the probable consequence may be, the injury of the people.

The second essay, entitled *I feel my birth!* is intended to convince kings and princes of the blood that they are not placed in a favourable situation for understanding, nor for sympathizing with, the best interests of mankind. "Descend voluntarily to a private station: thus you may pass through the temple of virtue to that of honor."—Such is the covert advice of the hoary philosopher.

The third dissertation discusses *The Hobby-horses of Kings and Princes*, and collects many ridiculous and many odious anecdotes concerning their employments and amusements. The author is particularly severe on the chace, and justly blames the forest and game laws of his country.

The fourth piece describes *The Features of a Despot*, and the fifth *The Cabinet of Princes.* A good-tempered contemptuous sort of disaffection pervades the whole train of remark.

The *Second Volume* opens with *The Prince who is his own Minister.* It includes a dissertation *On the Praise of Kings and Princes*, and is terminated by *Miscellaneous Remarks on Sovereigns.*

The work abounds with anecdotes, all tending more or less to satirize servility, and to mortalize those gods of the earth, sovereigns. The experience of the courtier infuses a vitality into the delineations, which is not unworthy of the student of Theophrastus: but the censure of this author is so wholly levelled at the local circumstances of the petty courts of Germany, that he cannot reasonably expect his celebrity to extend far beyond the frontier.

ART. XII. *Voyages dans les Alpes, &c.* i. e. Travels in the Alps, preceded by an Essay on the Natural History of the environs of Geneva. By HORACE BENEDICT DE SAUSSURE, Emeritus Professor of Philosophy in the Academy of Geneva, and Member of several other Academies. 8vo. Vols. V.—VIII. Neuchatel. 1796. Imported by De Boffe, London. Price 1l. 1s.

IF the degree of science and useful information, which our age boasts to have attained, really exceeds any example afforded by past times, we are undoubtedly, in some measure, indebted for this advantage to that general spirit of visiting foreign countries, which is now prevailing among the higher and middling ranks:—but, though the printed accounts of those who travel for general information be not only most frequent, but, in general, most encouraged by the public, (of whom by far the majority read for amusement,) it will be admitted that, when men who are thoroughly conversant in any one branch of learning, bid a temporal adieu to their country in pursuit of their favourite or professional study, the harvest which they gather in their excursions, however few may be qualified to profit by it, is of greater and more lasting utility than the amusing journal of the *grand tourists*; which only supplies, perhaps, the place of the magazine or the novel, and, after the short existence of two or three days on the toilettes of the fair and the gay, is disregarded for some later and more fashionable publication.

We are happy in bringing to the remembrance of our readers a traveller, who is very eminently classed among the scientific species, and is already known to them as such from an account of the first part of the present publication, given in vol. lxv. of our Review, p. 378.

M. DE SAUSSURE is acknowleged to be one of the first mineralogists of the age, and to be also particularly distinguished from many of his brethren in science, as possessing a truly philosophic mind. By making a tour through the Alps, he has performed a task which, as far we know, no one before him ever undertook with the same spirit, executed with the same surprizing perseverance, and carried to the same extent. He does not, indeed, dwell much on the difficulties which he had to surmount, but which they only who have seen or passed the Alps,—those wonders of our Globe,—will be able to imagine. Animated with that sacred enthusiasm for knowlege which characterises great minds, he always reiterated his efforts, and was stopped only by the limits of possibility.

The present travels were undertaken a few years ago, at different periods, in the several branches of the Alps, and in part of the adjoining countries. To improve every opportunity for observation that might offer, M. DE S. was accompanied by

by his son, who, as we are told, happily inherits a portion of his father's abilities; and he was provided with all the variety of instruments and materials that could be required for the intended experiments. This apparatus he carried with him in a strongly built English berlin; though, from the nature of the ground which he had chosen, the carriage could very seldom be of much personal convenience to the philosopher *.

Since the publication of the first four volumes, almost nine years have elapsed; and this period has been employed by M. DE SAUSSURE not only in arranging his materials, but also in studying the works of the famous mineralogists *Werner*, *Karsten*, and *Hoffmann*. He speaks in high terms, particularly, of *Werner*; and he expresses a wish that all mineralogists would hasten to adopt the technical terms used by that eminent naturalist. M. DE S. himself has applied them to most species of stone and mineral that he found. In the course of his Alpine excursions, however, he met with a few stones, of which some did not appear to him to belong to any of the species described and determined by those writers; and others were, in his opinion, to be called by different generic or specific names; so that, in both these cases, he found himself obliged to introduce new denominations; *e. g. Palaiopetre*, *neopetre*, *delphinite*, the *grained delphinite*, the *smaragdite*, &c.

These travels are so richly stocked with new and curious matter, that, desirous of giving our readers at least a tolerable idea of their importance, we must now confine our review of them to the *fifth* volume; reserving the rest for our autumnal Appendix.—This volume comprizes the author's second expedition from Geneva to mount Cenis, and back by the coast of Genoa and through Provence. It is full of interesting mineralogical observations, particularly in his passage over mount Cenis. We can take notice only of such remarks as, on account of their brevity, are most suitable to our present occasion.

Half a mile from Chambery, M. DE S. visited what is called *les Abimes de Mians*, well known to travellers. On a plain of half a league square, little mounds, of a conical form, rise from the ground, like molehills, from twenty to twenty-five feet high; which bear the above name. Respecting the origin of these hillocks, the neighbouring people relate many singular

* On this occasion, we may remind our readers of M. DE SAUSSURE's journey to the summit of *Mont Blanc*; See M. Rev. vol. lxxvii. (1787) p. 532.—In the same vol. also, p. 117, may be found an account of the meteorological controversy between this gentleman and M. *de Luc*.

stories: but our author thinks that they must have been formed by some fragments of Mont-Grenier, an adjoining mountain, near to the summit of which a very great slope actually appears, just over those *abimes*, and which seems to be the vacuum that was left by such of the rocks as have fallen down. Of these detached pieces, the water washed away the most moveable parts, leaving the more solid, which served as kernels to the eminences that remained. As the hillocks are but slightly covered with mold and turf, the fact may be easily ascertained: but such a ruption must have taken place at a date posterior to the great revolutions of the earth, as there is not to be found any pebble of foreign origin either within or on the surface of those mounds, nor between them; while a little beyond them, as for instance to the southward of the village of *Mian*, pebbles of an Alpine origin are numerous. In the year 1790, M. DE S. made an excursion to this spot, with a view of examining it; when he found nothing but sharp angled fragments of calcareous stones, and secondary *petrosilexes*, as he calls them, formed within those stones. Some of the latter were solid, frequently enclosing broken pieces of shells; others were grained or saline, without any thing within them. The latter sometimes were found adhering to parts of petrosilex.

The most esteemed wine of Savoy is that which is made at Montmelian, about half a league from Chambery. It is not unworthy of remark that the soil of the vineyards in that place consists entirely of angular calcareous fragments, broken off the mountain called *Tuile*, which commands these vine plantations; so that scarcely any mold is to be found on them: but the pieces detaching themselves from the greater messes of rock are not always either so small or so beneficial. M. DE S. mentions that, a little below Aiguebelle, there is a heap of stones, which, in the year 1750, suddenly rolled down, burying in one night an extensive village called *Randan*. The path taken by those fragments may still be traced. After having been torn off the mountain, they rushed down through a very narrow defile, hemmed in between two rocks; and, coming out, they expanded themselves like a fan, overwhelming the whole of the inclining plain on which the village lay.

From this volume it should seem that there can scarcely be any extent of country in Europe, which holds out to the mineralogist more instruction or rational amusement than the Alps. That excellent naturalist, M. *de St. Real*, whom we shall have occasion afterward to mention, assured our author that mount Rocherey, not far from St. Jean de Maurienne, exhibited such

a variety of mineral substances that it might not improperly be styled a cabinet of mineralogy.

M. DE S. also went into the copper mines at Fosse du Sapin, the manner of working which we shall translate:

'The peasants employed in these mines use none of the inventions of art in working them. Without compass or any other geometrical instrument, they pursue the tract of the veins, after having traced them, or follow the quartz, when in quest of them. They spring mines and blow up the rocks, propping them where it may be required; this seldom happens, but they rejoice when it is found necessary, as the softness of the rock, in their opinion, argues the proximity of what they call *sales*, or considerable masses of minerals. They are not molested with subterraneous waters, nor obliged to cut canals for them. Neither is there any occasion for devising methods of ventilation, the mountain being so pierced with clefts, that the workmen find themselves under the necessity of closing up with doors the mouths of their pits, lest the penetrating wind should extinguish their lamps. Since, therefore, neither skill nor any great preparations are requisite, and that every one is at liberty to open the mountain in any place of which others have not actually taken possession, all the peasants are inclined to mining; neglecting the cultivation of their grounds, and disposing of their minerals to the traders at such low rates, as to vie in underselling one another: by which preposterous practice, they are at last all rendered miserably poor. Those miners alone profit by their labour, who use the precaution of tilling their grounds during the proper season, and working their mine only in the dead time of the year. During this period, the workmen in the mines, to the number of 400, and upwards, are busied night and day.'

M. DE S. acquaints us that the *Chevalier de St. Real*, who, at the time of the author's tour through the Alps, was invested with the office of *Intendant* of Maurienne, has made a very copious and interesting collection of Alpine minerals. Our mineralogical readers will also be glad to learn that M. *de St. Real* proposed to publish a complete natural history of mount Cenis and its environs. With this view, he had already in 1787, during two successive years, passed six weeks encamped under a tent, which he occasionally pitched on those spots of the mountain or its environs, that appeared to him best calculated to serve as a centre for his observations; and he designed to spend the same portion of time for five years to come in different places, equally adapted to the execution of his designs. He had two able assistants, who were to direct their attention to botany and zoology; to which branches of natural history he did not so closely apply himself as to mineralogy. Thus, he designed to describe, with as great exactness as the actual state of natural history might enable him, a square piece of ground, extending twelve leagues, both in

breadth and length, of which mount Cenis was to be the centre. Those who are in any degree acquainted with the loftyness of the Alps will be able to judge how great and arduous such an undertaking must be! Our author has seen the Chevalier's journal; and the terms in which he speaks of it excite our highest curiosity with respect to the above announced publication.

M. DE SAUSSURE, indeed, as well as M. *de St. Real*, confines himself for the most part to mineralogy; though not to the absolute exclusion of other branches of natural history. We present our readers with the following observations of the latter description:

'The wood of *Bramant* (says our author) is almost entirely composed of that species of fir, which Linné distinguishes by the name of *Pinus Sylvestris*. In Savoy, and in some of the provinces of France, it is called *daille*. It goes likewise by the name of *Geneva fir*, *Scotch fir*, and *wild pine*. This tree has begun to attract more general attention since it has been supposed to be the same with *the fir of Ingria*, which forms so important an article in the trade of Russia. It is, indeed, surprising that the fir, which, on the eminences of temperate countries, scarcely deserves to be called a tree, on account of its low, stunted, and crooked growth, should not differ from that of which the erect, strong, and thick trunks, in the northern forests, rise to so majestic a height as to have occasioned (at least in France) the prohibition of employing any wood but that of the northern fir, for the masts of ships of war. With regard to their identity, however, all naturalists agree; and the examination of Bramant wood has reconciled me also to the idea, which, at first, I was very far from thinking just. Indeed, the trees of this forest, without being of a size to render them fit for masts of ships, are very straight, and beyond comparison higher than those which are generally observed in our plains. This tree, it should seem, does not thrive in our climates, so as to produce an upright and single stem, but in proportion to its being exposed towards the north and surrounded by other trees. When growing to the southward, and in the skirts of forests, even of those which have a northern aspect, (for instance, in Bramant wood,) they are diminutive and crooked; and, which is still more remarkable, in the same forest, the top of those trees which, by exceeding the rest in growth, have reached the open air, immediately shoot forth lateral branches, and no longer rise in a perpendicular line. It is only in countries in which the sun may be said to have lost his power, that these trees are able to soar, without producing such branches as limit their growth: whence, also, the celebrated Linné found them much larger in Lapponia than in Sweden; and he laments, with great reason, that a considerable quantity of these trees, which are of such importance to navigation, should perish on the spot in the vast forest of Lapponia, without being applied to any use whatsoever. See his *Flora Lapponica*, p. 274.'

M. DE

M. DE SAUSSURE thinks that, for the purpose of increasing the usefulness of this tree in temperate climates, it might be necessary to plant or sow it on the exposed brows of high mountains, and to assign it a place among other trees which surpass the fir in height,—and constantly keeping it in the shade:—but he himself starts the objection, that, in such a situation, the fir would hardly prosper. Nevertheless, he rejoins, it is an object of such great importance to many navies of Europe, which, on account of this tree, are almost in absolute dependence on the northern countries, that the experiment ought to be tried even with the most precarious hope of success.

The author's account of his passage over mount Cenis to Piedmont is both instructive and entertaining; though of such a nature that we cannot, without overstepping our limits, give any extract from it. What, however, is the final result of this arduous part of his journey? He infers, from all the facts which he collected, that the causes which took the lead in the composition, arrangement, and present form of these mountains, were neither uniform nor regular: but that there must be supposed to have existed either several efficient causes, or a single one of such a nature as, by a combination of local circumstances, could be modified while acting. This irregularity in course brings to the mind the idea of subterraneous fires:—but, admitting, says our author, that such fires had been capable of raising and overthrowing such enormous masses, would they not have left on them, or somewhere in the environs, at least some trace of their action? Yet M. DE S. assures us, that, during the whole of his passage over the ridge of the Alps, he sought in vain for these vestiges; nor was he able to discover any mineral or stone on which he could even suspect these fires to have acted.

In the course of the fifth volume, the author makes very interesting remarks on the formation of the earth; and whenever he recapitulates the different observations made in his journey, for the purpose of drawing the result from them, he throws new light on that important question which has so often employed the most acute philosophers of our age, and is yet far from being cleared up. We would particularly recommend his ideas on vegetable earth. He had a good opportunity of making useful reflections on this subject, when he passed through that beautiful and fertile valley which lies contiguous to the plains of Lombardy, and is indubitably one of the countries first cultivated in Europe; and in which, consequently, the phænomena peculiar to that sort of earth must appear on the grandest scale. The flints, on which it is

there bedded, also form a valuable object for the observer. Indeed, when this kind of earth is spred over other species of it, over sand or small gravel, there may arise some doubt and difficulty in precisely determining its thickness and limits; whereas those large flints decide the point with the greatest certainty. The fact, alone, of vegetable earth lying immediately on flints, proves that the vegetable earth, in Piedmont at least, does not convert itself into quartzeous sand. M. *Sage*, a chemist of repute, considers quartz as a salt, of which the ingredients,—fixed alkali, and vitriolic acid,—are to be found in vegetables; thence inferring that the spontaneous decomposition of vegetables produces little crystals of quartz, or grains of sand; and this circumstance inclines him to think that the sands, frequently observed under the vegetable earth, (as in Westphalia,) must be the work or rather the last result of vegetables. Between Turin and St. Germans, however, M. DE S. found no sand beneath the vegetable earth; yet the vegetables both of Piedmont and Westphalia are, in substance, the same. Were it objected that the sand produced by the vegetables might have sliped through the interstices of the flints, M. DE S. affirms that he could point out a vast number of places and hills, even on the very plains in question, in which the vegetable earth immediately rests on rock, without the least layer of sand intervening between the earth and the rock. It should therefore seem that the sand which is placed immediately under vegetable earth must have a different origin.

The inconsiderable thickness of the vegetable earth on these plains is, with M. DE S., a proof that no quantity of it whatever can be deemed a standard for determining the time supposed to have elapsed since the country began to produce vegetables; for, in an extent of ten leagues between Turin and St. Germans, he always found its thickness keep within one foot, even on the best cultivated spots. Such a small degree of thickness evinces, in our author's opinion, that this earth is subject to a spontaneous decomposition, which limits its increase. He ably supports this position by various arguments, for which we must refer the curious reader to his book.

The author's researches with respect to the temperature of the sea, of lakes, and of the earth, in different depths, are not less interesting than the other chapters. In order to attain, by his experiments, the end which he had proposed to himself, M. DE S. found it necessary to construct a thermometer of his own invention. His object in so doing was diametrically opposite to that pursued in the construction of thermometers destined

destined to measure the heat of the air, the latter being calculated to assume, as *quickly* as possible, the temperature of the fluid surrounding them; whereas, in the thermometer which he intended for the same purpose, it was required that the instrument should be influenced by the encompassing fluid as *slowly* as possible:—for, since the temperature of the *bottom* of the sea was to be ascertained, it became necessary to form some expedient by which the thermometer, after having adopted that temperature, should lose nothing of it while traversing the body of water through which it returns from the bottom up to the surface. With this view, instead of a thermometer with mercury in it, M. DE SAUSSURE chose one with spirits of wine; because the latter fluid takes a longer time before it changes its temperature; and, instead of making the thermometer as small as possible, he gave it a large bulb and a thick cover of such materials as were likely to be least affected; or through which the calorique was known to penetrate with more than usual difficulty.

We must now quit this agreeable and interesting traveller for the present; hoping that, in our next Appendix, we shall resume our conversation with him under less limited circumstances.

[*To be continued.*]

ART. XIII. *De la Revolution Françoise*, &c. *i. e.* On the French Revolution. By M. NECKER. 8vo. 4 Vols. pp. about 340 in each. 1796. Imported by De Boffe, London. Price 1l. sewed.

THE name of NECKER is so well known in Europe, and the part which he bore in the administration of France at the commencement of the Revolution is so fresh in the memory of political readers, that it is not necessary for us to introduce the present work by any preliminary observations respecting the pretensions and character of its author. These circumstances, also, will probably attract towards it a share of public attention, which would render us desirous of entering into a proportionate copious examination of it: but the volumes have reached us so very recently, that we have scarcely had time thoroughly to peruse them, and shall find ourselves obliged to compress our remarks into a smaller compass than we might otherwise have allotted. A translation of them, however, or of part of them, being advertised, every reader may have an opportunity of investigating their contents

The performance consists of historical detail, and of reflections. The historical part begins with the administration of M. *de Brienne*, the archbishop of Toulouse, in 1787, and ends with

with the establishment of the French Constitution of 1795: extending to about one-third part of the third volume. The fourth contains observations on the federal government of America, and on the limited monarchy of England; with philosophical remarks on equality.

At the commencement, M. NECKER enters into a laborious investigation of the causes that led to and effected the great event which is the object of his history;—if history that may be styled, which is so unceasingly interrupted by reflections and exclamations. On this branch of the subject, we do not meet with any thing that has not been again and again repeated, and exhibited under every aspect, by a variety of preceding writers; and the unprovoked war undertaken by France against Great Britain, during which this gentleman acted so conspicuous a part, is passed over in silence: though, perhaps, it contributed more powerfully and immediately to the French Revolution, than all other causes united.

In 1781, M. NECKER *says*, he left the finances well balanced, the revenue equalling the expenditure. The King, he thinks, was deceived when he believed, on the word of M. *de Maurepas*, that another Minister of the Finances would execute the business equally well. His Majesty appointed, successively, the extravagant M. *de Calonne*, the virtuous but weak M. *de Fourqueux*, and finally the accomplished but rash Archbishop of Toulouse. Immediately before this last appointment, the king had thoughts of replacing M. NECKER; and had this design been carried into execution, our author observes, 'none of those events would have occurred, which soon afterward happened*.' In 1788, after the dismission of M. *de Brienne*, who had been translated from the archbishopric of *Toulouse* to that of *Sens*, M. NECKER was again called into office. 'I went (he says) to Versailles. The King saw me in his closet in presence of the Queen. His Majesty, in his great goodness, manifested some degree of embarrassment at the meeting, having sent me into exile in the preceding year. I spoke of nothing but my devoted attachment and respect; and from that moment, I was replaced about my Prince, as I had been in former times†.' He might have added that the place which he now occupied was still nearer to royalty than before, since he was now admitted as a member of the Cabinet; an honor which he had formerly solicited in vain, and the refusal of which so deeply wounded his pride that he carried his resignation to the Queen, who readily accepted it.

The author's account of his 'Second Administration' is the most elaborate and interesting part of the publication. The

* Vol. i. p. 25. † P. 42.

reader

reader of it, however, must not expect any regular series of narrative, nor any thing like unity of time, place, or action. The whole is in the style of a homily; and the few facts that are mentioned disappear in the unconnected mass of emphatic declamation, which is intended to exculpate himself by criminating his adversaries. His general reflections are scattered with a liberal hand; and though among them we do not find any that are recommended by either novelty or ingenuity, many of them are both solid and seasonable. The following may serve for an example *:

'Those who advise the European governments rashly to employ measures of rigour and severity continually quote the French Revolution in support of their system and their counsels. I request these governments to study with attention, and for themselves, the example thus set before them as a guide for their judgment. They will then see that the French Revolution essentially originated in thoughtless acts of power and authority.'—'Let courtiers therefore beware of inciting the Sovereigns of Europe to violent resolutions, by speaking to them of the Revolution in France: this would be deluding them by false appearances, in order to detach their attention from reality. Such modes of procedure should be left to ignorant and superficial men, who form general conclusions from particular circumstances which occupy their thoughts; while it may be forgiven in the nobles of France, who are so deeply interested in extolling the merit of boldness, after having so grievously wandered from the dictates of prudence.'

M. Necker well unfolds the principles of administration of the National Convention, and justly arraigns their rapacity and prodigality. He has treated this subject perhaps more ably than his countryman *Sir Francis d'Ivernois:* but he forgets, as well as that gentleman, that the French acted like a party in a law-suit, who should think that he ought never to regard expence, provided he can gain his cause.

The criticism on the constitution of 1795 abounds with just though trite remarks. According to our author, the great defect of that constitution was the want of a due connection between its component parts; and particularly the want of a sufficient intimacy between the legislative and executive powers:—whether this objection be well founded, time alone can reveal.

The author's reflections on the English and American constitutions, contrasted with the principles of French equality, will be familiar to an English reader; being principally borrowed from books in his language; and though, in a practical view, such remarks can never be unseasonable, those of M. Necker

* Vol. ii. p. 38. and p. 41.

are written in too *academic* a style to be much relished by those who most require them. The reader is fatigued, also, by the perpetual recurrence of the same thoughts, expanded but not invigorated, amplified but not impressed.

Among the multitude of memoirs respecting the French Revolution, it will not be easy for the future historian to discover materials for a consistent and authentic narrative. Each author is his own hero; and each actor in the great scene exhibits himself as the principal figure,—as the centre on which the whole system turned,—as the propitious divinity whose influence, had it not been counteracted by malignant powers, would have produced order and happiness. No one of these writers is better entitled to boast than M. NECKER; and no one has more freely used the privilege. His vanity extends to every thing that is connected with himself, or with France particularly,—the great theatre of his glory. Of the French nation he always speaks as being the most illustrious on earth, and equally pre-eminent in arts, arms, letters, eloquence, and poetry. He even takes a pride in augmenting the population of that country by nearly one-fourth, and in magnifying its extent in a still higher proportion. When (vol. iv. p. 162.) he gives to it 25,000 square leagues, he makes his minutes of longitude equal to those of latitude; not reflecting that, at 50 degrees from the equator, three of the former do not amount to two of the latter; and that the medium of the degrees of longitude in France is under 14 geometrical leagues.

ART. XIV. *Essai Historique, Politique, & Moral,* &c. *i. e.* An Historical, Moral, and Political Essay on Antient and Modern Revolutions. Vol. I. 8vo. pp. 693. De Boffe, London.

SOME Platonists have been fond of defending the whimsical opinion that human souls are eternal self-subsistent Beings, ever migrating into fresh human bodies, limited in number, and whose whole variety is exhausted in the course of one or two thousand years. Hence they would argue, "you may observe the same souls and groupes of souls, as to character, pursuit, and train of idea, re-appearing, after a lapse of ages, almost in the original succession; and repeating, under other names and climates, the virtues, the vices, and the exploits which characterized their former incarnations." One would suppose this theory to have been embraced by the author of the work before us. For every incident of the French revolution, whether trivial or extraordinary, he finds a parallel in antient history; and for every character that has been remarkable in it he discovers some classical archetype. The resemblances are often

often pointed out with more wit than judgment: but the comparisons are always carried on with learning, eloquence, and vivacity. In *speculation*, the author is one of those Quixotes of independence who prefer the *peaceful anarchy* of the savage state to any form of liberty that is coerced by human laws: but, in *practice*, his attachment to royalty appears to have cost him his fortune and his country.

The introduction sketches the plan of an extensive work, of which the object will be to compare the French Revolution with all the revolutions antient and modern, that have resembled it, or have led the way to it. The volume now published comprizes only its features of resemblance with the revolutions of Greece. In the first chapter, the author declares for the doctrine of the eternity of the earth, and of its human population. He consequently supposes that there are natural causes always at work, adequate to the extinction of any attainable degree of human civilization, and which have repeatedly effaced the very remembrance of the past. He rejects the notion of a perpetually progressive improvement in the state of society, and is inclined to number the late revolutions of France among the *magnificent follies* of men. He expects from it, ultimately, little influence on the condition of surrounding nations, and as little alteration in the state of the multitude at home.

A parallel is drawn (Chap. v.) between the abolition of the heroic monarchies of Greece in favor of legislative republics, and the somewhat similar contagious democratic ferment of our own times. In the antient world, the author every where sees modern Europe. He finds at Athens emigrants and revolutionary tribunals; and, in the massacre of Eleusis, a second of September, nay the very names of the French Factions, the Mountain and the Plain. Megacles is compared with *Tallien*. The Jacobins, with a most ingenious absurdity, are likened to the Spartans, and are maintained to have borrowed their opinions and their emblems from Lycurgus and his followers. A defence of them occurs at p. 84, which merits attention. The resembling character of the Athenians and Parisians, neither of which is on the whole praiseworthy, is traced with a skilful hand in the XVIIIth chapter; and this serves for an introduction to an extensive survey of the state of knowlege in Greece, at the æra of the republican revolution.

Among the curious quotations from antient authors, may be ranked the voyage of Hanno, here inserted entire, and compared with that of Captain Cook. The humanity of the English navigator, in sowing the South-Sea Islands with nutritive plants, is deservedly and well praised,—but not better than in those beautiful lines of *Les Jardins* of *De Lille*;

"*Ta*

" *Ta voile en arrivant leur annoncait la paix,*
" *Et ta voile en partant leur laissait des bienfaits,*" &c.

All this is preparatory to a long parallel between Great Britain and Carthage; in which it is observed that each produced but one great general, *Hannibal* and *Marlborough*; that their constitutions were not unlike; that their colonies revolted; and that their coincidences of fortune already extend to very minute particulars.

Egypt is compared with modern Italy, as having been the source of arts and superstitions to the antient world.

The xxxviiith chapter, concerning the Celts, confounds, after the manner of *Pelloutier*, the Gaelic, Cimbric, and Gothic nations; which were radically distinct from each other in language, manners, and religion. Switzerland and Scythia are paired, not very fortunately; while Macedon and Prussia are placed in parallel, with great felicity. Tyre is assimilated to Holland, and the Persian empire to Germany.

These steps lead us to a very detailed, interesting, and well-conducted parallel between the present revolution-war of the French, and the Medic war of the Greeks; in which the author comprehends the whole period intervening between the battle of Marathon in the time of Darius and the general pacification under Artaxerxes. These wars had nearly the same causes, and the same success is at first observable on the part of the allies; afterward, the same reverses. The following passage will give an idea of the manner in which the author unites the different facts:

P. 326. ' Hippias, last king of Athens, had retired to the court of Artaphernes, brother of Darius, and satrap of Lydia. The brothers of Louis XVI. had sought a refuge at the court of Coblentz. The Athenians immediately said that Darius favoured the tyrant, who was intriguing to raise up enemies against his country; and Deputies were sent to Artaphernes, to require him to desist from protecting the cause of Hippias. The French insisted that Leopold should forbid the assemblage of the fugitive princes and nobles in his states. Artaphernes openly replied that, if the Athenians desired the good-will of the great king, they must replace Hippias on the throne. The German Emperor seemed to obey the orders of the National Assembly, but secretly pursued an opposite conduct.

' Darius complained that the Greeks fomented the rebellion of the Ionian towns, and intermeddled with the internal government of his provinces. The German princes complained of insolent decrees, which affected their territory.

' Amid these mutual reproaches, it was impossible for the minds of men long to preserve the moderation which they affected. Both parties professed to intend peace, and both prepared for war. Exasperation spred. Hippias, at the court of Suza, described the Greeks

Greeks as factious foes to order. The emigrants invoked Europe against the sworn enemies of kings. The Athenians and the French recommended insurrection against the tyrants who oppressed the liberties of nations. The one party sounded an alarm of republicanism, the other of slavery. Reciprocal insults provoked both to arms. The Greeks then, the French since, got the start of Persian indolence, and of German phlegm; and they attacked first. The 69th olympiad, and the year 1792, commenced with the hostilities of wars which are but too memorable. The Athenians precipitated themselves on Asia Minor, the French on Brabant; and both are repelled, leaving behind them flames which required torrents of blood to quench."

Dumouriez is ill-compared with Miltiades: with Themistocles, the resemblance of character and fortune would have been more obvious. *Pichegru* is likened to Pausanias. The following table of parallelism between the two wars occurs at p. 339:

Confederated against Greece.	*Confederated against France.*
The empire of Persia.	The empire of Germany.
Allies.	*Allies.*
The Arabians.	The Spaniards.
The Thracians.	The Russians.
The Macedonians.	The Prussians.
Maritime Powers.	*Maritime Powers.*
The Carthaginians.	The English.
The Tyrians.	The Hollanders.
Revolted Provinces.	*Revolted Provinces.*
Bœotia.	Flanders.
Argolis.	Liege.
Isles of the Archipelago.	Avignon.
Greek Emigrants.	*French Emigrants.*
Hippias and his adherents	Monsieur and his adherents.
Neutral Nations.	*Neutral Nations.*
The Scythians.	The Swiss.
The Thessalians.	The Scandinavians.
The Cretans.	The Anseatic towns.
The Greeks began their War without an Ally.	*The French began their War without an Ally.*

The author pushes the resemblance to a number of petty incidents, which we have not room to enumerate:—but it seems natural to conclude that, as a long posterity has on the whole taken part with the Greeks in their splendid and victorious struggle for liberty and independence, so it will view with favor the exertions of the French, when the tomb shall have heaped its mold on their follies and their crimes. The influence of the triumph of the Greeks was inconsiderable, as

to

to other nations. Junius Brutus had, indeed, been deputed by Tarquin to the oracle of Delphi, soon after the expulsion of Hippias; and perhaps he then acquired his hostility to kings. The revolution of France seems likely to terminate, without forming any other regicide than *Ankarstrom*.

The first Part of this work is terminated by a chapter of detached reflections, in which the author ascribes to *the moral corruption of this age* the chief influence in accelerating the revolution. 'Philosophers, (says he,) with hearts of executioners, have deprived us of the hopes of a better life. What wonder, if man thus insulated in the universe,—having no object to feed his hopes but the amelioration of this speck and shoal of time,—should pursue the first earthly phantom that promised him some visionary reward?' The author himself is, however, no ardent believer, and has consecrated four chapters to a summary of objections against Christianity. In style, he more resembles *Bernardin de Saint Pierre* than any other late French writer.

In Part II. of this volume, the author is occupied in contrasting the intellectual character of the philosophic ages of Alexander with that of our own times. The Syracusan revolution accomplished by Dion, which originated in the opinions of a caballing sect of philosophers, is analyzed. The misfortunes of the exiled Dionysius were severer than those of the Bourbons. A long list of unfortunate sovereigns is given, all marshalled in melancholy array,—Oedipus, Orestes, Idomeneus, Demaratus, Hippias. Pausanias II. of Sparta, Darius flying before Alexander and murdered by his courtiers, Cleomenes crucified in Ægypt, Antiochus Hierax imprisoned by Ptolemy, Antiochus X. a vagabond in Parthia, and Mithridates self-poison'd. Among the moderns, are enumerated Gelimer, Lamberg, Pietro de' Medici, the emperor Henry IV. the Count of Flanders expelled by Artavelle, Charles V. and VII. of France, Henry VI. Edward IV. and Richard II. of England,—and Stanislaus of Poland. An elaborate collation of the fortunes and formal condemnations of Agis of Sparta, Charles I. of England, and Louis XVI. of France, occupies many chapters:—the English monarch appears to the author to have deserved punishment more than the other two.

The account of the subdivisions of the Greek sects of philosophy, which is illustrated by a table, is very unsatisfactorily executed. As the author frequently quotes the German writers, and has translated a fragment of *Klopstock*, he would have done well to consult in this department the recent work of M. *Tiedemann* (see Rev. vol. xx. p. 573, and vol. xxi. p. 504.) Of the French school of metaphysics, he speaks with becoming

coming disparagement: the Encyclopedists were rather *priests* of *philosophy* than *philosophers*; the *diffusers*, not the *inventers*, of their unprincipled principles. Helvetius has the strongest claim to originality of mind. It is well observed that the philosophers of Greece, born in republics, and experienced in all the inconveniences of democratic factions, mostly favoured a monarchical constitution of government, and thus gave birth to a willing submission to the Macedonian arms: whereas our philosophers, familiar only with the practical inconveniences of monarchy, have favoured in their speculations a republican constitution of government, and thus assisted the extension of French influence.

A dissertation on the relative character of religions, as prevalent in the antient and in the modern world, next occurs. Polytheism amused the people and catered for their pleasures, but was ill calculated to withstand either the arguments of Epicurus or the jests of Lucian. The following chapters treat of Christianity, and predict its downfal, as a religion in its wane.

'P. 633. In England (says our author) Christianity will expire with the profoundest indifference. The cause of this lukewarmness in religious matters, so conspicuous in Great Britain, is twofold—the mode of worship, and the clergy.

'The worship wants pomp and effect. This is the common imperfection of all the reformed churches. Their rites are too few. The temples are shut all the week, and a few short prayers compose the whole Sunday observance *. Johnson laments this.

'The clergyman is rich, a man of the world, scarcely known to his parishioners, and never to the populace. He is a non-resident, and employs a substitute, who gallops from church to church through three or four parishes on Sunday, and then replunges for six days into the tainted atmosphere of the town in which he dwells. The philosopher may admire the urbane manners and enviable leisure of the English priest: but the religionist must feel that it accelerates the decease of Christianity. The astonishment of a foreigner is hardly conceivable, when he is told that these men in black, who receive women at their houses, who dance at balls, who empty their bottle; in a word, who live like other men;—are *the clergy*. The erudition, the generosity, the hospitality, which I have witnessed in priests of the English church, make me deplore from the bottom of my heart that ruin to which I behold them hastening. I cannot think their manners compatible with their revenues: those are their own, but these belong to the people. If I speak freely, I crave excuse: it is from gratitude for virtues to which I am indebted, that I would warn the clergy to provide against the approaching catastrophe of their fortunes.'

* Our readers will easily detect this misrepresentation; as well as the want of qualification in some of the subsequent assertions.

The author then proceeds to inquire (in the LVth chapter) what religion will supplant Christianity?

'P. 649. Interesting (says he) as this question may be, it is scarcely to be resolved from extant data. Christianity sickens every day; yet we behold no hidden sect silently circulating in Europe, and encroaching on the antient religion. Jupiter will hardly revive. The doctrine of Swedenborgh and his illuminated followers is but locally successful, and is unlikely to become a prevailing superstition. The few may plausibly pretend to inspiration, but not the crowd. A moral worship, which should personify the virtues, and ordain allegoric rites to Courage, to Truth, and to Justice, is too absurd and cold to last. Theism has still less chance. It may suit the sage, but not the vulgar. A God, an immortal soul, an impending retribution, can never find, in the sophisms of metaphysicians, a proof which would impress the multitude. Will some new Mahomet, bursting from the East,—that womb of impostors,—with fire and steel in his hands, overrun Europe, and institute a novel idolatry? Or will a prophet of our own arise, when Christianity shall have fallen into absolute discredit, and preach some original enthusiasm, with a persuasive eloquence which shall be able to combat the religious torpor of corrupt societies? Alas! eloquence is no longer a solitary talent, nor imposture practicable: he would dwindle, like Swedenborgh, into contempt. Yet some religion we must have, or society will perish. The more we contemplate the question, the more reasons do we find for alarm. All Europe seems on the brink of a dissolution, of which the desolation of France is but the harbinger.'

In this whole speculation, we cannot help viewing the author as the dupe of his infidel prejudices. He confounds Religion with the church, and Christianity with established modes.

The necessities of government may one day confiscate, here, as in France, the revenues of an opulent priesthood: but, in this case, (if we do not misunderstand the drift of recent publications,) it is to very evangelical Christians that the popularization of the measure would be entrusted. Where does Great Britain offer a single symptom of the decay of Christianity? Our Sunday schools have taught the catechism to every child, and led the way to a religious rather than to an irreligious fanaticism. Is it to the devout riots of Birmingham, to the rising convents of the papists, or to the crowded conventicles of methodism, that the author would point for his proofs of decaying piety? Are not numerous associations, composed of men high in rank and consequence, really acquiring *applause* by acting as committees of inquisition to prosecute the writings of an infidel? Has the author never heard of the meritorious exertions of Mrs. Hannah Moore and her imitators? If Christianity were forsaken by the men, it would be preserved and extended by the women of England. A change of spirit may indeed be traced in our zealots: in the time of Charles I. the earlier were more studied

studied than the later scriptures: the reverse is now the case. During the late controversy, Bp. Watson's Apology was received with less gratitude by the People than Mr. Paley's Evidences. The writings of Agricola have proved that Christianity can wholly spare the support of the Jewish sacred books. Were we to indulge a conjecture as to the future religion of the people, we should expect that philosophers may succeed in banishing the Mosaic miracles, but will be inefficacious in their attacks on the resurrection of Jesus.

To conclude: This whole volume deserves to excite notice, and to obtain perusal. In nothing does it resemble that crowd of ephemeral common-place works, which every week hatches from the mud of the revolution. Much peculiarity and novelty of view, and information very comprehensive, distinguish the author. He quotes even to pedantry, when he is examining a beaten topic; and his style swells into eloquence, when he can snatch himself from the men of history and society, to describe his excursions into Canada and his passion for savagism. He is apparently an emigrant, though closely allied in opinion to the present rulers of France. We should expect that a work so honourable to his talents, and so consonant with the views of his country, will be a sufficient title to secure his return.

ART. XV. SALOMON GESSNER *von* I. I. HOTTINGER: *i. e.* The Life of SOLOMON GESSNER. By I. I. HOTTINGER, with *Gessner*'s Portrait. 8vo. pp. 270. Zurich. 1796.

WHATEVER title to "deathless fame," or whatever merit, the celebrated writers of modern times may possess, the admiration of their works is generally bounded by the frontiers of the country which gave them birth; and distant nations hear but a faint echo of the loudest encomiums bestowed on authors in their *natale solum*. The languages of the more polished nations, indeed, are familiar to the learned and to the well-educated classes of society throughout Europe: but how few attain to such intimate acquaintance with any foreign tongue, as not only to think but also to feel with the author who is writing in it! Translations, too, though very useful when made even with tolerable accuracy from scientific works, or mere relations of facts, become uninteresting and frequently insipid, when attempted from productions of wit and genius; in which, manner and style, often inimitable on account of their peculiarity, are such distinguishing features. Some writers, however, most conspicuously favoured by nature, are so faithful in their representations, so happy in their manner, and so simple in their expressions, that they seem to belong to no country

exclusively, and to lose little through the medium of even indifferent translations. Homer, the Arabian Nights, Cervantes, Ossian, and the Bard whose life we now announce to our readers, prove the justice of this remark beyond all doubt, and shew that truth, good sense, and wit, though they strike most forcibly on the mind when conveyed in proper terms, will shine with much lustre through any version or language. This is particularly the case with regard to *Gessner*. His *Pastorals*, *Daphnis*, and *the Death of Abel*, are translated not only into the more polite languages of Europe, but also into those of the Sclavonian Stock, *e. g* the *Hungarian*. In England, his works have been generally read ever since their appearance; and there is scarcely a book-stall in the metropolis which does not exhibit some part of his poetry for sale. We are therefore inclined to believe that many of our readers will be pleased with some particulars of this writer's life, as given by his present biographer.

M. HOTTINGER, it appears, lived on terms of intimacy with *Gessner*; and, for this reason, and on account of his eminent literary character, he was requested by the family of his deceased friend to publish the present memoirs.

Solomon Gessner was born at *Zurich* in the year 1730. His family had always been distinguished as producing men of letters; and so early as in the 16th century, *Conrad Gessner* acquired such fame for his knowlege in natural history and philosophy, that he was called the German Pliny. Among his descendants, *John Gessner*, a contemporary and friend of the great *Haller*, shone conspicuous in natural science, especially in botany; yet not more than his brother *James* did in the study of antiquities and coins. As to our amiable poet, whose father was a senator, no one suspected, in the more early years of his life, that he would ever become the favourite of Europe, and that he would revive, in our times, the rural strains of Theocritus. A very preposterous method of teaching the classics prevailed at that time in Switzerland, which was precisely calculated to give disgust to boys of quick parts. Instead, therefore, of attending to his tutors, during the hours of instruction, he misemployed his time in modelling wax figures; thus manifesting his early partiality for the arts of design, in which he afterward attained to an uncommon degree of skill. Happening, also, to meet with a translation of Robinson Crusoe, the romantic story of that adventurer took such hold on his imagination, that he composed a number of similar tales, replete with the most fantastic flights of genius. The result was, that he remained utterly ignorant of the rudiments

of

of grammar. His masters, therefore, despairing of him, pronounced him unfit for any of the learned professions; and a celebrated scholar, who was then considered as another Numa, and was consulted as a sage, being requested to give his opinion of the boy, sent him back to his parents, after a short examination, with the mortifying decision that the capability of reading and writing, and some proficiency in cyphering, were all that they had to expect with regard to their son.

Here the intelligent biographer makes the following remark:

'It would appear that young people are often more impartially and skilfully judged by their playfellows and companions, than by those who have the care of their instruction. For any display of talents, proper materials are requisite, which a boy of quick parts does not always find in the first rudiments, or may happen to dislike; while, in an intercourse with those of his own age, he will soon manifest his powers, and easily obtain the rank to which his merit entitles him. In such a situation, a slighted boy, unless hereditary bashfulness, bodily infirmity, or moral defect, should hinder him from rising, will be neglected more from actual want of capacity, than from any prejudices of his companions. A boy, on the other hand, who takes place of the rest, and is chosen *king of the play*, will enjoy such a distinction less on account of any blind partiality in the electors, than from a prudent estimation of their own advantage: for, at that age, all the groveling passions, by which the natural relations of civil society are so often warped, have but little scope. A boy does not wish for deception but for enjoyment; and he chearfully submits to those who are capable of procuring for him a degree of happiness superior to what he himself can accomplish. It is at least certain, I think, that, among young people, esteem ever attaches to merit, though it be not always such as men would deem real; and that no youth, who is distinguished by his companions, can be altogether destitute of parts.'

This remark applies peculiarly to *Gessner* when a boy. Without him, his young friends thought their amusements and sports imperfect, and all crowded joyfully about him as soon as he entered their circles.

In order to regain, in some measure, the time lost at school, his parents put him under the tuition of a country clergyman; and in this situation he improved so far as to be able to read some of the Latin poets. German literature being then in its dawn, the young student eagerly perused such authors in his native tongue as he could procure. He also discovered a turn for drawing: but his father, who carried on a considerable trade in books, wishing him to follow this business, fixed him at *Berlin* with an eminent bookseller. Here, however, young *Gessner*, being made a drudge, was soon disgusted with such

treatment, and left his master. His parents were displeased at this step, and slackened their remittances, which they considered to be the best method of bringing him back to his duty:—but his ambition, as well as his inclination, resisted their views, though he soon found himself obliged to adopt some expedient for supplying his wants; and necessity now called forth those talents which had been so long entirely hidden, that his undiscerning friends, as we have seen, had denied him the necessary capabilities of mind. On a sudden, he disappeared from his acquaintances, who sought him to no purpose: while, in fact, he had only locked himself up in his room. Having passed a few weeks in the most recluse retirement, he waited on the king's painter, whose friendship he had already gained, and requested that gentleman to follow him to his chambers. Here the walls were found covered with paintings, which he had just finished. Being asked from what originals they were copied, he assured his surprised friend that they were all of his own invention; on which he was much complimented by the painter. Indeed, *Gessner* had formed a scheme of subsisting by this occupation, if no reconciliation with his parents could be effected otherwise than by returning to his former master. Fortunately, however, he procured both pardon and leave to prolong his stay at Berlin; where he introduced himself to several men of letters, especially to *Ramler*, whose poetry and critical sagacity were already much esteemed. From this city *Gessner* then departed to *Hamburgh;* where, among others, an acquaintance with that pleasing poet *Hagedorn* contributed not a little to mature *Gessner*'s literary talents; and, on returning to Switzerland, he carried with him a refined and established taste. About this time, as *Bodmer*'s name stood in high repute both for poetry and criticism, *Gessner* failed not to avail himself of his celebrated countryman's learning. Zurich being likewise successively visited by *Klopstock* and *Wieland*, these distinguished geniuses fanned his ardor for literary fame no less by their conversation than by the lustre of their names. He was also much improved by his intercourse with a few accomplished young men of his own age, who afterward, as well as himself, became renowned in the republic of letters.

We cannot help observing, in this place, that the biographer, in this part of his narrative, has displayed much skill in tracing the various incidents and causes to which *Gessner* owed his future celebrity; and those who are acquainted with continental literature will here find an abundance of interesting information.

After

After some smaller publications, which were favourably received, *Gessner* wrote his *Pastorals* He, undoubtedly, had studied with care the great models of this species of poetry: but it would be doing him little justice to call him a successful imitator. His manner is novel, and chiefly adapted to the age in which he wrote. The Shepherds of Theocritus are sensual, and, in every respect, such as nature made them; while those of *Gessner* are Beings elevated above the standard of mankind, and are rather an offspring of the virtuous poet's imagination than real men. Whether he deserves censure or praise for deviating from his predecessors is a question which may furnish ample matter for discussion: but we would remind the fastidious, that criticism is but a poor and blunt weapon to employ against the most unequivocal applause of all Europe. *Gessner*'s cause, in our opinion, is the same with that of *Raffaelle* and *Michael Angelo*, which has been so ably pleaded against the inferior Venetian and Flemish schools by the late Sir J. Reynolds, in his discourse on this subject; and which discourse no one, who is unbiassed and open to sound argument, can read without satisfaction.

It would be useless to enumerate the different performances of an author whose works are in every person's hands. We shall only add a few observations on the signal success which his writings experienced in France.

The *Death of Abel*, being translated at Paris by a native German, was revised by *Toussaint*. It so much pleased the public of that polished metropolis, that, within a fortnight, two editions were printed off; and, before the year elapsed, a third became necessary. *Gessner*'s other publications were now in great request; and the most celebrated men in France, especially *Turgot* and *Diderot*, lent their assistance towards rendering the translation more perfect. Two letters of *Diderot* and *Rousseau* are annexed to these memoirs, which evince the great esteem in which they both held the Swiss poet. The Duchess of *Choiseul*, who was then at the head of taste in France, requested *Gessner* to settle at Paris: but he declined it, stating, by way of apology, that he was retained in his native place by the tenderest ties of nature.

The narrowness of *Gessner*'s fortune obliged him to dedicate much of his time to painting and engraving, which he cultivated to considerable perfection, though he was often dejected at his imaginary inability of attaining that excellence which he had conceived in his own mind. In private life, he was much respected, and still more beloved. His good-nature, his wit, and his humour, endeared him to all his friends.

After an happy and meritorious life, he was carried off by an apoplexy in the year 1788, at the age of only 58.

For specimens of *Gessner*'s poetic works, with English translations, the reader is referred to our General Index, vol. i. p. 550. *Class Poetry.*

ART. XVI. JOANNIS LANIGAN, *S. Th. D. et in Academia Ticinenci Professoris, Institutionum Biblicarum Pars Prima.* Vol. I. 8vo. pp. 582. Pavia.

THOUGH this volume has been in circulation on the Continent during three years, it has but recently come into our hands.—It is one of the many proofs which we could produce, that theology in general, and Biblical criticism in particular, begin to wear a more liberal and reconciling aspect than they did twenty years ago. Dr. LANIGAN is a moderate Romanist, though educated at Rome itself: where, we suspect, his doctrines, on some particulars, would be scarcely deemed orthodox: but he has for some time been professor in the university of Pavia; in which, Cisalpine principles, and the maxims of the Gallican church, are openly avowed and defended, to the no small chagrin and dissatisfaction of the Roman See. Our cautious author, however, has not much exposed himself to animadversions from that quarter. A saving clause is at times introduced, to shew that he is a true son of the Catholic church; and that he has, throughout, made it his study to follow and defend the *analogy of Catholic Faith* *.

In a well written preface, of pure and easy Latinity, Dr. L. gives a concise and clear acccount of the nature of this work.—After having acknowleged and deplored that the study of the Scriptures, in the ages of scholastic divinity, was much neglected; and having ingenuously confessed that the reformation (or, as he terms it, the heresy of Luther and Calvin) contributed greatly to the renewal of that study; he complains that still too little attention is paid to it in most Catholic universities. We copy the following passage, as a specimen of the author's style and manner: with which, we think, our readers will be pleased: the rather, as it gives us a good picture of the present state of divinity in Italy:

'*Nostrâ quidem ætate, hæc studia multo magis quam ante apud nos exculta sunt. Longè tamen abest, ut tam communia sint quam est exoptandum. Licet enim in academiis fiant prælectiones Biblicæ; hinc tamen non con-*

* '*Inter hæc autem nihil magis curo, quam ut analogiam fidei catholicæ sequar et vindicem; atque studia mea eò conferam, ut iis, qui mea legant, nulla detur occasio incidendi in crimen a synodo Tridentino damnatum,*' &c. Pref. p. 27.

sequimur

sequimur generalem illam eruditionem, qua adolescentes sacro ministerio addicendos imbui opporteret. Nam quum pauci, saltem in multis regionibus, academias frequentent, in lycæis minoribus, ad quæ plerique clerici confluunt, sæpius desideratur schola hermeneutica. Quippe hæc studia vulgo censentur tanquam hominibus sublimiori ingenio præditis, vel abundantiori otio fruentibus apta, quasi inter disciplinas viris ecclesiasticis excolendas locum necessariò non teneant. Dum verò tam turpiter negliguntur, *mirum non est passim inveniri homines, qui, etsi sese doctos existiment, ne sciunt quidem quid ea ferant.—Alii in* casibus conscientiæ, *ut aiunt, solvendis ætatem terunt; alii verò, qui paullo altius surgunt, in quæstionibus millies discussis immorantur, ibique pedem figunt; quin Scripturas pro earum dignitate scrutentur, vel integram complexionem doctrinæ salutaris, in iis latentis, perspicere cupiant. Heu! quantùm a moribus majorum recessimus, quibus tantopere in deliciis fuerat ars Scripturarum, ut non calcari sed fræno iis opus esset! Queritur Hieronymus, omnes hanc artem sibi passim vindicare: nunc vero in aliud extremum prolapsi sumus; atque dum a petulantium ingeniorum audacia cavemus, malumus esse indocti, et suave otium complectimur. Nam, ut Scripturis minus æquo incumbatur, haud parum facit fuga laboris, quem hæc studia postulant. Isthæc socordia eò fovetur, quod plurimi ad scholas theologicas accedant, illiorum studiorum expertes, sine quibus in re hermeneutica parum vel nihil proficias. Quam multi nullum fere apparatum huc afferant, præter sterilem quamdam Latinæ linguæ cognitionem; aliarum veterum linguarum, historiæ et morum antiquarum gentium (ut de cæteris sileam) ignari, experientia satis superque docet.—Faxit vero Deus, ut tandem aliquando candidati disciplinarum theologicarum ea sibi comparare conentur, quorum ope Scripturarum intelligentiam assequi valeant; et in sacris hisce studiis pro eorum dignitate atque utilitate, immo necessitate, sese exerceant. . . In ipso sinu Ecclesiæ fervent innumerabiles disputationes, quarum magna pars in oblivionem citò abirent, modo viri ecclesiastici scientiam religionis et salutis* ex sacris fontibus haurire satagerent; in quibus, pura et sincera, sine novitiarum hypotheseon commixtione, traditur *.'

Who would imagine that this was written by a professor of divinity on the other side of the Alps? We do not think that any Protestant will refuse his cordial assent to all that is here said. Nay, we fear that some of Dr. LANIGAN's reproaches are applicable to many of our own clergy, as well as to those of Rome. *Ipsi viderint.*

The present volume, though not a small one, contains only a part of the Doctor's plan, which is to comprehend three distinct objects: namely, *The History of the sacred Books*; *Biblical antiquities*; and *Hermeneutics* strictly so termed, or the method of interpreting Scripture.

Dr. L. divides his first volume into nine chapters; in which he treats, 1st, On the various situations of the Hebrew people,

* The mere English reader will, perhaps, think that we have here quoted too much in a language which is to him unintelligible: but we apprehend that the subject will interest few who are not capable of understanding Latin.

and

and of the different revelations which God has been pleased to communicate to mankind, from the origin of the world to the preaching of the gospel.

2. Of the origin and division of languages; of the genius of the Hebrew and other Oriental dialects; and of the changes which, in the lapse of time, the former has undergone.

3. Of the origin of the art of writing, of the more antient form of letters, and of the sources from which various nations derived the art.

4. Of the primitive Hebrew letters, and the alterations that have happened to them. This is a curious chapter; in which the subject is treated with much ingenuity. The Buxtorfian system is rejectd by Dr. L. with a high hand: but, at the same time, he labours earnestly to prove that Ezra made no change in the Hebrew characters, whatever the Talmudists and St. Jerom may say to the contrary; and that the square form in which we have them in our printed Bibles and more elegant MSS. is only a gradual deviation of scribes, when aiming at greater elegance. We much doubt whether his arguments will appear convincing to many modern critics.

5. Of the general powers and pronunciation of the Hebrew letters; and of the materials used for writing by the antients, particularly by the Jews.

6. Of the studies of the antient Hebrews.—Dr. L. attempts to shew that they were not that obscure, ignoble, and ignorant people, which some moderns will have them to have been:—We fear, however, that he overstrains his point.

7. Of the historical monuments of the Hebrews, and of the conservation of their sacred books. In this chapter, the author is almost entirely a controversialist: struggling against the modern hypotheses of Simon, Semler, and Eichhorn; as well as those of Spinosa and Bolingbroke. Some of his positions we think untenable: but it must be allowed that he displays abundance of address in defending them; and to many Dutch and English theologues they will appear, we doubt not, to be well supported.

8. On the canonical authority of the books of the Old Testament; and of the number of books contained in the Hebrew canon. This controversial subject gives the author an opportunity of descanting on inspiration; and here he enters the lists with Le Clerc and Eichhorn, and loudly claims the victory; with more boldness, we think, than decisive effect.

9. Of the canon of the books of the Old Testament, received in the Catholic church. This chapter is likewise chiefly controversial. The author is here at great pains to prove

prove that the Deutro-canonical books, which are commonly called *Apocrypha*, are entitled to a place in the canon of the Old Testament; and that their authority is *sacred and dogmatical*. This is surely a hard task, which Dr. L., in our opinion, has not well performed; though he has drawn together all that made, or seemed to make, for his purpose. We here behold a flagrant example of good sense and reason, struggling with prejudice, and yielding to its powerful gripe.

On the whole, this volume contains a large portion of text matter, well arranged, and accompanied with many learned notes, selected from the best critics of the present age, Protestant and Catholic; together with a considerable number of just remarks from the author's own pen;--and we congratulate the students in divinity in the university of Pavia, on the valuable present which has thus been made to them by Dr. LANIGAN*.

ART. XVII. *Recueil des Actes Diplomatiques concernant la Negotiation du Lord* Malmesbury *avec le Gouvernement de la Republique Françoise; suivies d'Observations Diplomatiques & Politiques.* 8vo. pp. 190. Hamburgh. 1797. London, De Boffe. Price 3s.

IN our account of *Letters by a Calm Observer*, (vol. xii. p. 77.) we controverted the opinion of that writer, that the power of Prussia stood on a less solid basis than that of Austria; and we expressed a persuasion that Berlin was more likely to attract the friendship and alliance of the contiguous independent states, than to lose influence by the events of the war. In our review of the earliest French plan of pacification, (vol. xvii. p. 537.) we suggested, while it was yet time, an use to be made of Corsica; and had ministers, as they ought to have done, garrisoned Sardinia during the friendship of its king, they would have still retained both islands, to exchange for conquests of the French. In our account of two other works, (vol. xx. p. 423 and p. 550,) we intimated, during the life of the late Empress, the great probability that Russia would, before the term of the present contest, perceive her real interest, and endeavour to aggrandize Prussia at the expence of Austria.—We need not now

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* Dr. L. is an Irishman by birth, but went at an early period of life to Rome; so that he may be considered as an Italian with respect to education. When the disturbances occurred in the Milanese, he left Pavia; and we have been told that he is now in his native country. As the Roman Catholics there have lately established a college, or seminary, they will probably engage him as a professor.

dwell

dwell on the proofs which time has afforded of the truth of these remarks.

The state-papers prefixed to this tract are well known; and the pamphlet itself has but little claim to an attentive notice. It contains a defence of Lord Malmesbury's negociation, which it supposes to have been sincere. Its author is even resolved not to perceive the arrogance of his Lordship's conditions, and treats them as still worthy the notice of the Directory. It recommends the principles asserted, or glanced at, in his correspondence, as fitted to form the axiomatic pillars of a new code of the law of nations. In a word, it pleads the cause of the British ministry with a devotedness of attachment, which, in a native, would have been supposed to imply a retaining fee. Were this an unequivocal symptom of the continental popularity of our politics, we should, it is to be hoped, have the patriotism to rejoice:—it is essential to the power of a nation, and to the success of its foreign enterprizes, that it should act in consonance with the public will of Europe:—but alas! throughout the literary nations abroad, the politics of Great Britain, during this war, have uniformly been as obnoxious as they are at length become at home.

The author informs us, (p. 136,) that the progress of the war has rendered *indissoluble* the alliance between Austria and Great Britain; and that their separation, (p. 138,) which was probable at the beginning of 1796, is now *impossible*. With so unfortunate a conjecture to keep us in countenance we need not shrink from speculative prophecy. Now that France has obtained the cession of Belgium, will she not proceed to consider at whose expence her future aggrandizements must be made? Will she not observe that scarcely any Austrian territory is now contiguous to her frontier, and that the German provinces and cities west of the Rhine are in fact protected by Prussian power? Will she not infer the expediency of preparing dissensions with the court of Berlin, support its interests faintly at the Congress of Basil, and favour a spirit of returning friendship with the Emperor? May not an opportunity of partitioning the Venetian territory render this friendship so immediately expedient, as to alter the whole character of the expected negociation? May not the disappointment of the King of Prussia involve him and his adherent princes in a fresh war, against France and Austria? And (which Heaven avert) may not our own devoted country be tempted by the hope of his assistance "to gamble for another campaign," and to bury itself in the ruins of the civilized world?

ART.

ART. XVIII. *Histoire d'un Orphelin*, &c. *i. e.* The History of an Orphan, a Romance translated from the German. 8vo. pp. 140. Berlin. 1796. Imported by De Boffe, London. Price 2s. 6d.

THIS novel is a literary *tour de force*. Twelve words were suggested by one person, which another was to employ conspicuously in an original story. The twelve words were *Volcano*, *Minister*, *Butterfly*, *Ostrich*, *Tempest*, *Mine*, *Ocean*, *Wolf*, *Lead*, *Cowardice*, *Hell*, *Seduction*. They form the titles of so many chapters, into which this entertaining narrative is divided; and they are with great ingenuity converted into the causes of events, unexpected indeed and extraordinary, but by no means improbable nor uninteresting, and certainly narrated with distinguished vivacity, *à la* VOLTAIRE. The original German has not reached us. No useful moral is inculcated.

ART. XIX. *Histoire ou Anecdotes sur la Revolution de Russie*, &c. *i. e.* a History of, or Anecdotes respecting, the Revolution in Russia, in the Year 1762. By M. DE RULHIERE. 8vo. pp. 186. Paris. 1797. Imported by De Boffe, London. Price 5s.

IN no country have revolutions been either more frequent or more easily effected than in Russia. This observation, which naturally presents itself to every one who is even but slightly conversant with its history, being once made in company, a Frenchman wittily replied that it was so notoriously true in respect to the rulers of that country, that, if he were to make a manual of geography, in noticing the several thrones, as hereditary, as elective, &c. he should describe the throne of Russia as—*occupatif*. In a military government, every interruption of the lineal succession furnishes an opportunity to any bold pretender to prefer his claims; and, in order to establish their validity, no more is necessary than to gain the army to his interest. *Manstein* used to say of the commotion which placed Elizabeth on the throne in 1741, and in which he had so great a share: "our revolution was attended with no bloodshed, nor was any head broken but the head of a drum;" and this observation arose from the following incident: On the approach of the soldiers to the apartments in the palace, whither they were sent to seize the infant emperor Ivan, one of the guards took up a drum; which *Manstein* perceiving, he pulled his penknife from his pocket, and drew the point across the parchment, in order more effectually to prevent an alarm than by simply commanding the man to refrain from making a noise.

It is well known that no power on earth is more absolute than that of the sovereigns of Russia. Throughout their vast

dominions, their will is the only law, and obedience is the only proof of morality. In these turbulent events, however, their wretched lot is seen; and we are shewn how their power, by exceeding the bounds prescribed to man, falls to pieces of itself, and is more unhappily confined on all sides, than if restricted by proper regulations, by being forced to obey the instruments which it must employ; viz. superstition, armed bands, and public prejudice. Great want of judgment is therefore betrayed by those princes, who are industrious in forging such chains for themselves; forgetting that, when they no longer respect the will of a free people, they will find themselves, sooner or later, obliged to submit to the caprices of an ignorant populace.

The history of the publication before us is curious, as well as the event which it relates, and the attempts that were made to suppress the MS. are so many testimonies to the credibility of its author. M. DE RULHIERE was at Petersburg during the occurrences that placed Catherine the Second on the throne of Russia, and wrote an account of them at the request of the Countess *d'Egmont*, daughter of Marshal *Richelieu*, whom he had attended as *gentleman*. On his return to Paris, he read his MS. in several companies, and it gained for him no small reputation. The events that had lately passed in Russia were still the subject of conversation, and every one, according to custom, related them in his own way. The court, interested in having true and particular information of the intrigues which had placed Catherine on the throne of her husband, was likewise desirous of being acquainted with M. DE R.'s narrative.

These circumstances speedily reaching the ears of the Empress, she gave orders to her agents at Paris to employ every possible means for suppressing the work; and they accordingly made considerable pecuniary offers to the author, which were rejected. Not succeeding in this method, they had recourse to authority; and application was made to the Duke *d'Aiguillon*, at that time Minister. M. *de Sartines*, lieutenant de police, sent for M. DE RULHIERE, and signified to him that he had orders to demand his manuscript of him; at the same time endeavouring to intimidate him with threats of the Bastille:—but our author, who had resisted the power of corruption, was not to be thus frightened. He told the lieutenant de police that he might put him in the Bastille, and take away his MS. by force, but that it would be only lost labour, as he had it written in his memory.

These menaces were, therefore, unattended by the desired effects. *Monsieur*, the king's brother, being informed of the affair, took the author into his protection, appointed him his secretary, and shortly afterward procured for him the place of

historiographer of foreign affairs, with a command to write the history of the anarchy of Poland, and the permission to search the offices of foreign affairs for such materials as he might want. The Duke *de Choiseul* even sent him to reside some time in that country.

The agents of the Empress now reiterated their attempts; they even offered the author thirty thousand francs if he would but suppress some particulars, which, by being published, might injure the reputation of their sovereign: he refused the bribe, but at length gave them his word of honour that the work should never be printed during the lifetime of the Empress.

On the death of M. DE RULHIERE in 1791, the public prints repeatedly announced that a history of the revolution of Russia was shortly to appear: but the heirs of that gentleman waited for the death of the Empress, before they disposed of the manuscript deposited in their hands.

Such is the account prefixed to this publication, which, it must be confessed, is the work of no superficial observer. The author every where discovers a deep insight into the Russian character, a thorough knowlege of the several persons concerned in the transactions which he relates, and the impartiality of a calm spectator, no otherwise interested in the event than to qualify himself for presenting a faithful account of it to the judgment of mankind.

This account, he justly observes, is conformable to all the notions derived from history, and to the principles of the best political writers; and this conformity, he continues, might, with some persons, serve instead of the most positive proofs: but he has related anecdotes of so private a nature, that how he came by the knowlege of them may justly be matter of surprise; and, having no right to require, on matters of such high import, to be believed on his bare word, he deems himself bound to cite both his vouchers and his means of information. This he does in the following terms:

'During a residence of fifteen months at the court of Russia, where I was in the retinue of the minister plenipotentiary of France, baron *de Breteuil*, the confidence with which he honoured me leaves me no doubt that I was acquainted with whatever he learnt; and, by an extraordinary manœuvre which his talents enabled him to make, he enjoyed, after the revolution, the confidence of all parties; previously to that epocha, he had been very intimate with the two principal favourites of the empress. My own situation in that country brought me intimately connected with persons who had lived in it forty years; and who, by the rank which they held, had the most secret and the most authentic information; among others, with *M. d'Agenfelt*, secretary of the court of Vienna; a prudent and worthy old

old man, who, from the latter years of Peter I. had been employed under eleven ambassadors. The practice of the administration of Vienna being to grant no other recompence to the secretaries of embassy, than an augmentation of the appointment, and to let them grow old in their employments, that court has, as it were, living archives in every country. The facts hastily noticed in the characters of *Biren*, of *Munich*, and of *Lestoc*, happened during the embassy of M. *de la Chetardie*, whose dispatches were put into my hands; and several of these anecdotes were related to me by the field marshal Count *Munich*. Let me be permitted to add that the kindness shewn to me by that great man still appears the most valuable recompence of my travels. I had some acquaintance with the princess *Dashkof**, with the Piedmontese *Odart*, and a still greater intimacy with the grand-master of artillery *Villebois*. In a word, of all whom I have named in this narrative, there was not one whom I did not personally know; and I passed the whole of the very day of the revolution either in the public place †, or in company with persons who had the best information. The empress herself related the singular moment of her first taking alarm to the Count *de Mercy*, ambassador from Vienna at her court, and afterward at that of France; and from him I have that anecdote. The arrival of the empress at Petersburg, and her first measures, were related to me a few days after the revolution, by *Michaila*, her valet de chambre, who attended her. To conclude; the anecdote the most astonishing to have known is the conference which the empress had in her closet with her minister. All that my indispensable duty allows me to say on this subject is, that there is but one person of consequence and authority between that minister and me.'

The grounds, then, of M. DE RULHIERE's information seem indisputable, and his readers appear to have every reason for being satisfied with his discernment, in unfolding the motives and circumstances that concurred in bringing about this striking event. He is no servile copier, but has drawn his characters and described his scenes with the hand of a master: particularly that of the bigotted, suspicious, ignorant, voluptuous, superstitious Elizabeth, who, in signing a treaty of alliance with a foreign power, left it abruptly in the midst of her signature because a wasp happened to fly on her pen. As the character of that empress, however, is sufficiently known, we shall pass on to the author's information respecting her nephew Peter III. which, combined with what we learn from the accounts of that inquisitive traveller Mr. Coxe, will supply us

* By an orthography natural to a Frenchman, the author constantly spells this lady's name *d'Aschekof*. We have rectified this trifling mistake. *Rev.*

† What place is here meant it is difficult to determine. There is no place at Petersburg to which that name is particularly applicable. *Rev.*

with

with a competent knowlege of the character and conduct of that unfortunate and infatuated prince.

'In order, (says the author,) to gain a conception of his strange character, it is necessary to know that, in his infancy, he was committed to the care of two persons of singular merit, but who, considering rather his fortune than his genius, blameably conducted his education after the greatest models. On being called to Russia, these preceptors, of manners and morals too severe for that court, afforded room to fear the success of the strict education which they continued to give him; he was taken from their hands, and put into those of vile corrupters: but the first principles which he had received, remaining strongly impressed on his mind, occasioned a motley mixture of good intentions degenerated into ridiculous pursuits, and of silly views directed towards grand objects. Brought up in an abhorrence of slavery, in the love of equality, and in an enthusiastic admiration of heroism, he was strongly attached to these noble ideas: but he was fond of what is truly great, with littleness of mind; and, while he proposed to imitate the heroes from whom he sprang, his genius restricted him to puerilities. He affected to take pleasure in the lowest functions of the soldier, because Peter the Great had resolved to pass through the several degrees of the army; and, in conformity with this conceit, so surprising in a sovereign, of marking the progress of his instruction by the gradations of advancement, he boasted, at the concerts of his court, that he had formerly assisted the musicians, and was made first violin on account of his talents. A sort of military mania insinuated itself into all his actions; his favourite passion was that of exercising his troops; and in order to indulge in this pleasure at all times, without raising murmurs in the Russian regiments, the management of some wretched Holstein soldiers, of whom he was the sovereign, was given up to him. His figure, naturally ridiculous, became much more so in a dress that carried the Prussian manner to the height of extravagance. The gaiters which he always wore were so tight, that they deprived him of the flexibility of his knees, and obliged him to sit down and to walk as if he had no joints. An enormous hat, fantastically cocked, covered a little face, sharp and ugly, but of a lively physiognomy, and he delighted in disfiguring himself still more by perpetual grimaces in the way of amusement. His mind was not entirely devoid of vivacity, and he discovered a talent pretty strongly marked for buffoonery. One princely action completely revealed his character. He had ill-treated one of his courtiers for no cause whatever; and immediately on perceiving his injustice, to repair it, he sent a challenge to the injured party. Whatever was the intention of the courtier, who was a man of shrewdness and dexterity, he accepted it. They met in a wood; and, drawing their swords at ten paces from each other, they made fierce thrusts, without approaching nearer; when on a sudden the prince stopped short, saying, "It were pity that two brave men like us should cut one another's throats; let us embrace." Making great compliments to each other as they left the spot, they had now regained the road to the palace, when the courtier, seeing a throng of people, eagerly exclaimed: "Ah, monseigneur! you are wounded

in the hand; take care that the blood is not seen;" at the same time hastily pulling out his handkerchief, and binding it round the prince's hand. The grand-duke, imagining that the other really thought him wounded, did not undeceive him, but publicly boasted of his courage in bearing a wound; and, to shew his generosity, he took the courtier into his greatest favour.'

The character of his consort Catherine, the late empress, is not less forcibly delineated; and though our limits will not allow us to gratify the curiosity of our readers on all the interesting particulars with which this work abounds, we cannot resist the temptation of treating them with this portrait, and a few others, as specimens of what they may expect if they choose to indulge themselves in perusing the work itself:

'The princess Catherine, of Anhalt-Zerbst, had passed the first years of her life, bounded by the limits of a moderate fortune: her father, sovereign of a petty state, and a general in the service of the king of Prussia, lived in a fortified town, where she was brought up, amid the flattering homages of a garrison; and if sometimes, after she had ceased to be a child, her mother took her to court, hoping that she might attract some notice from the royal family, she was scarcely distinguished from the crowd of courtiers.

'A prince, however, to whom she was nearly related, having, by a series of revolutions, been called to Russia in order to succeed to the empire, and the great princesses of Europe having refused to unite their lot to that of the heir of a throne which was so violently agitated, she was selected for his bride. Her parents made her quit the religion in which they had educated her, in order to her embracing the Russian faith; and it was expressly stipulated in the contract, that, if the prince should die without leaving children of this marriage, his consort should inherit the empire.

"Nature seemed to have formed Catherine for supreme command. Her looks immediately announced what was to be expected from her; and, perhaps, before we proceed farther, my readers will be pleased to contemplate the portrait of this famous woman.

'Her figure is agreeable and noble; her gait is majestic; her person and deportment are replete with graces. Her air is that of a sovereign. All her features are declarative of a great character. Her neck is raised, and her head distinct and free; the union of these two parts, especially in the profile, is remarkably beautiful; and, in the movements of her head, she takes some pains to disclose that beauty. She has a large and open forehead, the nose almost aquiline, with a pleasing mouth and good teeth; her chin is rather large, and doubled a little, without being fat. Her hair is of a chesnut colour, and extremely fine: her eye-brows are brown; she has animated hazle eyes, which, from the reflections of light, discover shades of blue; and her complexion is particularly fine. Haughtiness is the true character of her physiognomy. The grace and kindness which are likewise visible in it seem, to the penetrating observer, only the effect of an extreme desire of pleasing; and these seducing expressions leave but too perceptible even the design of seducing. A painter, desirous

desirous of expressing this character by an allegory, proposed to represent her under the figure of a charming nymph, who, with one hand extended, presents wreaths of flowers, and in the other, which she holds behind her, conceals a lighted torch.'

M. DE RULHIERE proceeds to relate some circumstances, which, among others, leave us in no doubt concerning the true motives that led the late empress to endeavour by all means to obtain the suppression of his manuscript; and which perhaps, considering the very serious consequences that may flow from the publication of the secret history even of private individuals, much more from that of sovereigns, some scrupulous men would have hesitated to reveal.

The power by which Prince *Poniatofski* was lifted to the throne of Poland has been long and generally known:—but the manner in which he was first introduced to the imperial Catherine, by Sir Charles Hanbury Williams, is here first exhibited to the public, not much to the honour of any of the parties. 'Perhaps, (says M. DE RULHIERE,) a circumstantial detail of this business may not belong to my subject: but Monsieur *de Poniatofski* has since become a king, and a reader is always interested in tracing the paths that lead to a throne.'

Before we come to the proper object of this performance, we will borrow one short anecdote of Peter III. as farther illustrative of the character of that unfortunate prince. On his accession to the throne, the artist whose business it was to engrave the new dye for the coin presented to him the design: in which, while he preserved the main style of the emperor's features, he had endeavoured to give them a dignified air; and a branch of laurel lightly adorned the long curls of his flowing hair. Peter rejected the design, exclaiming, "I shall look like the king of France." He chose to be represented in his natural deformity, *coiffé en soldat*, in a manner so incongruous with the majesty of the throne, that his head on the coin became an object of derision, and, by circulating through the empire, gave the first blow to the reverence of the people. At the same time, he recalled from Siberia that multitude of victims to the intrigues and cruelty of the former reigns, with whom, for a long series of years, those desert regions had been peopled; and his court presented a scene, a parallel to which, perhaps, ages to come will never witness.

In the interesting stories of *Biren*, *Munich*, and the other exiles, the author intermixes traits of the Russians that discover a competent knowlege of that volatile people.

In justification of the empress in regard to the catastrophe which completed the revolution, it has been often asserted that she acted merely on the defensive against a settled design

on her life, or, at least, her liberty. Mr. Coxe informs us that "the emperor was fully determined to divorce and imprison his wife; that her danger became every day more and more imminent, and the moment of her being arrested seemed at hand. A brick house, consisting of eleven rooms, had, by the emperor's order, been constructed in the fortress of Schlussenburgh, for a person of very considerable consequence, and with such expedition as to be almost finished within six weeks. Peter went himself to Schlussenburgh with a view to examine it; and no great depth of penetration was requisite to perceive that it was built for the empress." In a note on the same subject, Travels, vol. ii. p. 399. he adds, "Busching supposes that Peter constructed a house for Prince Ivan* in the fortress of Schlussenburgh. This can mean no other house than that described in the text, which I am convinced was designed for the empress. But Busching probably did not know that Ivan was removed to Kexholm in the beginning of June." Now this we consider as no proof at all. Peter might convey that unhappy prince to Kexholm, which is at no great distance from Schlussenburgh, in order the more readily to move him afterward to these apartments when ready for his reception. Humanity and pity were strong ingredients in the character of Peter; and, while he was recalling the noble exiles from Siberia, he was contriving to ameliorate the lot of the imperial prisoner. We are assured, on good grounds, that the governor of the fortress of Schlussenburgh at the time thought that these apartments were preparing for Ivan.—Of the dangers to which Catherine was exposed from her husband, M. DE RULHIERE only says:

'If we may venture to judge of her designs by her perils, and to justify what she dared to do by what she had to dread, it will be asked, what were precisely the intentions of her husband against her?—How is it possible to declare them with certainty? Such a man has no fixed resolution, but his emotions are dangerous. All that can be affirmed is that he had thoughts of restoring the unhappy Ivan to liberty, and to acknowlege him as heir to the throne; that, in this design, he had caused him to be conveyed to a fortress in the neighbourhood of Petersburg, and that he had visited him in that prison. He had recalled from abroad the Count *Soltikof*, who was the first lover whom the pretended necessity of securing the succession had caused the empress to accept; and he pressed the count to declare himself publicly the father of the grand duke, being seemingly resolved to disown that child.'

In fine, we cannot but think it highly probable that Peter designed the above-mentioned apartments in the castle of

* The preceding emperor, who was deposed; and afterward murdered in prison: but not while Peter lived.

Schlussenburgh for the accommodation of Ivan, till he could accomplish the intention which he had formed entirely to liberate him.

While Mr. Coxe was at Petersburg, he certainly lost no information through any neglect of seeking it. Count *Chernichef* one day said to an Englishman there, *Votre compatriot me fait question des choses qui me font frémir à y penser méme.* The particular question that gave rise to this observation is here answered by M. DE RULHIERE:

'Six days were already elapsed since the revolution, and that great event was apparently terminated without any violence that might have left odious impressions. Peter was kept in a pleasant house called Ropsha *, about eighteen miles from Petersburg †. The soldiers were amazed at what they had done: they could not conceive by what fascination they had been hurried so far as to dethrone the grandson of Peter the Great, in order to give his crown to a German woman. The majority, without plan or sentiment of what they were doing, had been mechanically led on by the movements of others; and each individual now reflecting on his baseness, after the pleasure of disposing of a crown had vanished, was filled only with remorse. The sailors, who had never been engaged in the insurrection, openly reproached the guards, in the cabaks [or tipling-houses] with having sold their emperor for beer. Pity, which justifies even the greatest criminals, pleaded irresistibly in every heart. One night, a band of soldiers, attached to the empress, took the alarm, from an idle fear, and exclaimed, "that their mother was in danger; and that she must be waked, that they might see her." During the next night, there was a fresh commotion, more serious than the former. So long as the life of the emperor left a pretext for inquietude, it was thought that no tranquillity was to be expected.

'One of the Counts O****, for each of them always bore this title,—the same soldier, surnamed *le balafré* [from a scar on his face] who had stolen the billet from the Princess *Dashkof*,—and a certain *Teplof*, who had raised himself from the lowest employments by a peculiar talent at destroying his rivals, went together to the unhappy prince: they told him, on entering, that they were come to dine with him; and, according to the custom of the Russians, before dinner, glasses of brandy were served round. The glass out of which the emperor drank contained poison. Whether they were in haste to report their news, or whether the very horror of the deed made them hasten it, they proceeded, in the next moment, to pour him out a second glass. Already his bowels were burning, and, the atrociousness of their looks exciting his suspicions, he refused the glass: they used violence to make him take it, and he exerted himself to repel them. In this horrible conflict, to stifle his cries, which began to be audible at a distance, they fell on him, seized him by the throat, and threw him down: but, on his defend-

* M. DE RULHIERE erroneously writes it Robschak. *Rev.*

† It is nearer thirty miles. *Rev.*

ing himself with all the strength afforded by ultimate despair, and as they avoided to mark him with any wound, and began to fear for themselves, they called to their assistance two officers who were charged with the custody of the emperor, and who at that instant were at his prison door. These officers were the youngest of the princes *Baratinski*, and a youth named *Potemkin*, about seventeen years of age. They had shewn so much zeal in the conspiracy, that, notwithstanding their juvenility, they had been trusted with this guard. They obeyed the call; and three of these murderers tied a napkin round the neck of this unfortunate emperor, while O****, with both his knees, pressed on his stomach, and stopped his breath: they thus accomplished his suffocation, and he remained lifeless in their hands.

'It is not known with certainty what share the empress had in this event:—but this may be affirmed, that on the very day on which it happened, while this princess was beginning her dinner with much gaiety, O**** precipitately came into the apartment, with his hair dishevelled, covered with sweat and dust, his cloaths torn, and his countenance agitated with horror and dismay. On entering, his eyes, sparkling and confused, sought those of the empress. She arose in silence, and went into a closet, whither he followed her; a few moments afterward she sent for Count *Panin*, who was already appointed her minister; and she informed him that the emperor was dead, and consulted him on the manner of announcing his death to the public. *Panin* advised her to let one night pass over, and to spread the news next day, as if they had received it during the night. This counsel being approved, the empress returned with the same countenance, and continued her dinner with the same gaiety. On the day following, when it was published that Peter had died of an hæmorrhoidal colic, she appeared bathed in tears, and proclaimed her grief by an edict.

'The corpse was brought to Petersburg, there to be exposed. The face was black, and the neck excoriated. Notwithstanding these horrible marks, in order to assuage the commotions which began to excite apprehension, and to prevent impostors from hereafter disturbing the empire, he was left three days, exposed to all the people, with only the ornaments of a Holstein officer. His soldiers, disbanded and disarmed, mingled with the crowd; and, as they beheld their sovereign, their countenances indicated a mixture of compassion, contempt, and shame.—They were soon afterward embarked for their own country: but, as the sequel of their cruel destiny, almost all of these unfortunate men perished in a storm. Some of them had saved themselves on the rocks adjacent to the coast: but they again fell a prey to the waves, while the commandant of Cronstadt dispatched a messenger to Petersburg to know *whether he might be permitted to assist them.*'

Such is the account now, for the first time, delivered to the public, of the circumstances attending the melancholy end of Peter III. the absolute monarch of a vast empire; and who, with all his infirmities, performed, during his short reign of only

only six months, so many acts of humanity and mercy, and shewed such dispositions to promote the happiness of mankind, that his defects in point of prudence demand from the sympathising heart a tear upon his ashes.

We shall only add that we have seldom met with more interesting original anecdotes, than those that are contained in the little work which we have now reviewed.

We will just make a remark or two, however, on some positions of M. DE RULHIERE, before we entirely close the Article. We speak from private information, on which, we believe, we may implicitly rely. 1. It could not be the elder of the Counts O****, afterward Prince O****, who, covered with dust and sweat, came running into the presence of the Empress when she had just begun her dinner, as he did not quit her the whole of that day. 2. Count Alexey O**** has certainly a scar on his face, and somebody might have accidentally discriminated him by it from his brothers in the hearing of M. DE RULHIERE: but he was never commonly called *Le Balafré*. 3. The assassins were all intoxicated when they entered the apartment of the unfortunate Peter; and they had probably been drinking for the very purpose of stifling the emotions of nature or of conscience. 4. M. DE R. is wrong in the name of the person who pressed his knees on the stomach of the Emperor, in order to hasten his end. 5. It is probable, and it is generally thought, that the late Empress knew nothing of the real manner of her husband's death,—but actually believed, (as it had been originally represented to her,) to the last day of her life, that he was suddenly taken off by an hæmorrhoidal colic.

ART. XX. *L'Ombre de Catherine II. aux Champs Elysées*; *i. e.* The Shade of Catherine II. in the Elysian Fields. 8vo. pp. 118. Kamschatca [perhaps Berlin]. 1st Jan. 1797. De Boffe, London. Price 2s.

THREE dialogues of the dead, not inferior in point of composition to many others that enjoy some reputation with the public, are here presented to our acceptance; though we may freely confess that the flippant manner, in which the interlocutors are generally made to fling their sententious remarks at one another, has never had much charm for us. Several just and striking observations, however, occur in this production, on the characters and conduct of the several persons introduced, and which shew the writer to be not deficient either in sagacity or judgment. A short specimen of one of these dialogues may not be unacceptable to our readers.

The first is between Peter the Great and Catherine II —the former of whom, as we may reasonably suppose, is very inquisitive about the affairs of the world above ground, and the latter no less frank in her information. Among a variety of other observations, we find the following:

' *Cath.*] As to that republic, of which thine ancestors were alternately the protectors and the vassals, it is partly wedged into my empire; and thy successors now govern from the great wall to the banks of the Vistula.

' *Peter.*] What! that country, the vicious constitution of which appeared to secure to us its entire dependence, and which seemed obliged in war time to maintain our armies, and to furnish us with soldiers!

' *Cath.*] It is become what every state becomes, in which the spirit of party gains the ascendancy over the common interest of all: it submits to protection at first, and soon afterward to subjugation.

' *Peter.*] So then the protectress of Poland proceeded to seize on it —but at least, while thou wert crushing thy friends, thou didst not attempt to enrich thy natural enemies at their expence?

' *Cath.*] No; I thought only of conquering—and the Bogh, which formerly flowed so far off from thy territories, is at present the boundary of three monarchies, which will one day repent that they came so near together.

' *Peter.*] And what is become of that plan of politics which, methinks, was well imagined by William III. Louis XIV. Prince Eugene, and myself? the strict alliance between England and Holland, and the respectable guarantees of the peace of Westphalia, the palladium of the Germanic empire?

' *Cath.*] Oh, do not think of inquiring into the condition of Europe at present. Impoverished as Russia may be, believe me that, excepting Denmark and Sweden, it is the only country about which one may inquire without fear and terror. Holland, the remembrance of which was so dear to thee, is not even the shadow of that powerful republic which thou wert wont to admire; half of Italy is conquered, and three quarters of it are ravaged; Spain exists only under the protection of republican France; the grandson of Louis XIV. is the ally of the assassins of Louis XVI.; and, as to the Germanic empire, it waits to learn the reward of the indifference which it has shewn for that equilibrium, to which, in thy time, a little more importance was annexed.

' *Peter.*] And thou, my daughter! thou gavest the fatal example of preferring the momentary aggrandizement of dominion, to sound political considerations!

' *Cath.*] I was fascinated by a project, which, though it were but a splendid dream, was at least a dream worthy of thee. Dazzled and hurried on by brilliant successes against the Turks, I designed to overthrow their empire; as if it were proper for sovereigns to shew mankind how thrones were to be overturned.

' *Peter.*] What! those very Ottomans, who, in the last century threatened Vienna, and made all Germany tremble—

' *Cath.*] Trembled in their turn before my invincible troops, and left me the hope of living to crown, at Constantinople, my grandson, whom

whom I named Constantine, in the persuasion that he would hereafter be the restorer of the antient empire of Byzantium.

'*Peter.*] If the grandeur of such a project may serve for its excuse, it must be admired in silence—but what was at length the fruit of these eternal wars?

'*Cath.*] A dear payment for the honour of displaying my flag over all the seas of Europe.—If I had hearkened rather less to the courtiers who misled me, I should have obtained a more substantial glory: but they wanted to reign through me, I wanted to acquire fame through them, and we mutually thought war to be the fittest means for promoting our ambitious designs.

'*Peter.*] If I perceive some mistakes in thy political conduct, I cannot help forgiving them for the sake of the grand events that so rapidly succeed in thy reign. Fleets in the Archipelago and the Baltic, provinces conquered, great potentates courting thine alliance and dreading thine enmity, a nation habituated to admire thee, an army well disciplined, generals familiarized with victory; what pleas of redemption for the errors with which thou reproachest thyself!

'*Cath.*] Therefore it is not the judgment of posterity that disturbs me, but that of the tremendous Minos. With the lustre of glory we may mislead mankind, but it is by justice and virtue alone that clemency is to be expected from the judge before whom I am to appear.

'*Peter.*] Well! thou wilt appear before him with thine immortal code in thy hand.

'*Cath.*] Yes; but how shall I answer him when he requires an account of the thousands of men sacrificed within the walls of Ismailof, of Otchacof, and in the suburbs of Warsaw?

'*Peter.*] Say that perhaps the least bloody wars are those in which the most blood is apparently spilt; and that to amaze one's enemies by splendid victories, which awe them, is more humane than to suffer armies to be destroyed by a series of insignificant battles perpetually renewed.

'*Cath.*] But what shall I say to him when he accuses me of having neglected commerce and agriculture?

'*Peter.*] That a nation, suddenly passing from the savage to the civilized state, cannot, in so small a number of years, see that laborious class produced which causes industry to flourish.

'*Cath.*] Thus, you think, I might justify myself for having depopulated my dominions and dissipated my treasures?

'*Peter.*] No: but thou wilt answer, that, surrounded by people whose interest it was to conceal the truth from thee, though thou soughtest it with the eyes of a lynx, thou couldst not aways discern it; that no complaint ever reached thine ears, without the love of justice being awakened in thy heart; and that, if ambition kept up a distrust between thy people and thee, these inconveniences were attached to thy rank and not to thy character. Sensible of having intended only good, of having never commanded what was unjust, permitted what was mischievous, encouraged what was tyrannical, tolerated what was criminal; secure, in short, of thy conscience, thou wilt say to that judge, whom thou hast no need to dread, "I added vast provinces

vinces to my dominion; I annexed Courland to Russia, caused the Krim to be cultivated, built cities, embellished my capital, and raised in the midst of it a monument worthy both of its founder and of myself: I loved the belles-lettres, protected the arts, and encouraged the sciences; I sent naturalists throughout my empire to explore the advantages that might hereafter be drawn from it; I opened mines and established saltworks, facilitated the navigation of the Don and the Volga, finished the canal of Vishney-Volochok, protected the commerce of the Caspian, re-established that of China, attempted the passage to America by Kamtchatka, conquered the Turks, began settlements on the Euxine, revived the commerce of Archangel, restored activity to the port of Cronstadt, and honour to the navy, constructed fleets, mitigated servitude, abolished the punishment of death, and excluded torture from my code of laws, which breathes a spirit of humanity. I respected the clergy, tolerated all modes of worship, relieved distress, despised triumphant villainy; and, in short, while I loved philosophy, I repelled, with horror, the pretended philosophers, who ridiculed every virtue that they might be guilty of every crime.—Such, Minos, are my claims on thine indulgence; judge, now, my pretensions to immortality; and be not more severe than that nation, for the happiness of which I ought perhaps to have shewn more solicitude, but which it was impossible to cover with greater glory and renown."

It must be confessed that the apology which Peter here puts into the mouth of his great successor is just in its several particulars, but that he has also shewn great tenderness and indulgence on the heads of vanity and ambition.

The second dialogue is between Louis XVI. and CatherineII. and the third between Catherine II. and Frederic II.

Art. XXI. *Claire Duplessis et Clairant*, &c. *i. e.* Clara Duplessis & Clairant: the History of a Family of French Emigrants. Translated from the German of the Author of Rodolf of Werdenberg. 12mo. 3 Vols. Brunswick. 1796. Imported by De Boffe, London. Price 9s. sewed.

This pathetic novel, or relation of facts, has been deservedly successful both in its native country and at Paris. Clara Duplessis is the daughter of a French Viscount, residing in the country at his chateau of Pillon. Clairant, a peasant, nephew to the prior of a neighbouring convent, and educated with attention by his uncle, is selected as a companion in the studies of young Duplessis, Clara's brother, in order to excite his emulation. Clairant accomplishes himself under the masters who come to the chateau. He contracts a friendship with the brother, and a love for the sister. This passion becomes reciprocal, and is discovered. The prejudices of birth and fortune are aroused. Clairant is forced into the army, and Clara

is

is sent on a long visit to her aunt at Strasburgh. The revolution of France intervenes Duplessis embraces the aristocratic and Clairant the democratic party. Nobility is abolished. The peasants assemble to burn the chateau of Pillon. Clairant becomes the saviour of his former patrons The family of Duplessis emigrate; and their property is confiscated. Still the obstinacy of their pride will not listen to any alliance with Clairant. At length, the lovers find means to meet, and are united:—but they fall into the hands of the army of emigrants. Clara is replaced under the dominion of her parents. Misfortunes now accumulate: she dies; and Clairant drowns himself.

The characters are drawn with a truth of nature which is truly admirable; especially that of the Viscount. The distress, every where resulting from prejudices, tends to counteract those mischievous opinions for which it inspires the deepest pity. Every emigrant must feel indebted to the author for the fairness with which he pleads their cause; and every democrat should acknowlege the favor which he shews to their speculations. The pathos of Richardson and of Rousseau is not unfrequently emulated in the situations, and in the letters; and they derive a novelty of interest from the great events with which they are interwoven

We should with pleasure translate some affecting fragments: but a work of this stamp is not formed to be long a stranger to our literature; and we wish rather to devote our pages to such entertainment or instruction as is less secure of the general diffusion which it merits.

ART. XXII. *Beiträge zur Chemischen Kenntniss der Mineralkörper*, &c. *i. e.* Contributions towards the Chemical Knowlege of Mineral Bodies. By MARTIN HEINRICH KLAPROTH, Professor of Chemistry in the Royal Prussian Military Academy, Member of various learned Societies, &c. &c. and privileged Apothecary at Berlin. Vol. I. 8vo. pp. 390. Neat Roman Character. Posen, and Berlin. 1795.

THE progress which chemical analysis has made within these few years past is truly wonderful. That geometrical precision which was introduced by *Bergman*, and prosecuted and refined by *Lavoisier*, is now universally adopted with the happiest success; and though we suspect that, through misapprehension of the real nature of affinity or balancing corpuscular attractions, too much stress is commonly laid on the quantity of the results; though we are convinced that, in every case, the proportion of the ingredients deduced will be more or less influenced by the complexion of the process, or by the quality of the re-agents employed;—we must still admit that such deductions

ductions are of signal utility, because they always approximate at least to the real estimate of the elements of a compound, and furnish a solid basis for ulterior researches. Viewing the subject in this light, we are rather surprized to find the near agreement among different experiments, than disappointed at meeting with considerable discrepancies:—but the chemical composition of a solid is not alone sufficient to explain the properties of the body. Its physical character will often depend less on the nature of the ingredients, than on the loose or intimate state of their union. Of this material fact, the volume before us affords several examples.

Since the time of Scheele, no chemist, either in this island or on the Continent of Europe, we believe, has reaped such large experience in lithological resolutions as KLAPROTH; or has displayed more uniform industry, accuracy, sagacity, and patience, in the requisite manipulations. His experiments always carry with them the highest degree of credit; and the public will therefore be gratified by the appearance of this work, which contains numerous analyses of gems, stones, earths, and mineral waters, for the most part hitherto unexamined, or at least not examined with due attention. It consists of a variety of distinct memoirs and dissertations, several of which were lately presented to the Academy of Sciences at Berlin, or published in the Scientific Journals of Germany. Others were never printed before, and all of them are most imperfectly known, or to a very few persons indeed in England.

A second volume is promised: but we are not told, either certainly or conjecturally, *when* the Author will perform this engagement to the public. The present is addressed, in a manly style, (not very usual on such occasions in Germany,) to his friend and our countryman, John Hawkins, Esq. a gentleman of excellent talents and amiable character, who, in the pursuit of knowlege, has employed his youth and fortune in exploring distant countries seldom visited by ordinary travellers. His return is now expected from a second journey through Greece and Syria; and we trust that the public will soon taste the fruit of his diligent and often perilous researches.

As it would be tiresome to follow a composition of this sort with minute attention, we shall content ourselves with presenting, in the order of their occurrence, a succinct view of the principal remarks and conclusions which are suggested by the experiments.

1. *Experiments on the Comportment of different Kinds of Stones and Earths in the Fire of the Porcelain Furnace.* Specimens, including amianth, asbest, basalt, beryl, boracite, cimolite, feldspat, garnet, hornblende, marble, opal, quartz, schorl, strontianite,

tianite, talc, turmalin, wacke, zeolite, zirkon, &c., to the amount of 112, were subjected to that intense heat, in the ordinary crucible and in the cavity of charcoal. The results of these two modes of trial often differed considerably; a proof that the fusibility attributed to minerals arises, in many cases, from the influence of the clay which enters into the composition of the crucible. Charcoal, too, by assisting the reduction of the oxyd of iron, opposes the tendency of its compounds to vitrification. Without engaging at all in the dispute of the Neptunists and Plutonists, M. KLAPROTH thinks that his experiments in the dry way warrant him sufficiently to reject the favourite theory of the volcanic origin of basalt, wacke, and porphyry-schist. It likewise appears that the *wacke* of the Germans is very closely related to basalt.

2. *Analysis of the dark-grey Fire-stone.* It was found to contain of *silex* 98 *per cent.* of *lime* $\frac{1}{2}$, of *alumine* $\frac{1}{4}$, of *oxyd of iron* $\frac{1}{4}$, and of volatile particles 1.

3. *Chemical Experiments on Adamantine Spar.* This article consists of two parts, which were read before the Academy of Sciences at Berlin in the years 1786 and 1787. The epithet of *adamantine* is bestowed on this stone, because it possesses such an extreme degree of hardness, that, in powder, it serves to cut and polish diamonds themselves. It is found in China and Bengal; and specimens of both varieties were generously communicated, for chemical examination, by Mr. Greville of London. The Chinese sort was greyish, and included grains of magnetic iron sprinkled through the mass. Its specific gravity was 3.71. The variety from Bengal, named by the natives *corundum*, had a lighter tint, and a more decided sparry structure. The analysis of the stone was attended with very great difficulty; and the first experiments left it uncertain whether adamantine spar actually contained a new earth:—but, on resuming the inquiry, and employing *caustic* fixed alkali as the re-agent, M. KLAPROTH at length succeeded in detecting its intimate composition. Adamantine spar from China holds 84 *per cent.* of *alumine*, $7\frac{1}{2}$ of *oxyd of iron*, and $6\frac{1}{2}$ of *silex*. That from Bengal contains, of *alumine* $89\frac{1}{2}$ *per cent.* of *oxyd of iron* $1\frac{1}{4}$, and of *silex* $5\frac{1}{2}$. The very superior proportion of aluminous earth, in comparison of siliceous, in both these varieties, is a remarkable fact, and seems to prove that the former has a much stronger cohesive power. If we contrast the hardness of *sapphire*, which, it will be seen, consists almost entirely of alumine, with that of *mountain-crystal*, (the purest of the siliceous tribe,) we cannot resist the evidence of that singular proposition.

4. *Inquiry*

4. *Inquiry into the Oriental Sapphire.* It is disputable whether the modern be the same with the antient sapphire, which had specks of gold embodied in it, and was therefore termed by Theophrastus χρυσόπαστος, and by Epiphanius χρυσοσιγής. The antient sapphire differed, however, from the *cyanus* or *lapis lazuli*, since Pliny describes the latter as sprinkled with gold points on the surface only. The gem now called sapphire is distinguished by its charming blue colour and its uncommon hardness. Its specific gravity is 3.95. It gave by analysis 98½ *per cent.* of *alumine*, 1 of *oxyd of iron*, and ½ of *lime*. This extraordinary preponderance of alumine, as observed in the preceding article, deserves most particular attention. Could it be imagined that the pure basis of clay would ever support such obdurate solidity? The scintillation of any stone with steel hence affords but a very weak presumption of its siliceous nature.

5. *Inquiry into Cat's-eye.* Of this mineral there are two varieties; the one whitish or yellow, from Ceylon; the other, reddish, from the Malabar coast. That from Ceylon had 2.66 of specific gravity, and was found to contain, of *silex* 95 *per cent.* of *alumine* 1¾, of *lime* 1½, and of *oxyd of iron* ¼. The cat's eye, or astroites, from the coast of Malabar, was composed of 94½ *per cent.* of *silex*, 2 of *alumine*, 1½ of *lime*, and ¼ of *oxyd of iron*. Its specific gravity was 2.625.

6. *Analysis of Chryso-beryl.* This is not a variety of chrysolite, as commonly supposed; nor is it the same with the chryso-beryl of the antients. It is brought from Brazil. 100 parts of it contain 71½ of *alumine*, 6 of *lime*, 1½ of *oxyd of iron*, and 18 of *silex*. Its specific gravity is 3.71.

7. *Inquiry into Chrysolite.* This gem was really the topaz of the antients, as appears from Pliny. Its external characters and geological affections have been admirably described by the celebrated *Werner*; and M. Klaproth has now deduced its composition from the specimens sent to him by Mr. Hawkins. The specific gravity was 3.34. A rough bit of chrysolite contained 38 *per cent.* of *silex*, 19 of *oxyd of iron*, and 39½ of *magnesia*. In a smooth transparent piece, the proportions were, *silex* 39, *oxyd of iron* 19, and *magnesia* 43½. It is easy, therefore, to judge that chrysolite is altogether distinct from chryso-beryl.

8. *Inquiry into Olivine.* This fossil was formerly known by the appellation of *basaltic* or *volcanic chrysolite*: but M. *Werner* was induced, by an oryktognostic investigation, to separate it from the true chrysolite and to give it the name of olivine. It remained that this conclusion, drawn from external characters,

should

should be brought to the test of chemical analysis. Olivine from Unkel yielded, of *silex* 48 *per cent.* of *magnesia* 37, of *lime* $\frac{1}{4}$, and of *oxyd of iron* $12\frac{1}{4}$. In another trial, by the effusion of sulphuric acid without the previous roasting with potash, 100 parts were found to contain, of *silex* 50, of *magnesia* $38\frac{1}{2}$, of *lime* $\frac{1}{4}$, and of *oxyd of iron* 12. The above specimens were fresh and entire: but since, for the most part, the olivines are much affected by corrosion of the weather, other samples were taken from the basalt rock at Karlsberg near Cassel. In these, the proportions were discovered to be, of *silex* 52, of *magnesia* $37\frac{1}{2}$, of *lime* $\frac{1}{4}$, and of the *oxyd of iron* $10\frac{1}{4}$. From all the results, it appears that the olivine is very nearly allied to the chrysolite, and may justly be restored to its former station in the mineralogical systems.

9. *Chemical Inquiry into Silver-ores.* This learned and excellent dissertation was read before the Academy of Sciences at Berlin in 1793 and 1794. It is distributed into 8 sections, corresponding to the principal *genera* of silver-ores; and we regret that our limits will not permit us to consider it circumstantially. 1. *Horn-ore, Hornerz, Luna Cornea,* is one of the richest and least frequent of the silver-ores. It was known, however, to the metallurgists of the sixteenth century, under the name of *glass-ore.* It is a compound of silver and muriatic acid, with the addition, generally, of some ferruginous or earthy substance. The *compact* sort was found by resolution to contain in the proportion of $67\frac{1}{4}$ *silver,* and 21 *muriatic acid,* joined to 6 *oxyd of iron,* and $1\frac{1}{4}$ *clay,* with the minute mixture of $\frac{1}{4}$ *sulphuric acid.* The kind named *butter-milk-silver* has $24\frac{1}{2}$ parts of *silver,* $8\frac{1}{2}$ of *muriatic acid,* and 67 of *clay.* Sulphur or sulphuric acid, though often contained in *luna cornea,* is not essential to its production. M. *Proust* mentions the case of a Spanish ship wrecked on the coast of Portugal, and soon afterward weighed up, when the dollars that were on board appeared to be crusted over with a scale of real *luna cornea;* and Dr. *Pallas* relates that, on the Jaik in Siberia, he found several antient Tartarian coins, which, by lying in those saline tracts, had been changed, partly superficially and partly through their entire substance, into that mineral*. 2. *Red-productive-ore, Rothgültigerz.* This beautiful ore, distinguished into many varieties by its colour, its form, and its consistence, is commonly regarded, and even by *Bergman* himself, as a compound of silver with sulphur and arsenic:—but this opinion is fully disproved by M. KLAPROTH's accurate analysis, which likewise

* Do not these curious facts prove that silver has a greater attraction to the muriatic acid than to soda, the basis of common salt?

shews that arsenic is by no means such an active *mineralizer* as it has been hitherto supposed. A specimen of fine crystallized red ore, from Andreasberg, gave 60 *per cent.* of *silver*, 20$\frac{1}{7}$ of *antimony*, 11$\frac{2}{3}$ of *sulphur*, and 8 of *deaqueous sulphuric acid*. Another, from Freiberg, was found to contain of *silver* 62 parts, of *antimony* 18$\frac{1}{7}$, of *sulphur* 11, and *deaqueous sulphuric acid*. It thus appears that arsenic has been made, by theorists, to usurp the place of antimony. 3. *Silver Galena*, *Silber glanzerz*, the richest of all the silver ores. It is silver mineralized with sulphur, and in the proportion of 85 to 15, according to our author. 4. *Brittle Silver Galena*. This afforded by analysis 66$\frac{1}{2}$ *per cent.* of *silver*, 12 of *sulphur*, 100f *antimony*, and a very small admixture of *copper*, *arsenic*, and *earthy matter*. 5. *White-Productive-Ore*, *Weissgültigerz*. The composition of this ore was imperfectly known. It is indeed very complex, and the ingredients present themselves in various proportions. The light coloured sort yields 20$\frac{1}{2}$ *silver*, 48 *lead*, 8 *antimony*, 12$\frac{1}{4}$ *sulphur*, 7 *alumine*, 2$\frac{1}{4}$ *iron*, and $\frac{1}{4}$ *silex*. The dark coloured variety contains only 9$\frac{1}{4}$ *silver*, with 41 *lead*, 21$\frac{1}{2}$ *antimony*, 22 *sulphur*, 1 *alumine*, 1$\frac{1}{4}$ *iron*, and $\frac{3}{4}$ *silex*. 6. *Grey-Productive-Ore*, Graugultigerz. The specimens of this ore were obtained from Kremnitz in Hungary. It is brittle, with a square fracture, and contains a large admixture of clay. The proportions of its ingredients are, *silver* 15, *copper* 31$\frac{1}{3}$, *antimony* 34, *iron* 2$\frac{1}{2}$, *sulphur* 11$\frac{1}{2}$, and *alumine* $\frac{1}{3}$. 7. *Silver-Amalgam*. This was found to be composed of 36 parts of *silver* and 64 of *mercury*. 8. The last genus of silver ores is *arsenic-silver*. A specimen from Andreasberg contained 12$\frac{3}{4}$ *per cent.* of *silver*, 44$\frac{1}{4}$ *iron*, 35 *arsenic*, and 4 *antimony*.

10. *Inquiry into the Oriental Lapis Lazuli*. The result of this analysis was that 100 parts of the mineral contained 46 of *silex*, 14$\frac{1}{2}$ of *alumine*, 28 of *carbonated lime*, 6$\frac{1}{2}$ of *gypse*, 3 of the *oxyd of iron*, and 2 of *water*. *Bergman* conjectures that the potters of China and Japan give the fine blue tints to their porcelain by means of the *lapis lazuli*: but M. Klaproth found that, in the enamel furnace, the colour changed into a bluish ash-grey.

11. *Examination of a Smalt-Blue Fossil from Verau*. This fossil, lately discovered in the territory of Austria, has been successively reckoned a *natural smalt*, a *Prussic blue*, and finally a *mountain blue*. That it is neither of the first two of these, M. Klaproth satisfactorily demonstrates. It contains *silex*, *alumine*, and the *calx of iron*; and it ought, therefore, to be considered as a variety of the *lapis lazuli*. M. *Stutz* accordingly calls it *bastard lapis lazuli*.

12. *Chemical*

12. *Chemical Inquiry into Zirkon.* This is a crude sort of gem brought from Ceylon, and but little esteemed. By *Romé de l'Isle* it was regarded as a distinct species, under the name of *Jargon.* Other mineralogists have variously reckoned it a sapphire, a topaz, a ruby, a diamond, or a hyacinth. Its specific gravity is 4.615, and it suffers scarcely any loss in the fire. From the experiments which he instituted, M. KLAPROTH concludes that it contains a *new, independent,* and *simple earth.* By one analysis, the ingredients were discovered to be *silex* 31½, *oxyd of iron* ½, and *zirkon earth* 68; and by another mode, *silex* 26½, *oxyd of iron* ½, and *zirkon earth* 69. That earth seems the nearest related to the siliceous.

13. *Chemical Inquiry into Hyacinth.* This precious stone is most intimately connected with the preceding. It comes likewise from Ceylon, and has a specific gravity between 4.545 and 4.620. One hundred parts of it were found to contain 25 of *silex*, ½ of the *oxyd of iron*, and 70 of *zirkon earth.*

14. *Chemical Inquiry into the supposed Red Schorl of Hungary.* The specific gravity of this fossil is 4.18. Many, judging from its bar-like form, have reckoned it a schorl; while others, deceived by its colour and fracture, have esteemed it a garnet. A series of well-conducted experiments, however, has enabled M. KLAPROTH to conclude that it does not at all belong to the class of earths, but is really the oxyd of a *peculiar metal,* to which he appropriates the significant name of *Titanium.*

15. *Inquiry into a new fossil from Passau.* This consists of small shining crystals, interspersed in a coarse rock. Its specific gravity is 3.581. By a very delicate analysis, it was found to contain of *silex* 35 *per cent.* of *lime* 33, and of *the oxyd of titanium* 33. This fossil might, therefore, be aptly denominated *Titanite* *.

16. *Examination of the supposed Molybdenic-Silver.* This ore was discovered at Deutsch-Pilsen in Hungary, and was described by *Born* as a compound of silver with sulphurated molybdena: but M. KLAPROTH's experiments establish that it contains neither silver nor molybdena, and is only *bismuth-galena* or *Sulphurated bismuth.* The components are in the proportion of 95 parts of *bismuth* to 5 of *sulphur.*

17. *Examination of the natural Alumine from Schemnitz.* This substance, being light, of a snowy white, and very easily broken, is generally reckoned to be a pure aluminous earth, without admixture of silex. That opinion, however, must be qualified; for, by resolution, the fosil appears to contain 45

* Dr. *Girtanner* terms it *Hard earth.* It will not melt with alkalies. *See* his *Anfangsgründe der antiphlogistischen Chemie,* second edit. p. 260.

parts of *alumine*, with 14 of *silex*, and 42 of *water*. The most unaccountable circumstance is, that such a notable excess of alumine should not produce hardness of structure.

18. *Chemical Inquiry into Strontianite in comparison with Witherite.* The subject of this valuable memoir, which first appeared in Crell's *Chemical Annals*, about the year 1793, has of late very much engaged the curiosity of mineralogists. It once was believed to be the same as Witherite, or the natural carbonated barytes: but the subsequent observations of different experimenters have completely overturned that opinion. Several discriminating circumstances, indeed, had induced M. KLAPROTH to call in question the supposed identity. Witherite has not the property, like Strontianite, of giving a red tinge to flame; its specific gravity is superior, being 4.300 instead of 3.675; it proves a mortal poison, and is therefore called, by the people in the neighbourhood of Anglezark in Lancashire, where it is found, *rat's stone*; whereas Strontianite, from the trials made on animals by Professor *Blumenbach*, seems not to have any noxious quality. The suspicions of our experienced analyst were confirmed by a chemical research, which shewed decidedly that Strontianite contains an *original and simple earth*; joined, however, to the same acid of *carbone*. He diligently pursues the comparison between those two fossils. Both of them are remarkable for the extreme obstinacy with which they retain their gaseous acid in the fire: but the Strontianite is distinguished by those physical attributes, by the different proportion of carbonic acid which it contains, and by the differently figured crystals which it forms with the nitric, the acetic, and still more with the muriatic acid. It is conspicuous, too, by its property of chrystallizing when quenched in water after having been burnt. One hundred parts of Witherite were found to hold 78 of *barytes* and 22 of *carbonic acid*. The Strontianite contained 69½ *per cent.* of *Strontian earth*, and 30 of *carbonic acid*, with ½ of *water*. This fossil derives its name from Strontian in the western Highlands of Scotland, where it occurs in a vein of lead ore in a mountain of gneiss or stratified granite. It is of a light green, somewhat transparent, shining, and moderately hard. It dissolves in nitric acid *.

19. *Chemical Inquiry into the Lepidolite.* The first public notice of this fossil, from Rosena, is due to Counsellor *Born*, who described it by the name of *Lilalite* † in the *Chemical Annals*

* See our Review of the last Vol. of the Irish Transactions, p. 182. vol. xviii.

† An hybridous compound, formed out of our *lilac*, a word of Arabic original, and the Greek λιθος which signifies a *stone*.

for

for 1791. It is found between the blocks of granite; its texture is scaly and rather soft, and its specific gravity is only 2.816. It has been referred to the gypsums or the zeolites, but M. KLAPROTH's experiments exclude it from both those genera. It contains 54½ *per cent.* of *silex*, 38½ of *alumine*, with the loss of 6½ of volatile particles, phlegm, &c. Its colour seems owing to a minute portion of brown iron ochre, amounting to ¾ *per cent.* The fusibility of this stone is the more remarkable, since it has no admixture of lime, and only the slightest tincture of metallic oxyd. Feldspat, as M. KLAPROTH observes, melts easily in the fire; yet porcelain clay, which is formed by the weathering and decomposition of that substance, proves most refractory. Does fusibility, he asks, proceed from some volatile principle? The name which he has compounded for this new fossil is expressive of its obvious character, viz. from λεπις, *squama*, and λιθος, *lapis*.

20. *Chemical Inquiry into Cimolite.* This fine species of clay is the *Cimolia Creta* of Pliny, and abounds in Cimolo, now Argentiera, one of the islands on the coast of Greece. It was famed among the antients for its medical uses, and for its property of cleansing garments. As a detergent, it actually excels our fuller's earth, and is therefore, even at this day, commonly employed by the natives in washing and bleaching. Specimens of this remarkable substance, brought from the East by Mr. Hawkins, have happily afforded an opportunity for M. KLAPROTH to ascertain its qualities, and to subject it to chemical analysis. It is of a greyish white colour, but takes somewhat of a reddish shade by exposure to the air; which renders it probable that the *Cimolia ad purpurissum inclinans* is really the same with the *candida*. Its surface is smooth and fatty to the touch, but its fracture is earthy and uneven, and though soft it is not easily broken. Its specific gravity is exactly double that of water. A hundred parts of cimolite were found to contain 63 of *silex*, 23 of *alumine*, 1½ of the *oyxd of iron*, and 12 of *water*. It ranks therefore with the clays, and its qualities as a substitute for *soap* * probably arise from the extreme fineness of its integrant particles.

21. *Chemical Inquiry into Magnesian Spar.* This curious fossil is also named *Rhomboidal Spar*. It occurs in the mountains of the Tyrol and Saltzburg, for the most part in talky whetstone. Its crystals are greyish, but perfectly transparent; internally most resplendent, though externally of only moderate

* It deserves notice that our composition of soap with oil and alkali was unknown to the antients. By that term, they meant nothing more than a pure fat earth.

lustre. The specific gravity is 2.48. By analysis it gave 25 *per cent.* of carbonated *lime*, 45 of *carbonated magnesia*, and 3 of *brown ochre.* It seems to have been known before, and to have been examined by Wolfe in the Philosophical Transactions for 1779, under the name of *compound spar.* It is found also in Sweden. A specimen from Taberg in Wermeland contained the same elements in the proportion of 73,25 and 24.

22. *Examination of the supposed Muriacite.* The miners of Hall in the Tyrol call this the *scaly gypsum*, from which it is distinguished principally by its superior hardness and its much greater difficulty of solution in water. The Abbé *Poda* has considered it as lime neutralized by the muriatic acid: but M. Klaproth's experiments refute that opinion, and shew it to be a compound of gypsum, common salt, and carbonated lime, with a large proportion of sandy residue.

23. *Inquiry into the natural Alum from Miseno.* This substance is continually generated in the grotto of the Capo di Miseno in the vicinity of Naples. The celebrated *Spallanzani* describes it in his "Travels into the Two Sicilies," and justly reproaches the inattention or indolence of the people in neglecting a production so useful, and so near a state of perfection. The materials on which M. Klaproth has performed his experiments were collected by Mr. Hawkins. They seemed to be a natural alum, though completely decayed by the injuries of the weather; in small and slender fibres, white, and of a silky gloss. The whole was readily converted into crystallized alum. The saline powder, being dissolved in water, afforded, without addition, 47 *per cent.* of aluminous crystals, and the remainder was likewise brought to crystallize by the help of potash. It must, therefore, have previously contained the portion of sulphurated potash, or vitriolated tartar, which was required for the partial crystallization: but how an alkali, which is confessedly of vegetable origin, could occur in the cavities of a volcanic tufa, is a question not easily resolved.

24. *Examination of the natural Saltpetre from Molfetta.* This singular curiosity was discovered in 1783 by the Abbé *Fortis*, at Pulo, in the country of Apulia. The spot was afterward visited by several men of science. In March 1788, Mr. Hawkins, accompanied by Professor *Zimmermann* and the Abbé *Fortis*, examined the nitrous cavern, and collected samples which he communicated to M. Klaproth. The saltpetre appeared finely granular, forming a thin crust on the pieces of shivered, hard, and light-coloured limestone, which forms the basis of the mountains of Apulia. A fibrous gypsum was found sparingly interspersed on the limestone. By a delicate

analysis, it was inferred that 1000 parts of the saline matter contained 425½ of *pure prismatic nitre*, 304 of *lime*, 254½ of *selenite*, and 2 of *muriated potash*. Since potash is an essential component of nitre, it furnishes, M. KLAPROTH thinks, an answer to the foregoing query; and he infers, as a position in the highest degree probable, that this alkali can be produced beyond the limits of the vegetable kingdom:—but, with all becoming deference, we are inclined to draw a very different conclusion. The other component of nitre, its acid, contains *azote*, which is the distinguishing mark of animal substances. Ammoniacal compounds, in which azote is essentially embodied, are known to abound in craters and the environs of volcanoes. The mineral oils, bitumens, coals, &c. likewise yield, by chemical resolution, ammonia, or volatile alkali; thus betraying their animal origin. The theory might be pushed to great extent, and corroborated by numerous illustrations: but this would be foreign to our purpose. The general conclusion is, that the subterranean fires, of which volcanoes are the *spiracles*, are fed by the wrecks of anterior worlds, organized and inhabited; and hence the circle of existence is maintained, by the perpetual succession of renovation and decay.

25. *Chemical Inquiry into the Mineral Springs at Carlsbad.* One of the most famous watering-places with which Germany abounds is Carlsbad in Bohemia. Ever since its discovery in 1370 the source has continued to flow without any sensible variation. Of the three principal springs, the *Sprudel*, the *Neubrunnen*, and the *Schlossbrunnen*, the first is the most remarkable, and indeed a very great natural curiosity. The heat of the *Sprudel* is 165 degrees of Fahrenheit, that of *Neubrunnen* 140, and that of *Schlossbrunnen* only 120. They were examined by M. KLAPROTH in July 1793, and afforded by analysis carbonated soda, and common and glauber's salt; also carbonated lime, silex, and an atom of iron, with carbonic gas. A hundred cubic inches from the *Sprudel*, which may serve for an example, contained 39 grains of *dry carbonated soda*, 70½ of *dry sulphurated soda*, 3⅛ of *muriated soda*, 2½ of *silex*, about ⅛ of *iron*, in all 158¾, with 32 inches of *carbonic gas*. The other springs gave almost the same results, but with nearly double the quantity of carbonic gas.

26. *Chemical Inquiry into the Salt-springs of Konigsborn, and their Products.* This memoir was communicated to the Academy of Sciences at Berlin in 1794. The subject is treated circumstantially, with a view to the improvement of salt works. A brief statement will now suffice. The richest of

five springs that M. KLAPROTH examined had a specific gravity of 1.039. It contained 882 grains of saline matter in every 50 cubic inches, the proportion being of *common salt* 798, of *muriated lime* 46, of *selenite* 25, of *carbonated lime* 12, and of *magnesia* 1. The specific gravity of the least productive spring was 1.023. It held in each 50 cubic inches 464½ of *common salt*, 20 of *muriated lime*, 13 of *selenite*, 10 of *carbonated lime*, and ½ of *iron earth*. In Germany, an ingenious method is used for concentrating the brine, by exposing it extremely divided to the influence of evaporation. It is made to sprinkle, and drop, along the extensive surfaces of lofty galleries constructed with twigs and brush-wood. As the operation is repeated more than once, the brine is denominated the first, second, or third *graduation*. The specific gravity corresponding to these different states was found by the author to be augmented from 1.039 to 1.060, 1.079, and 1.086. This strong brine is then boiled, and yields nearly one-tenth part of its weight of common salt, with a small mixture of impurities.

These and other collateral circumstances are examined by M. KLAPROTH with minute accuracy:—but we shall no longer trespass on the patience of our readers. We have already extended this article to a sufficient length.

ART. XXIII. *De l'Influence des Passions*, &c. *i. e.* On the Influence of the Passions over individual and national Happiness. By the Baroness STAEL DE HOLSTEIN. 8vo. pp. 380. Lausanne. 1796. Imported by De Boffe, London. Price 5s.

THE daughter of *Necker*, the wife of the Swedish Ambassador at Paris, has naturally been a very close spectatress of the revolutionary phænomena of that city. Worthy from her talents to counsel mankind, and formed by the graces to influence their conduct, she has often been suspected of taking a direct part in the affairs of France, and has incurred abuse from the vulgar insolence of *Louvet*, and other periodical writers.

'Condemned (says she) to celebrity without being known, I feel that the world ought to be furnished with some documents by which my character may be estimated. Incessantly calumniated, but too unimportant in my own eyes for me to resolve on speaking of myself, I yield to the hope that, by publishing this work, the fruit of my meditations, I may give some idea of the habits of my life, and of the nature of my character.'

She seems to regret the consolations of religion, in her motto: *Quæsivit cœlo lucem, ingenuitque repertâ.*

This volume is only the first of an intended series. It is divided into three parts: of which the first treats of the passions

properly so called, and appropriates separate chapters to *the love of glory*, to *ambition*, to *vanity*, to *love*, to *gaming*, *drinking*, and *avarice*, to *envy* and *revenge*, to *party spirit*, and to *crime*. The second analyzes those sentiments which form a medium between the passions and the internal resources of men, and treats of *friendship*, of *filial*, *parental*, and *conjugal* affection, and of *religion*. The third discusses the internal resources of happiness, under the heads *disappointment*, *philosophy*, *study*, and *beneficence*. The whole is written with a smooth propriety often bordering on elegance, but never aspiring to eloquence: yet it is sufficiently enriched with new, sensible, and valuable reflections and observations.

We shall extract a few paragraphs.

'P. 12. An individual may be found exempt from passions: but a nation is an assemblage of a certain number of characters, of all kinds mixed in ascertainable proportions, whose average irritability may be estimated. The circumstances, even, which are most dependent on chance, are capable of being calculated when frequently repeated. In Bern, the number of divorces in the course of ten years is usually the same. In some towns of Italy, the annual number of assassinations has been reckoned, and regularly justifies the calculation. So that all events, which are the result of a multitude of combinations, have their natural periodical revolutions; although it requires a proportional number of observations to infer their recurrence.'

'P. 126. Far be it from me to deter women from serious occupations: I wish only to prevent them from making *themselves* the object of their efforts. When the part which they take in great concerns arises from their attachment to him who should direct them; when sentiment alone dictates their opinions and inspires their actions; they are not wandering from the course of nature: they love: they are women:—but, when they assume an active personality; when they aspire to refer events to themselves, to their own exertions and influence, and to consider them with respect to their own interests, scarcely do they merit even those ephemeral applauses which form the buzzing triumphs of vanity. Women are never respected on account of any class of pretensions: the very distinctions of mind obtain for them, from the men, not the esteem of equals, but another sort of incense to their vanity. The cause of this judgment, just or unjust, is that men see no general utility in encouraging the success of women in this career; and that every encomium which is not founded in utility is neither intense, nor durable, nor universal.'

'P. 180. The elementary cause, perhaps the only enjoyment, of all the passions, is the pleasure of emotion, the desire of being stimulated. We love in life only that which makes us forget it. If emotion could be a durable state, philosophers would agree to call it the sovereign good. The man of self-command will find out useful and permanent amusements: but the vulgar, when desirous of escaping their common enemy,—the irksomeness of life,—throw themselves headlong into a sort of inebriety, which confounds realities.

Such are all moments of emotion: the judgment is no more; and a pleasure like that of dreams is experienced, when that which is extraordinary appears possible, and the chains which bounded the reign of existence are rent asunder. In the tumult and rapid succession of sensations, which seize a soul that is vehemently stimulated, danger, even without an object, becomes a pleasure. In calmer states of mind, apprehension seems a painful feeling: but at play, at the instant of great decisions, it enhances the glow of delight. This wound-up state becomes so necessary to those who have experienced it, that sailors, when they have been long settled on shore, will go to sea again in order to experience it. It is difficult to play at the great game of glory, and therefore a green cloth and a pack of cards supply its place. The agitation of the soul is that treacherous want to which most men will deliver themselves up, without thinking of the consequences of this intellectual intemperance. They will hazard the fortune which maintains them, dare the battle which maims them, or invite the martyrdom which awaits them, in order to acquire those moments of strong present impression—free alike from recollection and from foresight—which give a sort of instantaneity to existence, and of omnipresence to life.'

'P. 316. Study, far from depriving life of the interest which it needs, has all the characters of passion, except that which constitutes its misfortune—dependence on fortune and on man. Study offers an end which is accessible in proportion to the effort made; and towards which progress is certain, and subject neither to vicissitude nor to disappointment. Study has new objects perpetually to present, and events to produce which are sufficient for thought. Days which are similar by continuity of misfortune, or by sameness of vacuity, are transformed by study into amusive and varied epochas. At one period, comes the solution of a long investigated problem; at another time, a new beauty starts, like a nymph of Armida, from beneath the mossy rind of an antient author. Every day adds a new province to the empire of thought; and the Student can never weep because there are no more worlds to invade and to conquer. Instruction is but the midwife to curiosity. Every attainment creates a new ambition. The ascent of each fresh hill on his progress exhibits prospects of a wider range, and excites him to wander through the new vales of idea which are expanded before his efforts and his hopes.'

Many of the Baroness's observations respecting conjugal felicity deserve notice: but her remarks concerning children are less novel and forcible. Is she without a family? The general tenor of her instructions, however, which are designed to recommend a purity of domestic morals that is more common in Switzerland, in Geneva, and in England, than in the Catholic countries, cannot but operate favourably on the females in Paris, and may one day place her, like the Theano of Pythagoras, among the models of an improving sex.

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